Digitization by Arya Samaj Charitable Foundation, Chennai

Digitization by Arya Samaj Charitable Foundation, Chennai

Digitization by Arya Samaj Charitable Foundation, Chennai

Digitization by Arya Samaj Charitable Foundation, Chennai

Digitization by Arya Samaj Charitable Foundation, Chennai

THE
SACRED BOOKS OF THE ARYANS

TRANSLATED BY
VARIOUS ORIENTAL SCHOLARS

GENERAL EDITOR
DR. SATYA VRAT SHASTRI
Professor & Head of the Sanskrit Department
University of Delhi

VOL. I

Digitization by Arya Samaj Charitable Foundation, Chennai

THE SACRED BOOKS OF THE ARYANS SERIES

Translated into English by various Orientalists

Genl. Editor : *Dr. Satya Vrat Shastri*

Professor & Head of the Sanskrit Deptt., University of Delhi.

VOLUMES

I. Matsya Purāṇam *S. C. Vasu & others*

II. The Philosphy of the Upanishads *P. Deussen*

III. Original Sanskrit Texts on Origin & History of the People of India (Text with Eng. trans.) *J. Muir*

Part I. Vedic Age

IV. Viṣṇu Purāṇam *M. N. Dutt*

V. Śiva Saṁhitā *S. C. Vasu*

VI. Garuda Purāṇam

VII. Pātanjali Yogasutra *Rama Prasad*

VIII. Vedanta Sutras *S. C. Vasu*

IX. Vaiśeṣika Sutra *N. L. Sinha*

X. Nyāyasūtra of Gautam *S. C. Vasu*

XI. Isha Kena Kath Prasna Mundaka and Māndukya *S. C. Vasu*

XII. Chāndogya Upanishad *S. C. Vasu*

XIII. Yājñavalkya Smṛiti *S. C. Vasu*

XIV. The Philosophy of the Vedanta *P. Deusson*

and several others

Digitization by Arya Samaj Charitable Foundation, Chennai

THE
MATSYA PURĀṆAM

NOTES BY

B.C. MAJUMDAR, S.C. VASU, H.H. WILSON,
BENTLEY, WILFORD & OTHERS

EDITED BY

JAMNA DAS AKHTAR

ORIENTAL PUBLISHERS
DELHI-6

Digitization by Arya Samaj Charitable Foundation, Chennai

ORIENTAL PUBLISHERS
1488, Pataudi House, Daryaganj,
DELHI-6 (INDIA)

294.5925
MAT

294.5925
M 289m

© 1972

Rs. 60.00

7170

PRINTED IN INDIA
BY F.C. SHARMA AT LAKSHMI PRINTING WORKS, DELHI-6
AND PUBLISHED BY INDERJEET SHARMA FOR ORIENTAL
PUBLISHERS, 1488, PATAUDI HOUSE, DARYAGANJ,
DELHI-6 (INDIA).

Digitization by Arya Samaj Charitable Foundation, Chennai

INTRODUCTION

Purāṇa means 'ancient'. The eighteen Purāṇas contain, among other things, ancient historical traditions of the Aryans. The process of editing these books had already started in the Vedic period itself as shown by the reference to *Itihāsa-Purāṇa* in the Vrātya Sūkta of the Atharva Veda and by the subsequent references in the Chāndogya Upaniṣad and other Sanskrit texts. The *Vāyu Purāṇa* says :

> The Brāhmaṇa, who may know the four Vedas with the Aṅgas and Upaniṣads, should not really be regarded as having attained proficiency, if he should not thoroughly know the Purāṇa. He should reinforce the Veda with the Itihāsa (History) and Purāṇa. The Veda is afraid of him who is deficient in tradition, thinking "he will do me hurt."[1]

That the reading of the Purāṇas deserves this importance is due to the fact that while the Vedas contain hymns of historical and religious importance, the Purāṇas explain the teachings of the Vedas and are meant for masses. While the Vedas mention the names of some of the popular heroes of the most ancient Vedic and pre-Vedic period in a casual way, the Purāṇas tell us the genealogies of different rulers along with their expansionist activities. Similarly, while in the hymns of the Vedas, we see a few glimpses of the most ancient states, the authors of the Purāṇas try to give the lists of these states and their relations with each other.

The Vedas mention the names of ancient Aryan kings such as Paurorava, Yadu, Puru, Kuru, Divodāsa, Sudāsa, Puradāsa, Paurakutsa, Tarasdasyu, Purunitha, Devavata, Paramangad, Kuruśaravaṇa, Bheda, Pṛithu, Veṇa, Dhruyu, Parikṣita and, Janamejaya. Similarly the names of the so-called non-Aryan rulers, such as Sambara, Pipru and Varchi are mentioned in the Rigveda. The *Ṛiṣhis* who composed the hymns of the Rig Veda, described some events in the lives of these

---

1. *Vāyu Purāṇa*, 200-1.

Digitization by Arya Samaj Charitable Foundation, Chennai

kings but they were not supposed to mention their genealogies. The Vedas contain some events of historical nature such as the Battle of Ten Kings fought at the banks of Rāvī[2], the battle of Harappa[3] (Hariyapiya) in which Turvasa and Vricivants suffered a crushing defeat. Similarly the names of a number of tribes such as Bhṛgus, Pakhtas[4], Bhalanas, Alinas, Sivas, Visanas, and Anus are mentioned in the Rig Veda. As the Vedas are not histories of ancient India, we have to try to find the genealogies of the kings of these tribes in the Purāṇas.

The Vedas are not geographical texts, though we find the names of more than hundred rivers, mountains and states in these texts. The Purāṇas, on the other hand, help us to construct the map of Vedic India.

The Vedas mention the names of several deities and seers associated with the different Aryan cults. The Purāṇas provide us with details about these cults and the study of the Purāṇas reveals the evolution of these cults that eventually resulted in the birth of a composite Hindu society. A close study of the Vedic hymns gives us some knowledge about the ancient social customs and laws that prevailed in the most ancient Aryan society. The authors of the Purāṇas give details about these customs and laws and the various stages in the development of the Hindu polity.

It is difficult to say as to who were the original authors of the Purāṇas. The present extent of the eighteen Purāṇas is four lacs of Ślokas as stated in the *Prāṇa-Śaṅkhya* Chapter of the *Matsya*. All these Purāṇas including the *Matsya*, also mention the names of the kings of medieval period. A few of them mention the various Muslim invasions of India. *The Bhāgavata*, even mentions the coming of the British (Goraṇḍa). However, this aspect of the Purāṇas does not destroy the claim that the Purāṇas belong to the ancient period. We should not ignore the fact that all the *Purāṇas* are of the nature of a *Saṁhitā* (i.e. collections). The editing of the Purāṇas had actually started in the Vedic period itself as shown by the references to *Itihāsa-Purāṇa* in the Vrātya Sūkta of Atharva Veda and by the subsequent references in the Chāndogya Upaniṣad and other texts pertaining to the Vedic period. The students and the scholars were expected to read history, geography, religion, law, medicine, astronomy and

2. *Rig Veda* VII, 83, 6-7.
3. *Ibid* VI, 27.5
4. *Ibid* VIII, 25-10; VIII, 49,10. Pakhtas are identified with *Paktikes* of the Greek writers and Pakhtun or Pathans of our time.

Digitization by Arya Samaj Charitable Foundation, Chennai

various other subjects in order to become useful members of the society. The original *Purāṇa Saṁhitā* was developed as a special branch of study under the great scholar Pārāśarya Bādrāyaṇa. It derived its name from the founder-teacher of that particular Vedic academy (Cāraṇa) who was Veda-Vyāsa, Any amendment or addition to the Purāṇas could only be made by this institution which was founded by Veda-Vyāsa. It is due to this reason that Veda-Vyāsa is acclaimed the author of Purāṇas. The head of this institution had a sacred obligation to keep the texts uptodate by revising their contents as often as necessary. This is an approved method applicable to Encylopaedias in modern times. The Purāṇas were not a closed literature like the Vedas or the Upaniṣads. They were elastic in nature and their compilers were not reactionary or short-sighted. Keeping in view the development of various sciences in India, they tried to propogate the knowledge which they obtained from Indian and foreign sources. In the light of these facts, the knowledge of the Purāṇas was truely regarded necessary for a scholar to attain proficiency.

The Purāṇas were also meant for the masses. The *Sūtas* who recited Purāṇas were very much popular among the masses. They were impressive lecturers and used to propogate the knowledge contained in the Purāṇas in a very facinating manner.

The authors of the Purāṇas played an important role in bringing the followers of the different religious cults into a composite Hindu society. As stated in the Atharva Veda[5], India always had been a land of many people, many languages and many religious denominations. The interest of the country demanded all these sects should form the necessary parts of the Hindu society. The credit for doing this service must go to the authors of the Purāṇas. At a time when the existence of the Hindu society was being threatened by internal bickerings and foreign invasions, the authors of the Purāṇas struggled for the formation of a united front. In order to display the spirit of accommodation they included the name of all the founders of various religious sects into the list of *Avatāras*

5. जनं बिभ्रती बहुधा विवाचसं नाना धर्माणं
पृथिवी यथौकसम् (अथर्व 11-2-42) ।

The process of assimilation had already started in the Vedic period. Thus the composer of hymn (I, 164) says:—"The one being, priests sreak of in many ways, they call it Agni, Yama, Matarisvan. Similarly another seer (X.114) remarks : "Priests and poets with words make into the bird (i.e. the sun) which is but one". Another poet addressing the fire-god exclaims : "Thou at thy birth, O Agni, art Varuṇa ; when kindled thou become Mitra ; in thee, O Son of Might, all gods are entered ; thou art Indra to the worshipper. (Rig Veda V, 3,7.)

Digitization by Arya Samaj Charitable Foundation, Chennai

and made the followers of these *Avatāras* realise that the teachings of the different salts lead people to one and the same goal. Thus the authors of the Purāṇas created a sense of religious toleration among the followers of various cults and set their energies into motion to create a solid and composite society. It is due to their efforts that Śiva and Viṣṇu became the national deities, Buddha and Pārśva were regarded the *Avatāras* of Viṣṇu. This movement was patronised by the Gupta kings who gave political and geographical unity to India. For the country, it was a golden era. Art, literature, astronomy and trade flourished and India became one of the greatest and richest countries of the world. The present editions of the most of Purāṇas belong to this era.

The Matsya Purāṇa is regarded as one of the three oldest Purāṇas, two others being the Brahmāṇḍa and the Vāyu. The learned author of the "Ancient Indian Historical Traditions", Mr. F.E. Pargiter says :

> "The Purāṇas must have existed at least as early as the beginning of the fifth century B.C. and this lower limit would be shifted 150-200 years earlier, if a prior date be given to *Āpastamba*. It is quite probable, therefore, that the Matsya existed long prior to him, as indeed his citation of it indicates."[6]

The Matsya Purāṇa gives a vivid description of various kingdoms of ancient India. In the Rig Veda, we find the name of Gāndhāra, a flourishing state situated between the present districts of Rawalpindi and Kandahar, at present a part of Afghanistan. The Mahābhārata tells us that Gāndhāra was founded by a king of the same name. The Matsya Purāṇa, however, reveals the names of five kings who were predecessors to this king. The founder of this dynasty was Druhya whose name is mentioned in the Rig Veda. The study of the Matsya reveals that the successors of the Turvaṣu, (who fought against Sudāsa at the banks of the Rāvī) ultimately migrated to the extreme south and founded the kingdoms of Pāṇḍya, Cola, Kerala and Kulya. According to Aggarwala, it seems likely they were once settled in the Indus Valley, where they left behind a linguistic island in the form of the Bruhi language.[7] It is interesting to note that the Turi Khels. probably the remnants of this ancient tribe are still found in Waziristan. Prominent British explorer, Mr. J. Forbes Waston says :

> "The Tora tribe occupies a portion of the Tans-Korum Valley, bordering on the Waziri possession. They can hardly

6. *Ancient Indian Historical Traditions*, (1962) p. 51.
7. The *Matsya Purāṇa; A Study*, page 147.

Digitization by Arya Samaj Charitable Foundation, Chennai

be considered proper Afghans. Their forbidden features and dark complexion points the possibility of their aboriginal origin."[8]

Tura Kavasheya who performed the *Aśavamedha* or horse sacrifice for the Vedic king Janamejaya to celebrate his victory in the city of Takṣaśilā in all probability belonged to this tribe.[9] In case our scholars agree to this conclusion, it will prove that the so-called Dasyus or the people of the Indus Valley were recognised part and parcel of the Aryan society and they were the founders of the one of the priestly classes.

The study of the Matsya helped me to find a complete list of Vedic kings of pre-historic Swat (now a part of West Pakistan). The name of the founders of this dynasty is mentioned in one of the hymns of the Rig Veda.[10]

The Matsya mentions the name of many places that form parts of modern Afghanistan, the Soviet Central Asian states and Chinese Turkistan. It also depicts the geography of the medieval period of India. The story of Creation, after The Great Flood, described in the Matsya Purāṇa is interesting. The mention of fish as the first incarnation of Viṣṇu, probably, corroborated the modern theory that life began out of waters. The story of the Great Flood is described in all the Purāṇas. It is also mentioned in the Śatapatha Brāhmaṇa. The ancient Sumerians believed in this story. The Bible and the Koran contain their own versions of the Great Flood. It is hinted by the author of the Avesta. Archaeological finds in the ancient city of Ur have led many a scholar to believe that the Great Flood destroyed the ancient city of Ur and a new kingdom arose out of its ruins.[11] According to Waddel, the ancient Sumerians conquered the Indus Valley. He has tried to prove this claim by deciphering some of the seals unearthed from the ancient city of Harrappa. He is of the view that the Sumerian king Ur-Nina sent his son Mudgala (Mad-gal or Akhurgal) to conquer the valley and the latter was appointed the first Governor of the newly in acquired state. Waddel identifies Mad-gul or Akhurgal with Mudgal of the Purāṇas. He also claims to have read the names of Kakshivān and Kaṇva (Vedic Ṛṣis) from the Indus Valley seals.[11] H.R.L. all, on the other hand, claims that the ancient Sumerians were Indian who migrated to Mesopotamia.[12] The Late

8. J. Forbes Waston, *The People of India* (London), 1879, Vol. V, plate 244.
9. Also mentioned in the *Śatapatha Brāhmaṇa* and the *Taittiriya Brāhamaṇa*.
10. For details see my book, '*History of Afghanistan: Vedic and Post-Vedic Period.*
11. L. A. Waddel, *The Indo-Sumerian Seals Desciphered*, (London, 1925) pp. 16-42
12. H. R. Lall : *The Ancient History of the Near East*, (London, 1950) pp. 173, 596,

Digitization by Arya Samaj Charitable Foundation, Chennai

Rev. Heras supported this theory.[13] Historians have not yet reached to any final verdict on this problem but the discovery of Indus Valley seals in Mesopotamia and the mention of export of Indian goods in ancient Mesopotamia has led historians to believe that ancient India had trade and cultural links with western Asia, even in the third millennium B.C.[14] The discovery of Swastika symbol in the ruins of ancient Sumeria, Elam and Indus Valley cites is another evidence to prove the existence of cultural links between ancient India and western Asia.[15] The Sumerian worshipped Bull which is also inscribed as a religious symbol in the Indus Valley seals. Worship of *Swastika* and Bull is mentioned in the Purāṇas.

According to the Matsya, the Fish that saved humanity from the Great Flood was the first incarnation of Viṣṇu. Viṣṇu is also described as the eternal sun. The Sumerians worshipped the Sun-God in the form of fish. In the Assyrian-Babylonian monuments this deity is depicted in the shape of a Sun-fish man. He is described as bestowing the ambrosia of Resurrection and life.[16] The three steps of Viṣṇu (Sun) described in the Rig-Veda are the three steps or stages of the Sun's supposed daily progress (1) Upwards zenith, (2) downwards from the zenith to sunset, and (3) the supposed retrograde or 'resurrecting stage as a Fish, from West to East through "the waters under the earth" to the point of sunrise.

In an Assyrian image the Fish-man divinity is shown as traversing the waters. "This Sun-fish divinity of Resurrection and the life of the old-Aryan gentiles seems also the title "The Fish" applied to Christ by the early Christian fathers."[17] The Fish-man Sun-god of the Matsya Purāṇa and of the Sumerians appears to disclose the unknown origin of the name of the Greek god "pos-eidon" the Neptune of the Romans. This deity, in the shape of Fish-man, is inscribed on a Greek vase of the fith century B.C.[18] In Sumerian language *Pish* or *Pis* means the "Great Fish" while *Nu* in the ancient Egyptian language means the "God of the Deap." *Na* in Sumerian language means 'man'. Viṣṇu is described in the Purāṇas as reclining on the Sea.

---

13. Rev. H. Haras, *Studies in Proto-Indo-Mediterranian Culture*, vol. 1., (Bombay, 1935) p 1-27.
14. Mortimer Wheeler, *Civilizations of The Indus Valley and beyond*, (London, 1966) pp 64, 65.
14. Heinz Mode, *The Harappa Culture and the West*, (Calcutta, 1959) Page 10.
16. Waddel, *op. cit.* pp. 86-87.
17. *Ibid.*
18. *Ibid*, p. 45.

Digitization by Arya Samaj Charitable Foundation, Chennai

The Sanskrit root *Viś* (as in *Vis-ara*) means fish. Thus it would appear that *Vis-nu* is equivalent of the Sumerian *Pish-nu* (or *na*) and the Fish in English, Fisk in Gothic and *Piscis* in Latin has its origin in the Sanskrit root *Viś*.

While archaeolgists have thus proved the antiquity of the Fish-god (or Viṣṇu), the worship of Mother-goddess has also been proved as an important part of ancient cults that prevailed in Crete Anatolia, Mesopotamia and the cities of the Indus Valley civilization. A seal bearing the picture of the goddess riding on a tiger has had led scholars to believe that the goddess depicted is *Durgā*[19], consort of Śiva. Śiva was also worshipped in these cities which is proved by the discovery of seals depicting Śiva or Paśupati. Sun-worship also prevailed while garlanding of bulls was part of bull-worship. Pottery images of the goddess were kept in almost all houses in the ancient Indus cities.[20] *Pipal* tree was regarded sacred. People living in these cities had built tanks for the sacred bath within the areas of their temples. A goddess appearing on a few seals is regarded as the goddess Lakṣmī.[21] Serpent-worship (*Nāga-pūjā*) was also prevallent in the cities of Indus Valley.[22] A bull is frequently represented in a sort of stable which looks more like a temple, opposite a feeding-tough. It is interesting to note that a seal with this picture was recently found in Mesopotamia, obviously originating from the Indus.[23] Mackey has proved that the devotees of these cities used to burn incense to worship the Mother goddess.[24] and they regarded the Sun as the greatest of all the gods.[25]

Mackey and Brion are of the view that the people of the Indus Valley cities usually cremated their dead on the banks of rivers and the ashes were then thrown in the river.[26] "There must have been ghats in the banks of Indus (as today on the shores of the Ganges) where the corpses of the dead were burnt on the funeral pyre."

All these aspects of the ancient religion are still regarded as essentials of modern Hinduism, The Purāṇas propogate these religious customs which means that the editors or authors of these books were determined to maintain and safeguard the ancient culture of India. A close study of the Purāṇas, in the light of archaeological finds, will help our scholars to construct the ancient cultural history.

---

19. Marcel Brion, *The World of Archaeology*, (London, 1964) p. 162.
20. Earnest Mackey, *Early Indus Civilization*, (London, 1948) pp 54-64.
21-22-23. Marcel Brion, op. cit. pp. 104-107.
24. Earnest Mackey, *op. cit.* p. 53.
25. *Ibid*, p. 29.
26. *Ibid* p. 276; Brion, *op. cit.* p. 114.

Digitization by Arya Samaj Charitable Foundation, Chennai

While it is generally agreed that the Aryans came to India between 2000 B.C. to 1500 B.C. on the basis of the existence of Aryan kings of Kassiates, Mittanies and Hittites in Western Asia during this period and their wars against the Assyrians, a section of scholars believe that the Aryan movement was started by the rural population of the Indus Valley people. It was a movement against usury and idolatory.[27] Whatever the truth may be, I sincerely believe that close study of the Purāṇas will ultimately help our scholars to solve this riddle.

There was a time when western scholars used to dismiss various lists of kings mentioned in the Purāṇas having no historical basis. This view underwent a revolutionary change when they found the names of Nanda, Chandragupta and Aśoka in classical writings. While a few British scholars like Pargiter, Tod and Wilson have tried to write the ancient history on the basis of these lists, Indian scholars such as Ray Chaudhuri and Jaiswal achieved remarkable success in this subject by their deep researches. D.C. Sarkar, Muzaffar Ali and Buddha Prakash have been able to write ancient geography of the world as known by the authors or editors of the Purāṇas. Let us hope that the studies of the Purāṇas and ancient literature of other Asian nations and the archaeological activities will help our learned scholars to unfold the mysteries of the so-called Dark-Ages of our ancient history.

The Purāṇa's way of describing the kings and events of historical importance, after the Great War, seems strange to some foreign scholars. The authors of the Purāṇas describe these events as if they are foretelling the future. However, this is not a strange or objectionable process. Even the authors of the old Testament followed this practice.

I am grateful to M/S Oriental Publishers who have decided to bring out English translations of ancient religious texts under the series "The Sacred Books of the Aryans. The present book forms the begining of this series, This is a literal translation of the original text. I have added notes by prominant scholars such as Wilford, Pargiter, Bentley, Colebrooke, Tod, Wilson and Mazumdar. I hope that readers will appreciate this work.

—*Jamna Das Akhtar*

---

27. Budhda Prakasha, *Rig Veda and the Indus Valley Civilization*, pp. 53-69; Swami Sankaranand, *Rig vedic Culture of the Pre-historic Indus*, Parts I, Vol. I, II (Calcutta); A. N. Das, *India and Jambu Island*, (1931); A.C Dass, *Rig vedic Culture*, (Calcutta, 1925).

Digitization by Arya Samaj Charitable Foundation, Chennai

TABLE OF CONTENTS.

PAGE.

CHAPTER 1.—Benediction. At the end of the long sacrifice, Śaunaka and other *Riṣîs* engaged in holy conversation asked Sûta, well versed in Paurâṇic lores, the cause of the Lord assuming the form of a fish, how did Mahâdeva become Bhairava and Purârî and for what reason did he become a mendicant. At that Sûta told Saunaka and other *Riṣîs* the reason of the Lord assuming the form of a fish and the meeting of Matsya and Manu 1-6

" 2.—Then being ordained by the Lord, Manu tying his boat to the tentacles of the divine fish, using the serpent as rope, and saluting Janârdana after the deluge was over, seated on the boat asked the Lord, who was in the form of the fish, the origin and the end of the Universe and the Laws of Gift and *Śrâddha* and about the division of caste, etc. At that the Lord Nârâyaṇa told him the origin of the Universe and its end 6-9

" 3.—Manu's question to Matsya as to how the Lord Brahmâ became four-faced and how did he create the Universe. Then the origin from Brahmâ of the Veda and the origin of Marîchi, the ten mental ones, and the origin of *Dakṣa*, the ten corporal ones, as told by Matsya, and the appearance of the five faces of Brahmâ in order to see the beauty of Satarûpâ and the narration of the origin of Swayumbhu and others 9-12

" 4.—The description of the 1st creation. Absence of sin on the part of Brahmâ by going to his own daughter. Manu's question to Matsya as to the advisability of the marriage relations between Sagotras and their children. Matsya's answer to the effect that it does not tend to the welfare of mankind in discussing the propriety or otherwise of the actions and conduct of gods. Then Brahmâ, who was ashamed on account of this incestuous connection with his daughter, cursed Kâmadeva that he should be ere long turned into ashes by Mahâdeva. Being pleased with his solicitations he gave him a boon that he would be born again. Then Manu's production of Vamadeva and others in Satrûpâs. From Vamadeva the origin of Brâhmaṇas. Then the production of Priyavrata and Uttanapâda in his wife Anantî by Manu of austere penance. From Uttanapâda the birth of Dhruva by his wife Sunitâ. The attainment of the boon of getting a fixed place by Brahmâ as a result of his penances lasting for three thousand years. Dhrua produced a virtuous son in the daughter of Manu Dhanya. Śiṣṭâ produced Kṛipâdi through Suchaya, daughter of Agnî. The begotting of Dakṣa by the ten Prachetas in Mariṣa, the daughter of Moon. Then the narration of the birth of 80 crores of beings... ... 12-16

" 5.—The description of the birth of gods and others. Then Dakṣa, seeing the final journey undertaken his thousand sons by advice of Nârada, produced on Panchjavi. He produced another thousand sons known as Śhavala. They, too, went the path of their brothers at Nârada's instigations. Then after that he produced sixty daughters and gave them to Dharma and others. Then the birth of Kârtikeya in the clumps of reed. And the description of the birth of all the different gods from those girls 16-18

" 6.—The description of Kaśyapa's family 18-21

Digitization by Arya Samaj Charitable Foundation, Chennai

PAGE.

CHAPTER 7.—The birth of sons of Ditis known as Marutas. There at Siawant-panchak, on the banks of Saraswati, Diti, whose sons were killed practising austere penances, in order to get sons performed in due rites the *vrata* of Madan Dwâdaśi. By virtue of the *vrata* Lord Kaśyapa appeared and offered her a boon. At that Diti asked for sons who would be killers of Indra and afflictors of all *devas*. Kaśyapa, too, according to his vow, gave her the desired boon. Indra, hearing about Kaśyapa's boon to Diti, feigning to serve her mother and finding a loop-hole, *viz.*, that she went to sleep without washing her feet, entered the womb of Diti and cut her son by *vajra* into seven parts and again cut each of those parts into seven parts. Then determining that, by the virtue of the greatness of Kriṣṇa *pûjâ*, she cannot be killed, appeased the awakened mother, saying 'Don't weep.' Let the Marutas become the participators of sacrifice and taking Diti on an ærial car went to Heaven along with Maruta and others 21-26

" 8.—Treats of the anointment for kingship. Then Brahma, in the sovereignty of the earth, made Chandramâ the lord of medicinal herbs, sacrifices, fasts and penances; stars, planets, Brahmaṇas, trees, thickets and creepers; Varuṇa of waters; Kubera of wealth; Viṣṇu of all suns; Fire of all *vasus*; Dakṣa of *prajâpatî*; Indra of wind; Prahlâda of demons; Yama of manes; Śiva of demons and others; the Himalayas of mountains; the Ocean of waters; Chitraratha of *gandharvas* and others; Vasuka of serpents; Takṣaka of other snakes; Airâvata of elephants; the Peacock of birds; Uchaisravâ of horses; the Lion of other beasts; the Bull of the cows; and the Trees of the herbs. The *devas* Sadharma, Śankhapada, Ketumâna and Hiraṇyaromana were made kings of all four directions, east, south, west and north respectively. They still protect the universe by ruling over the directions by destroying the enemies ... 2627

" 9.—The description of Manvantara. The order of names of those sons... 27-29

" 10.—The description of Vena family. As Vena, the son of Sunetha, the daughter of Mṛityu of Anga Prajâpati, was engaged in sinful deeds, the sages in order to bring about law and order approached him, but when the king did not pay heed to their counsel they killed him by their curse and being afraid of anarchy, the sinless Brahmaṇas churned his body by force. By churning his body the races of Mlechhas, came out of his body black as soot being the portion of evil qualities of his mother; and from the portion of his father appeared the right hand with great difficulty a most brilliant heavenly figure armed with bow and arrow and club of the name of Pṛithu. Being anointed by the Brahmaṇás he practised severe austerities and by the blessings of Vishṇu became most powerful. Seeing the earth devoid of all righteous deeds Pṛithu prepared himself to burn her by his anger and who trembling took the form of a cow and began to run. She stopped and asked what to do. The king making Swayambhu Manu as the calf milked the cow with his own hands of the desired-for grains for all the world, moving or fixed. Then the description of how the sages milked the earth using the moon as the calf. ... 29-32

CHAPTER 11.—The description of the meeting of Budha in the history of the lunar and solar races. Râjñî, the daughter of Vivaswat a Raivat a brought forth Raivata, Prabha gave birth to Prabhât, Saṃjñî, the daughter of Viśvakarmâ, became the mother of Manu. She also gave birth to Yama and Yamunâ, who were twins. Then Saṃjñî, unable to bear the power of the Sun, producing one lady from her body known as Chhâyâ and directing her to stay near him went away elsewhere. The Sun mistaking her to be Saṃjñâ satisfied his desires. He produced from her Sâvarṇî Manu of the same Varṇa and Śani and Tapatî and Viṣṭi. Then Yama seeing that she pays more attention to her sons becoming angry threw a kick on his mother. Learning from the lips of Twastra that this is Chhâya and hearing "Saṃjñâ came to was in the form of Vadawâ, uncalled and stayed in the country of Maru he being passionate going there in the form of a horse enjoyed with her. Saṃjñâ doubting that he was some one

Digitization by Arya Samaj Charitable Foundation, Chennai

PAGE.

else threw his semen through her nostrils. The two Aśîṛnis were born out of that seed. Vaivasata Manu had ten powerful sons, Ikṣwâku and others, out of whom Ila, in order to win the whole earth, visited all the countries and reached the garden of Śambhu and was transformed into a woman by the curse of Śiva. Budha, the son of the Moon, looks at her while wandering in the forest and desires to marry. She, too, lived with him for long. ... 32-36

CHAPTER 12.—The brothers of Ila set out in search of the king and reaching the hermitage of Budha saw the horse; "the splendour of the Meru" turned into a mare, and hearing the cause from the lips of Vasiṣṭha began to please Śiva. The Lord Śiva said that if the Ikṣwâku performed the Aśwamedha sacrifice he would become a Kimpuruṣa. They performed the sacrifice and Ila became a Kimpurusa. For one month assuming the form of a woman and for another that of man and staying in the house of Budha, Ila became pregnant. Purûrava became the increaser of the lunar dynasty. Ila came to be called Sudumna after Kimpruṣa and from her were born three sons Utkala and others. He crowning Purûrava in Pratisthana went to Ilavrita to enjoy the glory of the race of the sun ... 36-39

" 13.—The description of the family of Vairâja Pitṛis. In those regions there were a group of three incorporeal and four corporeal beings. The Virâjas disturbed in their *Yoga* practices attained *Sanâtana* (old) regions and at the end of Brahma's day will again become Brahmvâdins. They having attained *Sânkhya-Yoga* obtained success in which there is no possibility of rebirth. Then follows the account that *yogis* should be fed by offerers at *śrâddha*. Then follows the narration of the birth of two sons of Menakâ and Krauñcha of Himalaya born of Manasis daughter of the Pitṛis and of Menâ three daughters were born, Umâ, Ekaparṇâ and Aparṇâ, who were devoted to the practices of *Yoga* and respectively married to Rudra, Sita and Jaigîṣavya. Then in the sacrifice of Dakṣa his daughter Satî not finding her husband invited among the hosts of gods asked why her husband was not called, was answered by Dakṣa that he was not considered worthy of being invited in the sacrifice as he is the source of all evil being, the author of destruction. Hearing that, out of anger desirous of destroying the body which she owed to him and cursing him, "You will be the only son of ten Pitṛis and as a Kṣattriya you will obtain destruction at the hand of Rudra in a horse sacrifice." Having recourse to Yogic power she consumed herself through her own Fire and Dakṣa approaching her said "What is this"? "Be pleased" O omniscient one You should not leave me." Thus requested by Dakṣa she said. "What I have begun I must accomplish, you should practise penance near me after your sacrifice is destroyed by Śiva in order to please me you will be born of the ten Prajâpatis and then out of my parts sixty daughters will be born to you." She then said to Dakṣa "By practising penance near me you will visit the several manifestations named Viśâlâkṣi and 107 others in 108 places such as Vârânâśi, etc., and by this you will obtain excellent *Yoga*, Then follows the 108 names of Gauri 39-43

" 14.—The description of the family of Agnisvâtta Pitṛis. Then the birth of Amâvasya (New Moon). Achhodâ, the daughter of the Pitṛis practising penance for a thousand divine years saw the Pitṛis come to her for granting her boon being pleased with her penance and being overcome by passion desired Amâvasya. Fallen from her penance by this sinful desire and being ashamed and with her face downcast desired all the Pitṛis. The Pitṛis thus solicited granted her boons in these words. "Acting unlike the scion of a Pitṛi, you will be born in the world of the mortals as the daughter of the King Vasu and marrying Parâśara you will get a son named Badrâyaṇa. He will divide one Veda into several parts, and bearing two Kṣetraja sons Chitrâṅgada and Vichitravîrya, to King Sântanu, a part of the sea and of the family of Purus. You will be known as Prauṣṭhapadi aṣṭaki in the Pitṛi loka and Satyavati on earth 43-44

Digitization by Arya Samaj Charitable Foundation, Chennai

PAGE.

CHAPTER 15.—The description of the family of Barhiṣa Pitṛis. Then their daughter named Pîvarî while practising penance seeing the Lord who being pleased had come to her to offer a boon wanted a husband who would be possessed of *Yoga*, beauty and able to curb his passions. Then the Lord granted her a boon in these words "Śuka, master of *Yoga*, son of Vyâsa will be your husband and from him you will get a daughter, named Kritvi possessed of Yogic virtues, and will be the wife of the King of the Pañchâla, and the mother of Brahmadatta. Kriṣṇa, Gaura, Prabhu and Sambhu will be your sons, you will obtain *mokṣa* with your husband after giving birth to these children." In the solar world there are the regions called Marîchigarbhas where reside the Haviṣmâwas, the Pitṛis of kings. Of these Kṣatriya Pitṛis, Yaśodâ was the *Mânasa* daughter, she was the wife of Amśumâna, who was the son of Pañchajana. She became famous as the mother of Dilîpa and grandmother of Bhagîratha. The description of the Pitṛis runs on. Then the description of silver plates, etc., which the Pitṛis were fond of. Then the mention of *Masûr*, hemp and black mustard, etc., which are to be avoided in a *srâddha* 44-49

" 16.—The ceremony of *śrâddha*. Then Manu, hearing the description of the Pitṛis, asked keśava: "On what day, how and when the *śrâddha* is to be performed and what are the different kinds, what Brâhmaṇas are to be fed and what are to be avoided on the *srâddha* day" Then the description of the duties to be performed and rules to be observed by the performers of *srâddha* and the guests to be fed according to Matsya. Then an account of the distribution of the balls of rice to goat, cows and Brâhmaṇas... ... 49-54

" 17.—Then the account of general auspicious ceremonies. Then the particular days and kinds of *srâddha* to be performed. Then the various rices and the flesh of the different animals which please the manes and the period of times. Moreover which different portions of the Veda to be recited at the time of feasting in *srâddha*. Then the right to the *srâddha* ceremonies of those who are not invested with the sacred thread. In this *srâddha* the worship of the Pitṛis to follow that of the Mâtṛis, and barley is to be used instead of sesame. Then the description of the rights of Śudras by the word '*namaḥ*'. Then the chief right of Sudra is in gift and the fruition of all their desires is obtained through gift 54-60

" 18.—The description of Sapiṇḍikaraṇa. Then the narration of *aśaucha* of the four castes. Then the description of the duties beginning from the first day until the Sapiṇḍîkaraṇa ceremony. Then the account of Lepa and Bhakta Sapiṇḍaship 60-62

" 19.—Then the description of the fruition of the different *śrâddha*. How are the *havyas* and *kavyas* to be offered what *havyas* are offered to what *agnîs* and what *kavyas* offered to what Brâhmaṇa reach what Pitṛis in the region of Death. Also the mention of the merits obtained by the performers of *śrâddha* 62-63

" 20.—The account of the ridicule of the ant in connection with the merit of *srâddha* 63-66

" 21.—The description of the greatness of Pitṛis in connection with the performance of *śrâddha*. Then in that town they were born as the sons of Sudaridra, the Brâhmaṇa and they thought of practising penance. Then Sudaridra prevented them by saying that to go out to the forest leaving an aged father behind was no virtue. Then the narration by the sons of their former births. Then the departure of the sons to the forest and the arrival of Sudaridra to the palace. Then the worship of Viṣṇu by Vibhrâja, who was solicitous of getting a son. Then Vibhrâja obtains a boon from the Lord. Then the arrival of Brahmadatta, the son, at the place where the ants were united. Then, at Brahmadatta's smiling, the conversation between him and Sannati. Then Brahmadatta's remembrance of the Lord to put an end to the quarrel which had ensued, and finding of the Lord in a dream. Meeting with the old Brâhmaṇa

Digitization by Arya Samaj Charitable Foundation, Chennai

PAGE.

next morning and in course of their mutual conversation his remembrance of their former birth. Repenting for his fall from *yoga*, giving that Brâhmaṇa some gift, he dismissed him. Then the installation of Viśvaksen, his son on the throne, meeting of all at Manasa. The mention of the merits of hearing the recital of the Pitṛis 66-68

CHAPTER 22.—The end of the description of *śrâddha*. Narration of the time of doing *śrâddha* and the result of doing *śrâddha* at the proper time. Accounts of the greatness of Gayâ and other holy places and also about the gods. Description of Naimiṣa forest, also the result of performing *śrâddha* on the banks of Śarayu, Irâvatî, Yamunâ, Chandrabhâgâ and Veṇumatî. The narration of the greatness of other holy rivers and accounts of gods, also signs of the time. Showing the production of *kuśa* and black sesamun from the body of Viṣṇu, also the result of hearing and reading of the greatness of holy places 68-72

" 23.—The account of the fault of the Moon in the narration of the lunar dynasty. Then the description of the birth of the Moon, his gaining superiority over the Brâhmaṇas. Description of the Moon getting a boon from Viṣṇu. In the Râjâsûya sacrifices performed by the Moon Brahmâ and other gods became priests. After the conclusion of the sacrificial bath, desirous of seeing the Moon's face Lakṣmi and other new goddesses forsaking their respective husbands adored the Moon. Account of the fault of the Moon, and the description of Târâ, also an account of the battle between the Moon and Śiva. The meeting of Târâ and Bṛihaspati ... 72-75

" 24.—Beginning of the story of Yayâti. Then the birth of Budha from Târâ. Then the god's question put to Târâ "Whose son is this?" On being answered that he was from the Moon, the latter accepted him 76-79

" 25.—Kacha obtains the knowledge of the elixir of life. Kacha goes to Śukra in order to obtain the knowledge of the elixir of life by the order of Indra and others. Out of spite for Kacha, and in order to protect themselves, the demons killed Kacha, who was grazing the cows, and gave its corpse to wolves and jackals. Śukra brought him back to life and Kacha told him with a bow that he was killed by the demons. Then, again, he was killed while gathering flowers and again came to life by tearing the stomach. Kacha learns from Śukra the knowledge of restoring one to life. Narration of the faults of Brâhmaṇas taking wine 80-83

" 26.—Both Kacha and Devayânî curse each other. Then a debate between Kacha and Devayânî. Devayânî curses "You shall never accomplish this knowledge of sañjîvanî." Kacha curses "No son of a *ṛiṣi* will accept you as his wife." Kacha goes to heaven ... 84-85

" 27.—Quarrel between Śarmiṣṭhâ and Devayânî. Śarmiṣṭhâ puts on Devayânî's dress. She throws Devayânî into a well. Meeting of Nahuṣa and Devayânî and her rescue from the well. When Yayâti has gone, Devayânî speaks to Ghurṇikâ. Ghurṇikâ communicates the history of forest to Śukra. Śukra comes to forest. Conversation between Śarmiṣṭha and Śukra... 85-87

" 28.—Talks between Śukra and Devayânî. Śukra counsels Devayânî, but she refuses his advice 87-88

" 29.—Slavery of Śarmiṣṭhâ to Devayânî. Kavya goes to Vṛiṣaparvan and abuses him. Vṛiṣaparvan says to Śukra as you are going away leaving us, then I shall throw myself into the ocean. Śukra replies "whether you enter the ocean or not, I cannot tolerate the insult to my daughter, so try to please my daughter." Conversation between Devayânî and Vṛiṣaparvan. Devayânî enslaved to Śarmiṣṭhâ. Then Śukra goes to the capital with Devayânî ... 88-90

" 30.—Devayânî's marriage. In this connection she goes to the forest with a thousand of her maids for sporting. Yayâti comes then. Their mutual conversation. Devayânî's prayer to Yayâti: "Please make me your wife." Devayânî is given away to Yayâti by Śukra. Yayâti enters the house 90-92

Digitization by Arya Samaj Charitable Foundation, Chennai

PAGE.

CHAPTER 31.—Meeting of Yayâti and Śarmiṣṭhâ. Yayâti lives in Aśoka grove making Śarmiṣṭha, the daughter of Vṛiṣaparvana, one of his thousand maid servants, at the instance of Devayânî. Devayânî gets a son. Conversation between Śarmiṣṭha and Yayâti in the Aśoka grove. Mention of the sons of wife's maid servants as no heir. Yayâti gets a son from Śarmiṣṭhâ... 93-94

" 32.—Śukra curses Yayâti. Conversation between Śarmiṣṭhâ and Yayâti. Yadu and Turvasu, sons of Yayâti, born of Devayânî. The meeting of the sons of Devayânî and those of Śarmiṣṭhâ. Conversation between Devayânî and Śarmiṣṭhâ. Yayâti and Devayânî go to Śukra. Śukra cursed Yayâti that he would be at once stricken with decrepit old age. The removal of the curse to Yayâti who sought the protection of Śukra 94-96

" 33.—Puru agrees to take upon himself his father's senility. When Yadu did not consent to take upon himself his father's senility, Yayâti cursed him, "You will be childless." Then Yayâti curses Turvasu who is reluctant to take upon himself his father's decrepit old age. A like curse to Druhya, the second son, and Anu, the third son. The fourth, Puru, accepts his father's old age 97-98

" 34—Puru installed on the throne. Yayâti rules the country righteously on the removal of his old age. The endowment of youth from Puru. Yayâti transfers the kingdom to Puru and goes out to the forest in the company of Brâhmaṇas 99-100

" 35.—Yayâti ascends heaven. His fall. His return to Heaven in company with King Vasumat 100-101

" 36.—Conversation between Indra and Yayâti. Narration to Indra of the instructions imparted to Puru 101

" 37.—Aṣṭaka speaks to Yayâti when he drops from heaven on the termination of his merits. Dialogue between Indra and Yayâti and description of master 102

" 38.—Dialogue between Aṣṭaka and Yayâti. Yayâti speaks to Aṣṭaka about Vedânta. Descriptions of the enjoyments he had ...103-104

" 39.—Advice to Yayâti. Aṣṭaka asks Yayâti why did he come to enjoy the world while he was living in Paradise. Yayâti's reply. Account of the origin of body. Getting a meritorious life through merits and a sinful life through sins. Account of penance and charity as means of attaining heaven 104-106

" 40.—Yayâti's account of different Âśramas. Distinctive features of *Munîs* 106-108

41.—Yayâti's refusal to ascend heaven through the merits of others. Account of the various regions of heaven. Dialogue between Pratardana and Yayâti 108-110

" 42.—Salvation of Yayâti. Dialogne between Yayâti, Vasumâla and others 110-112

" 43.—Description of the glory of Yadu. Kârtavîrya asks four boons from Datta. Pacifying the ocean by his thousand arms. Confinement of Râvaṇa in Mahiṣmatî. Curse against Arjuna. Description of 100 sons of Kartavîrya of whom five were warriors. The fruit of uttering the birth of Kârtavîrya 112-115

" 44.—The story of Kârtavîrya and others. Âditya comes to Kârtavîrya in the form of a Brâhmaṇa. Kârtavîrya gives food to him. Apava enters water. Description of the dynasty of King Krosṭu and Vidarbha. Chaitrâ became the wife of Jayâmagha. Jayâmagha, having no sons, got a victory in war. Then getting the daughter said to the queen through fear of her that she was a daugter-in-law. Then in due course she got a son Vidarbha by name. The fruit of uttering the description of the dynasty of Andhaka ... 115-120

" 45.—Beginning of the dynasty of Vriṣṇi. Description of the Syâmantak jewel. Acceptance of Satyabhâmâ by Kṛiṣṇa. Description of Animitra dynasty 120-122

" 46.—Description of Vṛiṣṇi dynasty. The birth of the Pâṇḍavas. ... 122-123

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER 47.—Śukra's curse on Asuras. The birth of Śrî Kṛiṣṇa. The names of 16,000 wives and sons. The description of Nṛisiṃha and other *avatârs*. Śankara born to Bhârgava for his austerities. Śukra's praise of Mahâdeva. Meeting of Jayantî and Śukra. Bṛihaspati's deception of the Asuras in disguise of Kâvya. Prahlâda's narration before Śukra of the boon given by Lord, The description of the doings of Deva and Asura. ... ... PAGE. 124-139

" 48.—The description of the dynasty of Turvasu and its followers. Birth of Aṅga. Meeting of Dîrghatama and Bali. The description of the family of Aṅgas. Birth of Karṇa. 140-146

" 49.—Description of the family of Purus. Birth of Bharadvâja from Bṛihaspatî. Description of the Bṛihatkṣatra family. Account of the origin of Ugranyudha. Account of the dynasty of Ajamida 146-150

" 50.—Continuation of the description of the family of Puru and of the Ajâmida family in this connection. Birth of Jarâsandha. Description of Apadhyata and Devâpi. Description of Sântanu. Birth of Devavrata from Sântanu and Jâhnavî. Birth of the progeny by Kṛiṣṇadvaipayâna on the wife of Chitravîrya. Description of the curse of Vaiśampâyana to Parikṣit and of the future family of Adhisoma Kṛiṣṇa 150-155

" 51.—Account of the family of Agni. The origin of Agni and its various names. The origin of Dhiṣṇu. 155-158

" 52.—The greatness of *yoga*. The excellence of *Karmayoga* over *Jñâna-yoga*. Ceremony of *pañcha yajña*. One endowed with the 22 Propitious marks if without the qualities of self has no right to *mokṣa*. The qualities of Self 158-161

" 53.—The precedence of Purâṇas. Their number. The merit of making the gift of a Purâṇa. The characteristic feature of a Purâṇa. The distinctive marks of the excellent Purâṇas. The fruit of reading and hearing the precedence of the Purâṇas. 161-167

" 54.—The vow of Nakṣatra Puruṣa. The fruit of that vow 170-173

" 55.—The vow of Aditya Śayana and its fruit. This vow was observed even by Vasiṣṭha and others 170-172

" 56.—The vow of Kṛiṣṇâṣṭamî. In what month Śiva is to be worshipped by what name. One fasting on Kṛiṣṇâṣṭamî day is worshipped in the regions of Śiva being revered by the gods for 2,100 *kalpas*.... 172-173

" 57.—The vow of Rohiṇî Chandra Śayana. Discourse between the Lord and Nârada. The rules for the performance of the different vows. The fruit of the vow 173-175

" 58.—The rules about tanks. The dimensions of sacrificial posts. The fruit of staying in the water in the rainy days 175-180

" 59.—The process of consecrating a tree. Attaining of *svarga* by planting trees. 180-181

" 60.—The ordinance of Saubhâgya Śayan. Description of Saubhâgya Aṣṭakâ. The various ways of worship by married women ... 182-185

" 61—Birth of Agastya. Process of his worship. Dialogue between Nârada and Maheśvara. Birth of Agastya by the curse of Indra on fire and water 185-189

" 62.—Vow of Ananta Tṛitîyâ. The various ways. The fruits of vows ... 190-193

" 63.—The ordinance of Rasakalyâṇi tritiyâ. In the month of *mâgha* salt must be given up. The narration of the fruit of a thousand *agniṣṭoma* by giving golden lotuses 193-195

" 64.—The vow of Ârdrânandakari Tritîyâ.—The various ways of worshipping the goddess along with Śiva 195-197

" 65.—Vow of Akṣaya Tritîyâ. Its result 197-198

" 66.—The vow of Sârasvata Description of Aṣṭatava. The process of vow and its fruit 198-199

" 67.—The method of bathing in Solar and Lunar eclipses 199-201

Digitization by Arya Samaj Charitable Foundation, Chennai

PAGE.

CHAPTER 68.—The ordinance of bathing on Saptamî. The process of ablution for the prevention from death of infants and young men. The method of the ritual and its fruits 201-205

" 69.—Vow of Bhîmadvâdasî. The method and its fruit 205-209

" 70.—Vow of Anangadâna. Women question Dâlabhya the duties of prostitutes. The method of worshipping Kâma 209-213

" 71.—The vow of Aśunyaśayanadvitiyâ. The vow to be performed to expiate sin if anybody goes to another's wife either through cupidity or arrogance. Its method 213-215

" 72.—The vow of Aṅgâraka. Dialogue between Pipplâda and Yudhiṣṭhira. The discourse between Virochana and Bhârgava. Birth of Virbhadra from the sweat of Mahâdeva who was enraged and about to destroy the sacrifice of Dakṣa. After destroying the sacrifice when Virabhadra was going to annihilate the world he was prevented. He became the planet Mars. The process of this vow ... 215-218

" 73.—The method of worshipping Bṛihaspati and Śukra 218-219

" 74.—The vow of Kalyâṇa Saptamî. The worship is to be performed by calling the sun by different names according to the quarters East, etc. The process and its fruit 220-221

" 75.—The Viśoka Saptamî vow—Its method 221-222

" 76.—The Phala Saptamî vow—Its method 222-223

" 77.—The vow of Sarkarâ Saptamî—Its method 223-225

" 78.—The vow of Kamalâ Saptamî. Its method 225-226

" 79.—The vow of Mandâra Saptamî.—Its method 226-227

" 80.—The vow of Śubha Saptamî.—Its method and the worship of a milch cow 227-228

" 81.—The vow of Viśoka Dvâdaśî.—Its method and worship of Lakṣmî 228-230

" 82.—The gift of Gudadhenu in the vow of Viśoka Dvâdaśî and the symbolical images of cows. The preparation of the dhenu and its presentation 231-233

" 83.—The greatness of charity. Discourse between Nârada and Śambhu. The description of ten mountains such as hill of Dhanyaśaila, hill of gold. Praise of food 233-236

" 84.—The description of salt hill.—Its presentation 237

" 85.—The description of the hill of raw sugar—The method of presenting it 237-238

" 86.—The description of the mountain of gold. Its presentation ... 238

" 87.—The mountain of *tila*.—Its origin from the body of Viṣṇu and the method of giving that away 239

" 88.—The description of gift of the mountain of cotton. The fruit of presenting it 239

" 89.—The mountain of Ghṛita. The process of making the gift and the origin of Ghṛita 240

" 90.—The mountain of gems. The process of giving that away ... 240-241

" 91.—Mountains of silver.—The mountains to be made after the shape of Viṣṇu, Brahmâ, or the Sun 241-242

" 92.—Greatness of giving a mountain of Sugar and the story of Lîlâvatî, the prostitute 242-245

" 93.—The method of performing the *homa Śânti* ceremony of the 9 planets. What particular offerings of raw sugar, cooked rice, etc., to what particular planets. The measure of fuel. The discription of the *mantras* of the different planets. The measurement of reservoirs for a *homa* with ten million offerings 245-257

" 94.—Description of the form of the nine planets 257-258

" 95.—The vow of Śiva Chaturdaśî. Discourse between Nârada and Nandikeśvara. The method of worshipping Śiva. The fruit of reading and hearing the story of the vow 259-261

Digitization by Arya Samaj Charitable Foundation, Chennai

PAGE.

CHAPTER 96.—The greatness of giving up all fruits. The time when this *vrata* is to commence and the process of doing it 162-263

" 97.—The Sunday ordinance. The way of worshipping Sunday, and its fruits 263-265

" 98.—The process of bringing Sankrânti to a close. The fruit of hearing and reading it 265-266

" 99.—The ordinance of Viṣṇu. The method of Vibhûti Dvâdaśî Vrata ... 267-268

" 100.—The continuation of the ordinances of Viṣṇu. Discourse between Puṣpavâhana and Prachetasa 268-271

" 101.—The greatness of *Ṣaṣṭhi vrata* (60 ordinances). The narration of gods in each *vrata*. The fruits of each 271-278

" 102.—The fruit and the process of taking bath. The narration of the number of *tîrthas*. The process of giving water to the manes and bathing the body in order to obtain Heaven. The process of offering water to the Sun 278-282

" 103.—The greatness of Prayâga. Mârkaṇḍeya goes to Hastinâpur. The counsel of Mârkaṇḍeya to Yudhiṣṭhira for going to Prayâga ... 282-283

" 104.—Showing the greatness of Prayâga. The fruits of remembering Prayâga 283-285

" 105.—The result of dying at Prayâga. The greatness of the gift of the pale-red milch cow 285-286

" 106.—The difference between the result and action at Prayâga ... 286-289

" 107.—The different actions in the greatness of Prayâga. The greatness of Mânasa *tîrtha*. The holy place on the north of Yamunâ and south of Prayâga where all debts are discharged 289-291

" 108.—The fruit of fasting at Prayâga. Dialogue between Yudhiṣṭhira and Mârkaṇḍeya. The greatness of Yamunâ 291-293

" 109.—The sacredness of Prayâga among holy places. The narration of Somatîrtha 293-295

" 110.—The greatness of Prayâga among all the *tîrthas*—Its praise ... 295-296

" 111.—End of the greatness of Prayâga 296-297

" 112.—The fruit of hearing the greatness of Prayâga. The praise of Prayâga sung by Vâsudeva 297-298

" 113.—Narration of Dvîpa and others. Description of Jambudvîpa. Its mountains and *varṣas*—Showing the *varṣas* of Himalaya and others 301-303

" 114.—The position and situation of Bhârata according to Nirukta. Description of the seven mountains, names of rivers and places. The description of Kimpuruṣa and Hari Varṣa 305-312

" 115.—Pururava goes to practise penance in forest on account of his ugliness due to a former birth. Pururava sees river Irâvatî ...312-313

" 116.—Narration of Irâvatî 313-315

" 117.—Narration of Himâlaya 315-316

" 118.—Narration of the hermitage on Himalaya. Description of the hermitage of Atri 316-319

" 119.—Its measurement. Length and breadth. The image of Vâsudeva established by Atri. The austerities of King Pururava ...319-321

" 120.—The King practised austerities and saw the pastimes of Gandharvas and nymphs. Dialogue between Pururava, Gandharva and Apsarâ. The King dreams and tells it to Atri 322-324

" 121.—Description of Jâmbudvîpa 325-329

" 122.—Description Śâkadvîpa. Its rivers and mountains 329-334

" 123.—Narration of the 6th and 7th Dvîpa—The measurement of the rivers, mountains and seas 334-337

" 124.—The dimensions of the orb of the sun and moon in describing the sphere. The authority of Mount Meru. The dimensions of the earth. Description of the Equator. Mention of the time of Nagavîthî 338-343

Digitization by Arya Samaj Charitable Foundation, Chennai

PAGE.

CHAPTER 125.—The movements of the Pole star, sun, moon and other planets. Mention of Gaja Mountain and the source of the clouds. Description of the position of the chariot of the sun 346-349

" 126.—The course of the sun. The position of the gods and Gandharvas near the sun. The seasons. Description of the solar horses and of the lunar horses 349-353

" 127.—The description of chariot of Budha (Mercury) and Mars and the praise of the Pole star. The description of the starry column ...353-355

" 128.—The situation and respective positions of the planets in the Polar system. The three kinds of fire, *viz.*, Pâchak, etc. Mention of the rains at the head of the seasons. The places of the planets ...355-360

Part II.

" 129.—Orign of Tripura in the story of Tripurâ. Mâyâ gets a boon from Brahmâ 1-3

" 130.—The divisions of forts, ramparts, etc. of Tripura. Building of Tripurâ. Description of each city 3-4

" 131.—The great power of the three cities. Maya dreams a bad dream. Alakṣmî enters the city. The Dânavas vanquished by the gods give up truth and virtue and take to vicious courses 4-6

" 132.—The gods eulogise Śiva. Âditya and others take refuge in Brahmâ. The gods go to the place of Bhava (Siva) in company with Brahmâ 7-8

" 133.—Building up of a strange chariot. Brahmâ and other gods describe the strength of the Asuras. Śiva accepts the position of charioteer of the gods. The horses unable to bear the weight of Mahâdeva fall on the ground. Eulogy of Hara by the Riṣis ... 8-11

" 134.—Nârada goes to Tripurâ and comes to Maya. Their discourse. Maya instructs the Daityas how to fight Mahâdeva 11-13

" 135.—Fight between the gods and Asuras. The leaders of the army are stupefied by Maya's enchantment. Maya strikes Kumâra ... 13-17

" 136.—First the massacre of the demons, the dwellers of Tripurâ by the first army. The death of Vidyutaumâlî. Maya through magic creates a lake. Sankukaraṇa says to Sankara that the lake revives the dead. Nârâyaṇa taking the form of a bull drinks up the water of the lake created by Maya 17-20

137.—The siege of Tripurâ. The guard of the lake says to Maya that the lake has been drunk up by some one in the form of a bull. Maya goes to the sea with Tripurâ. Indra comes there to destroy Tripura 20-22

" 138.—Slaughter of Târaka. Description of the war between the gods and demons. When Sankara was fighting placing one foot on the back of a bull and the other on that of a horse from his tremendous weight, the bull and the horse lost their teeth and breasts. Since then bulls and horses have no breasts and teeth. Vidyunmâlî's words to the gods 22-25

" 139.—Discourse between the demons and Maya. Ratr entered the body of Pârvatî. The amorous pastime of the Dânavas ... 25-27

" 140.—Burning of Tripurâ. Nandî kills Vidyunmâlî, Nandî says to Maya "since Tripurâ has met with such destruction you should leave the city." The sorrow of the wives and children. The fruit of reading and listening to this chapter 28-32

" 141.—The group of Pitṛis who take part in Śrâddha when Vailâ and Soma meet. The definition of Sinîvâlî and Kuhû. Praise of Srâddha 33-36

" 142—The shorter period of a *manvantara*. The measure of time from the shortest to the longest. The number of the *yugas* and the number of the religions based on the Vedas and the 7 precious gems. The duties of Treta 36-39

" 143.—The dawn of sacrifice. Vasû's partiality to the gods in the discourse on the *riṣis* and the gods. The *riṣis* curse him. The source of the eternal religion 39-41

Digitization by Arya Samaj Charitable Foundation, Chennai

PAGE.

CHAPTER 144.—The duties of the *yugas*—Dwâpara, etc., The professions of people. The duration of their lives. Departure from the path of virtue of the future people in *Kali* 42-46

" 145.—The measure of the body altering with the different *yugas*. Different duties in the different *yugas*. The height of animals., *e.g.*, cows, etc. Definition of *Achâryas* and others. Definition of Yajñas. Definition of Kṣettra and Kṣettrajña. The names of *riṣis* ... 46-51

" 146.—The killing of Târaka described in brief. In course of describing that in detail description of Vajra. Birth of Guha in the clumps of reeds. Discourse between his mother and Indra. Indra divides the womb of Diti into seven parts and hence the birth of Maruta. Vajrâṅga captures Indra and releases him at the request of Brahmâ. Vajrâṅga's penance 51-54

" 147.—Origin of Târaka. Discourse between Vajrâṅga and Varâṅgi ... 55-56

" 148.—Târaka obtains the boon. Preparation of the war between the gods and demons. Discourse between Brahmâ and Târaka. Brahmâ offers a boon to Târaka. Brihaspati advises Indra on the tactics of warfare, such as conciliation, etc. It is decided to punish the Daityas. The army of the gods ready to fight 56-60

" 149.—Hand to hand fight between gods and demons 60-61

" 150.—Kâlnemî defeated in the great fight. Viṣṇu gives up yoga-nidrâ and comes to the fight 61-70

" 151.—The wheel killing the Grasana demon comes to the hand of Viṣṇu... 70-71

" 152.—Fight with Mathana and others. Gurutman sent to kill Mathana. Guruda (Garutmana) flies away with Viṣuṇ. 72-73

" 153.—Târaka wins. Slaughter of Jambha. Viṣṇu slaughters the Daitya named Indra Vâhana. Indra and others are captured 73-82

" 154.—Indra and the other gods praise Brahmâ. Brahmâ's discourse with Vâyû. Night engaged to carry on the work of the gods. Indra says to Nârada : "Try to unite Mahâdeva with the daughter of the mountain." Conversation between Himalaya and Nârada. The counsel of the gods and burning of Madan. Rati praises Śiva and Śiva's marriage. Vîraka accepted as a son. Pârvatî practises penance 82-107

" 155.—Kâlikâ goes to the place of Gaurî's penance for becoming Gaurî. The mutual censure of Umâ and Maheśwar 108-109

" 156.—The death of Âḍî. Brahmâ gives a boon to Âḍî. Girijâ's discourse with Kusumamodinî, the presiding deity of the mountain. Âḍî adopts the form of Umâ to deceive Śiva. Śankara's discourse with the demon in the form of Umâ 109-111

" 157.—Curse on Vîraka. Origin of the Lion from Devi's wrath. Brahmâ gives boon to Umâ Devi 111-112

" 158.—The brith of Kârtikeya. Discourse between Vîraka and Pârvatî. Praise of Vîraka. 112-114

" 159.—The gods prepare for the fight. They eulogize Kârtikeya. Messenger sent to Târaka. Târaka sees ill omens 114-116

" 160.—Kumâra deals the death blow to Târaka. The fruit of reading and teaching this chapter. 116-117

" 161.—Hiraṇyakaśyapa practises penances and obtains many boons from Brahmâ. The gods come to Brahmâ hearing the terrific boons acquired by Hiraṇyakaśyapa. Brahmâ says that Hiraṇyakaśyapa will be killed by Viṣṇu at the end of the penances. Hiraṇyakaśyapa growing haughty by his boons oppressed the gods who approach Viṣṇu. Viṣṇu comforts them saying "I will kill him." Viṣṇu adopts the form of a man-lion and goes to the metropolis of Hiraṇyakaśyapa whose court is described at length. Viṣṇu sees Hiraṇyakaśyapa on the lap of Luxury 118-121

" 162.—Prahlâda describes the lion as the source of the universe to Hirṇyakaśyapu. Hearing that Hiraṇyakaśypa orders the Daityas to capture the lion. Accordingly all those demons struck the lion with various weapons. Then Lord viṣṇu in the form of that lion scared those warriors and demons in a trice 121-123

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTE PAGE.

163.—The Daityas make fruitless attempts to kill the lion. Hiraṇyakaśyapu, too, made likewise futile attempts. Site ominous to Daityas and propitious to the gods. Hiraṇyakśyapu armed with all sorts of weapons. The lion simply by means of his claws tore him to pieces. The lion praised by Brahmâ and others. Viṣṇu goes out in his own form to his abode 123-126

" 164.—Manu asks Viṣṇu in the Padmakalpa how was the world in the form of a lotus on the navel. Viṣṇu in the orm of a fish begins to reply 127-128

" 165.—The Lord in the form of a fish relates to Manu in brief the dates of the four *yugas*, *krita*, etc. The narration of the final dissolution... 128-129

" 166.—He further relats to Manu it is Nârâyaṇa who adopting different forms, Bibhavasu, etc., reduced the whole world into one vast sheet of water and lived 129-130

" 167.—On this vast ocean Nârâyaṇa took the form of a swan and from crane and others he created Brahmâ, Udgâtri and Sâmaga. Mârkaṇḍeya born out of the belly of Bhagawân and seeing the resplendant Lord asks him who he was. Again he entered the belly and coming out of the mouth saw a boy concealed in the branches of a banyan tree. He approached the boy and enquired who he was. He replied that he was the Lord and his creator 130-132

" 168.—Desirous of keeping the universe afresh or agitating the ocean and creating the material elements—sound, etc., and sporting that war He created a lotus from His navel 133

" 169.—The Lord creating the lotus produced the creator of the universe out of it. The masters of the Purâṇas say that that lotus was the earth. The softer parts of this lotus are this earth and its harder parts are mountains 133-134

" 170.—When Brahmâ was practising penance in that Lotus Madhu and Kaiṭavas the Daityas, tried to disturb him. The Lord taking them on his thigh crushed them 135

" 171.—When Brahmâ was doing penance again there came the founder of *Yoga*, and Kapila, the founder of Sânkhya. From Brahmâ are produced his mental sons, Śambhû, Bhu, Bhuvah and others and also of Dakṣya and Nâgas. The fruit of hearing the history of the lotus 135-138

" 172.—Fight with Târaka and Maya after the slaughter of Vṛitra. The Lord Viṣṇu seeing the gods come to him and ask for help, determined to kill Dânavas. Viṣṇu promised to deliver them from this difficulty and grant to them the Lordship of the three worlds. Propitious sight seen 138-140

" 173.—Hearing this promise of Viṣṇu, Maya, Virôchona, Hayagrîva and other chief demons mustering their armies prepared for fighting the heavenly hosts 140-141

" 174.—The gods also in order to meet the Daitya armies arranged their own troops under the leadership of Indra. Bṛihspatî pronounces blessings on them 142-143

" 175.—Great war between gods and demons. Praise of celibacy. Durva gets a boon from Brahma. Armed with this Durva creates an illusion to help the army of Maya and crush that of the gods. Indra requests Brahmâ to quench the illusory fire of Durva and also requests the moon born of the ocean to do the same 144-147

" 176.—The Moon and Varuṇa, the lords of water, ordered by Indra consoled Maya and scared the demons a great deal. Seeing this Maya produced the illusion of Pârvatî Maya in the gods. After that the fire and wind ordered by the Lord Viṣṇu annihilated the army of the demons. After that everything became calm and the demons became indifferent. Then Kâlnemî, assuming the form of Trivikrama, pleased the demons and frightened the gods ... 147-149

" 177.—Kâlanemî increased his strength, dimmed the splendour of all the gods from Indra downward, and, vanquishing everything by his prowess, making everything his own, shone like Brahmâ Prajâpatî. All the gods extolled him as if he were Brahmâ Prajâpatî, and the Daityas, too, praised him... 149-151

Digitization by Arya Samaj Charitable Foundation, Chennai

PAGE.

CHAPTER 178.—When Kâlanemî made everything his own, he, contrary to the laws of *Dharma*, could not carry out the Vedas, *Dharma*, Forbearance, Truth and Lakṣmî. In not being able to attain these five things, he became angry and, wanting to enthrone himself in place of Viṣṇu, went to him. He saw the Lord riding on Garuḍa and holding conch, quoit and club, and simply to cause destruction on himself and of the Danavas brandished his own club and by many sorts of words censuring Nârâyaṇa enraged him. Kâlanemî strikes at the chest of Nârâyaṇa. He also strikes his club on the head of Garuḍa at which the Lord cut the hundred arms and hundred heads of Kâlanemî and allowed Garuḍa to strike him down. Brahmâ praised Viṣṇu. Viṣṇu reinstates the gods in their former possessions and returns to his own abode along with Brahmâ ... 151-154

" 179.—Slaying of Andhaka, the Asura. Śankara, in order to drink the blood of Andhak Asura, creates the Matris Mâheśvarî and others. Appearance of Naṛisiṃgha at the request of Rudra to prevent the Matris from devouring the universe in contravention with the order of Sankara. After having drunk the blood of Andhak Asura, the Mâtris Maheśvari and others defeat the Rudra. Matris Naṛisiṃgha's instructions to Rudra Devata 154-157

" 180.—Greatness of Vârâṇasî. Piṅgala got Kṣetrapâlahood and its consequent elevations. Śiva and Gaurî come to Vârâṇâsî. They see a garden in the way. Śiva says to Gaurî that Kuvera and others attain fruition on worshipping me. They visit Hari-Kṣetra and grant him boons 157-162

" 181.—In the course of conversation between Sanat Kumâra and Nandikeśvara, some important sacred places are described 162-164

" 182.—Skanda describes the field of Vimukta 164-165

" 183.—The greatness of the Avimuktas described in the dialogue between Pârvatî and Maheśvara. Brahmâ having cut his fifth head commits Brahmahatyâ and comes to Śankara for expiation and the sin is removed by Śankara. The skull bursts out into thousand pieces and forms the sacred place of Kapâla Mochana 165-169

" 184.—Greatness of Avimukta 169-171

" 185.—In the discourse between the Riṣîs and Skanda, it is described that Vyâsa, pressed with hunger after having practised penance for 12 years, gets no alms anywhere, but Śankara and Pârvatî in the guise of a relation give him food. Hari says to Vyâsa as you are irritable, don't live here. Vyâsa prays to Śiva that in the Chaturdaśî and Aśtamî days he would be favoured with an accommodation. Greatness of Daṇḍnayak and others... ... 171-174

" 186.—The greatness of Narmadâ described in a dialogue between Mârkaṇḍeya and Yudhiśthira. The greatness of Amarkantaka ... 174-176

" 187.—In the the topic of the greatnes of Narmadâ is described that the Riśîs frightened by Bâṇâsur came to Śiva for protection and help. Nârada sent to disturb the minds of the women at Tripura. Anaupamyâ, the wife of Bâṇâsura, discourses with Nârada. A hole is made in the city on account of the faithful wives of the city becoming faithless and hence losing their virtues at the instigation of Nârada 176-178

" 188.—Śankara moves about in order to destroy Tripurâ, being on his own grounds on the banks of Narmadâ. The piteous cries of the inhabitants of the town when it is being burnt by the fire of Hari when Bânâ seeing the Tripurâ on fire leaving his wife and children takes the liṅga on his head and praises Śiva. Hari being pleased grants a boon to him that he will be indestructible to gods. Description of Amarkantaka 178-182

" 189.—Description of the confluence of the Kâverî and Narmadâ. Kuvera becomes the lord of Yakas 182

" 190.—The sacred places Yantreśvara, Garjanâ, Meghnâda, etc. ... 183

" 191.—The sacred places on the banks of Narmadâ, Śûlabhedha, etc., numbering more than a hundred 184-188

Digitization by Arya Samaj Charitable Foundation, Chennai

PAGE.

CHAPTER 192.—In the topic on the greatness of Narmadâ is described the origin and greatness of the Sukla Tîrtha 188-190

" 193.—Pilgrimage to sacred places like Anaraka. The origin and greatness of the field of Bhṛigu. The sacred places Airaṇḍi and Dhauta-pâpa. Description of Kaṅkhal and other sacred places 190-194

" 194.—The sacred place of Aṅkuśeśvara and others. The sacred places Riśî Kanyâ and Svarṇâvindu 194-196

" 195.—The re-birth of Brahmâ, etc. The geneology of the Bhṛigu ... 196-197

" 196.—The geneology of Aṅgirâ 197-199

" 197.—The family of Atri. 199

" 198.—The family of Viśvâmitra 199-200

" 199.—The family of Kaśyapa ... ...

" 200.—The family of Vasiṣṭha 201

" 201.—The family of Parâśara Nimi and Vasiṣṭha curse each other. Mitrâ Varuṇa begets Vasiṣṭha and Agastya. Vasiṣṭha begets Śaktî who begets Parâśara, the father of Dvaipâyna. The continuation of Prâśara's line 201-203

" 202.—The families of Agastaya, Pulaha, Kratu and Pulastya 203-204

" 203.—Family of Dharma 204

" 204.—Description of the song of Pitṛis 205

" 205.—Praise of gift of a cow 206

" 206.—Presentation of the skin of an antelope 206-208

" 207.—Letting loose a bull. The marks of such a bull 208-210

" 208.—Origin of Sâvitrî. She hears from Nârada of the future death of her husband and goes to the forest in her husband's company ... 210-211

" 209.—Showing the beauty of the spring to his wife, Satyavâna leaves her in a part of the forest and himself goes to another part of it ... 211-213

" 210. Suddenly Satyavâna is overcome with a pain in the head and lies down on the ground placing his head on his wife's lap. Then *Dharmaraja* comes with Kâla and Mṛitvû and ensnaring the person of the size of the thumb from Satyavâna's body departs for his own abode. Sâvitrî finding her lord lifeless follows Dharmarâja and he, being pleased with her devotion to her husband, grants her the first boon 213-214

" 211.—Again pleased with her dutiful word he grants her the second boon 214-215

" 212.—She is likewise granted the third boon 215-217

" 213.—Sâvitrî's sweet words please Dharmarâja who restores her husband to life 217-218

" 214.—Sâvitrî returns to her father-in-law with her husband. His eye sight restored and he is re-instated on his throne. The fruit of reading and hearing this story 218-219

" 215.—Bhagavân Matsya describes to Manu the duties of an anointed king. The helpmates and wealth of a king 219-224

" 216.—The maintenance of officers of a kingdom 224-226

" 217.—The collection of medicinal plants in well-protected forts described in course of the resources of the kingdom 226-229

" 218.—In the same topic is described the prevention from different calamities 229-231

" 219.—The secret recesses for kings, etc., in the fort 231-232

" 220.—The protection of the king 232-235

" 221.—Fatality and human efforts. Activity above predestination. The effects of Satvika, Râjasika and Tâmasika works 235

" 222.—In the topic on king's duties—Conciliatory policy 235-236

" 223.—In the same—the policy of creating differences 236-237

" 224.—In the same—the policy of buying off 237-238

Digitization by Arya Samaj Charitable Foundation, Chennai

PAGE.

CHAPTER 225.—In the same—the policy of repression which is praised. King's blame in dealing improperly with the innocent and the guilty ... 238-239

" 226.—The cause of king's impartiality towards potentates. The king's vow of Yama, etc., with respect to his people 239

" 227.—Punishment. Santâpanâ expiation in stealing things of little value. Punishment in abhisansâna, etc. Punishment in rude speaking. Punishment in stealing big animals. Punishment in killing women and children 240 251

" 228.—Special observance of peace 251-253

" 229.—The characters of kings in former births—of people whose towns are being destroyed 253-254

" 230.—In the topic on supernatural means of pacification the efficacy of worship 254-255

" 231.—In the same topic—mutilation by fire 255-256

" 232.—In the same—the means of removing dangers to trees ... 256

" 233.—Removal of drought and overflow 257

" 234.—In the same—dangers from reservoirs of water 257

" 235.—In the same—delivery of women 258

" 236.—In the same—unusual peace of offerings 258

" 237.—In the same—dangers to animals and birds 258-259

" 238.—In the same—removal of accidents 259-260

" 239.—Sacrifices to the Grahas. A lakh homas and a koti homas. The measure of aikuṇḍa. The materials and means, *e.g.*, ritvik. The priests to be fed with kśira, etc., in the first month, etc. Distribution of one's weight in gold at the close of the sacrifice ... 260-262

" 240.—The discourse on taking a journey. The proper time of a journey described in the dialogue between Matsya and Manu ... 262-264

" 241.—The movements in the different parts of the body as forecasting the success in a journey 264

" 242.—Dreams as foretelling the success of a journey 265-266

" 243.—Sights—propitious and ominous, at the time of starting ... 266-267

" 244.—Viṣṇu's greatness. The manifestation of Vâmana when Śakra and others were vanquished. Aditi practising difficult penances. Pleased the Omnipresent by sweet words in order to restore her own children to life. On Viṣṇu asking her to solicit for the boon she liked most, she says "Let my son Vâsava be the ruler of the three worlds." The Lord grants her the boon saying, "I shall be born from you by Kaśyapa, and killing the demons, shall fulfil your request." 267-269

" 245.—The Lord appears in the form of a Vâmana (dwarf). Learning that all the Asuras became weak through the prowess of the Lord, Bali asks his grandfather how that could be. Prahlâda replies that His true nature is not known even by Brahmâ and others—and He is the source of this entire universe. The same Vâsudeva manifesting himself as the son of Kaśyapa and Aditi will kill the Daityas, the burdens of this world, and make Indra and others happy. Bali says, "who, Grandsire, is this Hari, who is the dread of us all? I have got hundreds of heroes who will relieve this world, such as Viprachiti and others, who excel Vâsudeva in power. Kṛiṣṇa is not half of any of them in strength. Prahlâda curses him saying—"Since you are abusing Kṛiṣṇa, the god of your grandfather, you will ere long lose your sovereignty" At the solicitation of Bali, Prahlâda says—"Be you His devotee from this day. He will be your saviour." The Lord takes birth in the form of a dwarf. Propitious signs on the advent of the Protector of the world. The gods give up their sorrow. Pleasant breezes blow. Praise to the Lord by Brahmâ and the other gods. The Lord thus self-manifested speaks of the different *vratas* and goes to the sacrifice celebrated by Bali 269-274

Digitization by Arya Samaj Charitable Foundation, Chennai

PAGE.

CHAPTER 246.—At Vâmana's tread the whole earth shakes and Bali asks his preceptor Śukrâchâryya—why the earth trembles and why the fires do not accept the offerings of the Asuras. He muses long and says, "In Kaśyapa's house Viṣṇu has taken birth. He comes to your sacrifice. The earth quakes at his strides, unable to bear his great weight. And on his approach the fires refuse your offerings." At this Bali feels delighted and asks his preceptor how the Lord ought to be received and entertained. Śukrâchâryya says—"The Lord comes in his 'Satva quality' to preserve creation and to crush you. Beware of making any promises to him, however small. Just say I am unable to give you anything." Bali replies, "How can I refuse the Lord anything when he directly profers a request? 369-370

246—How can I say I have nothing to give you? Please do not stand in the way of my charity. You know I am his devotee. He will not kill me. Instantly He appears there in the form of the dwarf. At his sight the Daityas tremble and the sages worship him. Bali is greatly delighted and blesses his stars. All remain silent. Viṣṇu pleases everybody. Seeing the modesty of the king of the Daityas Bali takes an "*Argha*" and approaching the Lord says, "I shall present you anything you ask for, even all my wealth or the whole world." At this the Lord says—"O king! please give me three feet of ground for my worship of fire." Bali gives Him three feet of land. As the consecrating water falls on Vâmana's hands, He displays His true form. Then assigning the three worlds to Indra and granting many a boon to Bali, establishes him on his throne 274-278

" 247—Varâha's deeds in the dialogue between Arjuna and Śaunaka. The dissolution of the world and its fresh creation 278-280

" 248—The earth's praise of Viṣṇu. Viṣṇu adopts the form of Varâha. The Lord relieves the earth 280-283

" 249—The immortality of the gods and the story of the Amṛita. Śaṅkara, Śukra and the Sañjîvanîvidyâ. Request to the Mandarâ Hill. The gods and the Dânavas praise Viṣṇu. Churning of the milk ocean. Brahmâ and the gods praise Viṣṇu and the gods are endowed with strength 283-286

" 250—The origin of Kâla Kûṭa. The origin of Soma, Śrî, Śivâ, Ucchaiśravas, Kaustubha and Pârijâta. The origin of fire and of the serpents Ḍuṇḍubha, etc. Discourse between Viṣṇu and Kâla kuṭa. Praise of Śiva by the gods and the Dânavas. Discourse between the gods and Asuras and Śiva. Mahâdeva drinks up the deadly poison. The god and the Asuras dance and sing when the poison is drunk up 287-289

" 251—Churning out the Amṛita. Birth of Dhanvantarî. The holding of the gem. The Lord in the form of a fair woman steals the Amṛita from Asuras. Râhû beheaded. The war between the gods and the Asuras 289-291

" 252—Bhṛigu, Atri and Vasiṣṭha—the authors of the Vâstu Śâstras. Birth of Vâstubhûta from the sweat of the brow of Śiva in the fight with Andhaka 291-292

" 253—The influence of the different months and asterisms. The different methods of making houses 292-295

" 254—The measure of a building. The nature of Chatuhśata, etc. Five sorts of royal palaces. The shape of the house of a prince 295-297

" 255—The five kinds of pillars. The effect of having big trees like the banyan to the east of the house 297-298

" 256—On Vâstu Vidyâ 299-300

" 257— Ditto 300-301

" 258—On the measurements of limbs of the images of the Devas ... 301-305

" 259—The distinctive marks of an image. Its shapes and sizes ... 305-307

" 260—Images where half is a god and half a goddess 307-310

" 261—Images of Prabhâkara, etc. 310-313

Digitization by Arya Samaj Charitable Foundation, Chennai

PAGE.

CHAPTER 262—Description of the pedastal. The mention of the fruit in describing the altar 313-314

" 263—The distinctive features of the Liṅga. The nine sorts of Liṅga ... 314-315

" 264—The measurements, Kuṇḍa etc., The placing of the image, etc., and their methods 315-318

" 265—Method of adhivâsana. The definition of an "Âchârya." Fruit of adhivâsana 318-320

" 266—The ceremony of Pratiṣṭhâ. After the establishment ceremony of the image, the worship of the Âchârya. Besmearing honey, etc., on succeeding days. The fault of moving an image once established 320-323

" 267—The ceremony of bathing the god. The observance of the "seven-day festival" ceremony 323-325

" 268—The ceremony of removing evils from buildings. Special offerings to special gods 325-327

" 269—Palaces—their names and characteristics 327-329

" 270—The signs of a "maṇḍapa." Different names for maṇḍapa. Their distinctive features 329-331

" 271—The future kings of the Ikśvâkû and Magadha families ... 331-333

" 272—The reign of the Pulaka family. The names of the kings of the family 334 337

" 273—The reigns of the Andhras, Yavanas and the Mlechchhas. The end of a Yuga. The origin of Kali Yuga 337-347

" 274—The gift called Tulâpuruṣadâna Mahâdâna. Different sorts of Tulâpuruṣadâna 347-351

" 275—Gift of Hiraṇyagarbha 351-353

" 276—The method of giving away the Brahmâṇḍa. The fruit of doing, reading or listening to this account 353-354

" 277—Gift of a Kalpa tree. The fruit of hearing and reading this account 354-355

" 278—Gift of a thousand cows. The fruit of hearing the account .. 355-357

" 279—Method of making gift of a golden milch cow. The proper Brâhmaṇa for such a gift 357

" 280—Gift of a golden horse. The fruit of reading and hearing this account 358

" 281—Method of making gift of a golden horse and chariot ... 358-359

" 282—Gift of a golden elephant. The fruit of hearing and reading the account 359-360

283—Gift of land with five ploughs 360-361

284—Gift of the golden earth. The fruit of hearing and reading this account 361-362

" 285—Gift of the universal wheel. The way of making the wheel ... 362-364

" 286—Gift of a golden Kalpa-creper. The fruit of hearing and reading this 364-365

" 287—Gift of the seven seas. Its fruit 365-366

" 288—Gift of the Ratnadhenu. Its fruit 366-367

" 289—Gift of the pot representing the great elements. The fruit of reading and hearing this 367-368

" 290—The account of the Kalpas. Their names and number. The fruit of hearing and reading the Brâhma and the Pâdma Purâṇas. The disappearance of the Lord Matsya, etc. ... 368

" 291—The subjects described in the Matsya Purâṇa. The fruit of reading it 369-370

Digitization by Arya Samaj Charitable Foundation, Chennai

Digitization by Arya Samaj Charitable Foundation, Chennai

PART I

Digitization by Arya Samaj Charitable Foundation, Chennai

Digitization by Arya Samaj Charitable Foundation, Chennai

THE MATSYA PURANAM

श्री गणेशाय नमः ॥

SALUTATION TO ŚRÎ GANEŚA.

ॐ नमो भगवते वासुदेवाय ॥

SALUTATION TO THE ADORABLE VÂSUDEVA.

Note.—The sacred word "Oṃ" is formed by the letters *a*, *u*, *m*. Of these, *a* represents Viṣṇu, *u*, Śiva, *m*, Brahmâ. Praṇava is, therefore, the symbol of the sacred Trinity.

CHAPTER I.

May the lotus feet of Bhava, who shook the *diggajas* at the time of His dance, disperse all obstacles.—1.

Note.—Bhava is a name of the God Śiva. Tâṇḍava is a particular kind of dance of which Śiva is very fond. *Diggajas*: It is laid down in the paurâṇic allegory that the universe lies balanced on the tusks of ten elephants—each elephant supporting a quarter.

May the words of Lord Viṣṇu, embodied in the Vedas and uttered by His Matsya-avatâra, in which incarnation, at the time of His sallying forth from the region of the pâtâla, the blow of His tail caused the seven seas to intermingle with the high heavens and then to fall down, spattering the sphere of the earth, steal away all your evil!.—2.

Note.—Brahmâṇḍa, *literally*, means the Egg of the Creator, and the word, as it stands, applies to all the regions—both upper and lower. In the above Śloka Brahmâṇḍa is coupled with the word Urddha, which means upper. Here the complete word is Urddha Brahmâṇḍa which means the upper regions. Matsyâvatâra is the incarnation of Lord Viṣṇu, in the form of a fish. The Merciful mainfests Himself in different forms, whenever He finds it necessary—(1) To educate the world in the performance of its manifold duties which, in spite of their being incorporated in the works of Divine revelation, very often remain incomprehensible; (2) To save the world from wilful neglect of duty.

Compare.—

यदा यदाहि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थान मधर्मस्य तदात्मानं सृजाम्यहम् ॥"
"धर्म संस्थापनार्थाय सम्भवामि युगे युगे ॥"

(3) "Old order changeth yielding place to new,
God fulfils Himself in many ways,
Lest one good custom should corrupt the world."

Digitization by Arya Samaj Charitable Foundation, Chennai

To deal with the doubts that are very often raised on the theory of incarnation, it would be necessary to make copious references to Vedânta, Upaniṣads, and Nyâya, and to add exhaustive commentaries on those dogmatical aphorisms which would swell the bulk of the Purâṇa. I will therefore confine myself to very brief notes on most important items. The necessity of Matsyâvatâra will later on become clear by going through this Purâṇa. Śruti means the Vedas, that are regarded by the Hindus to be the words of Divine revelation.

Matsyapurâṇa which is the dispeller of all ignorance, should be read after saluting Nârâyaṇa, Nara, Narottama, Devi Sarasvati.—3.

Note.—Nârâyaṇa, Narottama, etc., are all analogous expressions, and apply to the Supreme Being, who is omnific, omnipotent, omnipresent and omniscient. Words cannot describe Him or His glory.

Compare.—

"असितगिरि समं स्यात्कज्जलं सिंधुपात्रे सुरतरुवरशाखा लेखनी पत्रमुर्वी ॥
लिखति यदि गृहीत्वा शारदा सर्वकालं तदपि तव गुणानामीश पारं न याति ॥"

I salute Lord Brahmâ who, though unborn, manifests Himself for the sake of creation, and is known under different epithets, *viz.*—Nârâyaṇa, Triguṇa – 4.

Note.—Triguṇas are Satva, Rajas and Tamas. Mâyâ is the resultant of Triguṇas. When Mâyâ combines with any particle of Omnipresent Parabrahma, that particle is known as Brahmâ. Triveda means the three Vedas, *viz.*—Rig, Yajuṣ and Sâman. The metre which is prosodical, but cannot be chanted, is called Ṛik, and Rig-Veda is full of such metres. The metre which is neither prosodical nor can be chanted, is called Yajuṣ and, Yajurveda is full of such metres. The metres that can be chanted are known as Sâma, and therefore the Veda containing such metres is called Sâma-Veda. Strictly speaking, therefore, there are only *three* Vedas. The sage Vaśiṣtha collected several metres of the above-mentioned *three* Vedas dealing with Âyurveda and Śântikarma, etc., and compiled the Atharva-Veda, which now forms the *fourth* Veda. The Vedas are the works of Divine revelation, and are held very sacred by the Hindus. Lord Brahmâ is the chief revealer of the sacred Vedas. Now, with the above verse ends the introductory verses, after which the subject matter of the Purâṇa commences. Before proceeding further, something must be said about maṅgalâcharaṇa. Maṅgala is of three kinds, *viz.*—(1) Namaskârâtmak—maṅgala is that in which there is salutation to some Deity as in "Śree Gaṇeśâynamâh," and "Om Namo Bhagavate Vâsudevâya, which occur in the very beginning of the Purâṇa (2) Vastunirdeśâtmakamaṅgala is that in which there is some clue to the subject matter of the work, following it. (3) Âśirvâdâtamkamaṅgala is that in which some Deity is invoked to shower Its blessings on somebody.

The couplet "Prachaṇḍ Taṇḍavâṭope, etc., contains a prayer to Lord Śiva which shows that later on there will be something about the annihilation of the universe. Śiva is Sanhârkartâ. The "stanza Pâtâlidyutpattishwo, &c., contains a prayer to Lord Viṣṇu which shows that there will also be a description of the Sthiti. Viṣṇu is Śântikartâ. The above two stanzas are both Vastunirdeśâtmaka and Aśirvadâtmaka. The couplet, "ajopi" &c., contains salutations to Lord Śvayambhû, *i.e.*, Brahmâ which shows that the Purâṇa contains a history of creation also. Bramhâ is Sriṣṭikartâ. This couplet is Namaskârâtmaka as well as Vastu Nirdeśatmaka.

Gaṇeśa. The Lord of Śiva's attendants. It is laid down in Śiva Purâṇa that God Śiva was in the habit of going into His abode, even when His consort, the Goddess

Digitization by Arya Samaj Charitable Foundation, Chennai

Pârvatî, would be having her bath. The Goddess did not like this, and in order to keep Śiva out at the time of Her bath she once upon a time made a figure of sand clay and put life into it. Afterwards, the goddess located Him at the door of the house, directing Him not to let any one enter. A little while after, Lord Śiva turned up, but the figure at the door drove Him away. Śiva got very angry and sent His attendants to subdue Him, but they were repulsed. Then the Lord sent a large army under the Devâs to subdue Him. They were also on the point of being routed. When Śiva Himself appeared on the scene and overpowering Him by His large army, cut His head with His trident. The head was carried away by the nymphs. Afterwards, the sage Nârada appeared and related all this to Pârvati, who got very much vexed and determined to destroy everyone; which caused a great consternation, and all the Devâs began to pray. The Goddess was pleased with their prayer and devotion, and said that she would not give effect to Her determination, provided Her son was recalled to life and allowed the first place in all the ceremonies; which they all promised to do. But when a search for the head was made it was not found. They found the head of an elephant with only one tusk lying somewhere at a distance which they put on the body and then infused life into it. Gâṇêśa thus came to have the head of an elephant on His shoulders. Afterwards, He was given the first place in all ceremonies and was made the Lord of Śiva's attendants. Owing to His having the first place in all ceremonies. He is always saluted at the beginning of Maṅgalâcharaṇa in each work.

We understand from the Maṅgalâcharaṇa that Matsya Purâṇa mainly deals with the history of —

(1) The creation of the Universe by Brahma, the Creator !

(2) The annihilation of the Universe by Śiva, the destroyor !

(3) The preservation of the Universe from total annihilation by Viṣṇu the saviour.

Brahmâ, Viṣṇu and Śiva are the different manifestations of the one and the same Supreme Being.

Once upon a time, the inhabitants of Naimiṣâraṇya, at the close of a long sacrifice, began to relate to one another pious, charming stories from different Purâṇas. The great sage, Sûta, was present in that assembly. Śaunaka and other sages who were also there on that occasion, after complimenting Sûta on his deep lore, said :—

"O sinless one, we wish to hear again the very same nectar-like stories of the Purâṇas which have been recited to us by you."—5-6.

Note.—Namiṣâraṇya is modern Nîmkhâr-Misrikh in the Sîtapur district, Oudh.

"Tell us please, how Brahmâ created the Universe, and for what reason Viṣṇu adopted the form of a fish. We are also anxious to know why Śiva took the goblet of human skull, why He is called Pûrâri, and how Bhava, the cause of our prosperity, came to be known as Bhairava? O, Sûta! be gracious enough to relate all this exhaustively, for we never feel satiated with listening to your sweet narrations, as one is not with nectar."—7-8.

Note.—'Bhava' means the giver of prosperity. This is a synonym of God Śiva.

'Bhairava' means terrific or one who causes fear. This term applies to a form of God Śiva.

Digitization by Arya Samaj Charitable Foundation, Chennai

Kapâlî *literally* means one who carries a human skull. This expression also applies to Śiva.

'Vṛiṣabhadhvaja' means one who has a bull for his conveyance. Siva rides the bull; therefore, this term denotes Siva.

Sûta said :—"Hear, now, O, Brâhmaṇas, the sacred Matsyapurâṇa which was revealed by Lord Viṣṇu in the form of a fish."—9.

Note.—Now follows the narration of the Purâṇa.

In ancient times (Vaivasvata) Manu, the Merciful, the first king of the Solar dynasty, after making over his kingdom to his son, devoted himself to rigid asceticism. On a summit of the Malaya mountain, the devout austerities of that resolute hero, who was adorned with spiritual knowledge, and whose equilibrium of mind was just the same in adversity as in prosperity, were crowned with the attainment of transcendent yoga (that is, union with the Deity.)—10-11.

Note.— Ravinandan' means the Son of the Sun.

Vaivasvata Manu was the offspring of the God Sun from Sajñâ the daughter of Lord Kuvera. He was the founder of the Solar race of Kṣatriyas.

Note.—Malaya is a range of mountains in Southern India abounding in sandal trees. It is to the west of Malabar.

Samaduḥkhasukhavîra means the hero who is neither overwhelmed by misfortunes nor is carried away by prosperity, but remains firm under all circumstances. Such a bent of mind is not common. Only those few who resign themselves to His will and concentrate their minds on the sacred object of their devotion, can remain so firm-minded. Devotion to God alone leads to such a bliss.

It points out to the soul the pitfalls of life and the mundane unrealities. It takes away the shroud of illusion and places the soul on the pinnacle of celestial glory where eternal peace and contentment reign. Bhakti or Yoga begets such knowledge.

The King Vaivasvata Manu, inspite of his worldly glories, was, not negligent of the life after death. Like many ancient kings, the first item of his duty was to acquire this jñâna, and he became Râja-Riṣi. It is therefore no wonder that a Râja-Riṣi, like the King Vaivasvata Manu should have been so firm.

After a period of a million of years of continued asceticism, Lord Brahmâ became pleased towards him, and told him to ask for a boon.—12.

Note.—Kamalâsana is another name of God Brahmâ. It literally means, one who has a lotus to sit upon. It is laid down in the paurâṇic allegory that at the time of creation, a lotus with Brahmâ sitting on it, springs from the navel of Viṣṇu.

Having been thus addressed (by Brahmâ), the king, after saluting Him, said : "Lord ! I have only one boon to beg of you, which is above all other boons. May I have power sufficient for the protection of the whole creation, moveable and immoveable, when the hour of Pralaya will come."—13-14.

Note.—'Pitâmaha' means paternal grand-father.

Brahmâ is the Creator of the Universe ; He is therefore called Pitâmaha.

Note.—Pralaya is chiefly of two kinds, *viz.*—(1) Khaṇḍa pralaya, in which there is a partial dissolution. and (2) Mahâ pralaya in which there is a total dissolution.

Digitization by Arya Samaj Charitable Foundation, Chennai

In this Purâṇa, there is a mention of Khaṇḍapralaya. Mark the boon sought by the illustrious sovereign of the Solar race. This shows how selfless, highly virtuous and righteous the kings in ancient times were.

Lord Brahmâ, the Soul of the Universe, after granting the prayer of the king (in the following words, "Be it so"), disappeared then and there, and the Devas profusely showered a rain of flowers from the ethereal regions.—15.

Note.—Puṣpavṛiṣṭi. The Devas showered flowers on the king to express Their unbounded pleasure and appreciation of his highest righteousness.

One day, in his hermitage, when the king was making a libation of water to the manes of his deceased ancestors, a carp (a small fish) fell into his hands along with the water.—16.

Note.—Tarpaṇa is a libation of water to the manes of the deceased ancestors which a Hindu is in duty bound to perform regularly.

[Consult 'The Daily Practice of the Hindus' by Rai Bahadur Sris Chandra Vidyârṇava.]

Papâta, *i.e.*, fell from the king's vessel out of which he was pouring out water for libation.

Śapharî is a very small variety of fish called carp. It is very tiny and always restless. Eastern poets very often employ it in their similes, in their description of the movements of beautiful eyes.

On seeing that tiny fish, the merciful king, out of compassion, wanted to preserve it and put it into his water jar. That tiny fish, in course of a day and night, grew into the form of a large fish, measuring sixteen fingers in length, and (feeling uncomfortable inside the water jar where it was placed by the king), cried for deliverance.—17-18.

The king took it out of the water jar and put it in a large pitcher but there also, in course of a night, it grew three hands in length. "I am at your mercy, come to my succour." The king, again hearing these cries of the fish took it out of the pitcher and deposited it in a well. Later on, the well also proved insufficient. The king then accommodated it in a tank.—19-20.

Note.—Sahasrakiraṇâtmaja, the Son of the Sun, *i.e.*, king Vaivasvata Manu. Sahasrakiraṇa means the Sun.

In the tank, again, the fish grew a *yojana* (eight miles) in length, and again appealed to the king, in a plaintive tone, to help it out of the tank. Then the king put the fish in the Ganges and, finding that it increased there too, he placed it in the ocean. The fish went on increasing and increasing in bulk, until it very nearly filled the vast expanse of the great ocean. The king, seeing this, was awe-stricken and said, "Are you the chief of the Asuras? Or are you Vâsudeva; who else has such an extraordinary power to assume such a tremendously big form extending to sixteen hundred miles?"—22-25.

Note.—'Asura' mens a demon. 'Iśwara' literally means master

Digitization by Arya Samaj Charitable Foundation, Chennai

I have come to know you, O, Keśava! You are puzzling me in the form of a fish. I bow down to You, O, Hriṣîkeśa, Jagannâtha, Jagaddhâma." [These are all different names of God.]—26.

Being thus addressed, Bhagavânâ Janârdana, in the form of a fish, complimented him, and said: "O Spotless One, I have been truly known by you. In a few days time, O King, the Universe shall be deluged with water, along with the mountains and forests. The Devas have made this boat to rescue the creation from such a calamity, placing in it *svedajas*, *andajas*, *udbhijas* and *jarâyujas*. O, King! you take charge of this boat and help the distressed at the time of the impending danger. When you find the boat in danger of being blown away by the strong gusts of wind, tie it to my horn. By rescuing the afflicted from such an awful misfortune, you will be rendering a great paternal service to the creation. And, O, blessed sovereign! You shall reign for one *Manvantara*, from the beginning of the *Kritayuga*, and shall be venerated by the Devas."—27-33.

Note.—'Svedaja,' 'literally' means, born of sweat; therefore insects clinging to one's person, such as bugs, lice, &c.; 'andaja,' animals born of an egg; Udbhija, things that sprout; 'Jarâyuja,' born ot womb, *i.e.*, Mammals.

Note.—Kritayuga is the same as Satyayuga, the age of truth. Manvantara is a period of 6,48,00,000 years.

Here ends the first Chapter dealing with the conversation between Manu and Viṣṇu.

CHAPTER II.

Sûta, continuing his narration, said, that, on hearing such words of the Lord, the king begged Him to reveal to him in how many years the time of destruction was likely to come. The king also entreated the Lord to point out to him the means of saving the creation from such a distress, and to let him know when he would again be fortunate enough to meet Him face to face.—1-2.

The fish replied that from that day there would be no rain for a hundred years, and the universe would be overtaken by a dire famine. After that, all the inferior beings of the universe would be scorched to death by the seven ordinary rays of the sun which shall become seven times more powerful.—3-4.

Note.—The seven rays of the sun, are :—

(१) सुषुम्ण, (२) हरिकेश, (३) विश्वकर्मा, (४) विश्वव्यचा, (५) सम्यग्वसु, (६) उदग्वसुः (७) सुराह—

In addition to all that, the subteranean fire would shoot out, Śeṣa, from his abode in the lower regions, would send forth venomous flames

Digitization by Arya Samaj Charitable Foundation, Chennai

from his thousand mouths, and a furious fire would emerge from the third eye of Siva.—5.

Note.—It is said in the paurâṇic allegory that the universe rests on the head of a thousand-hooded serpent which is more popularly known as Śeṣa.

The fire emitting from the third eye of Śiva. He has a third eye in the forehead which always remains shut. The Lord opens that third eye only on occasions of anger, and necessarily at the time of destruction. As soon as the third eye is opened, all objects falling within its range are reduced to ashes, as it sends forth a big flash of fire.

Thus the three worlds would be crumbled to ashes by the combined fury of all those various fires. The sky, with all the stars and planets, would also be destroyed by the heat thus originated. –6-7.

Then the seven destructive clouds *viz.*—Saṃvarta, Bhîmanâda, Droṇa, Chaṇḍa, Balâhaka, Vidyut patâka and Sóṇâ, would spring up from the vapours arising out of such a heat, and would rain in torrents till all the seas become united into one great mass. In fact the whole earth would be covered with one vast expanse of water, then get hold of that yonder boat and put the seed of creation and the sacred Vedas in it. After that, fasten the boat to my horn by means of this rope that I give you, and then the contents of the barge will be saved by my glory." O, Pious One! when everything will be destroyed, your good-self, the moon, the sun, myself, Brahmâ, the sacred river Narmadâ, the great sage Mârkandeya, the sacred Vedas, the Purâṇas, the God Śiva, the various sciences, will alone be saved, and the reign of king Chakṣusa Manu shall terminate with the coming partial dissolution.—8-14.

At the beginning of the re-creation of the Universe which would follow the period of destruction, I shall propagate the Vedic knowledge." So saying, He suddenly vanished away.—15.

The king, till the time of dissolution, of which intimation was given to him by Lord Vâsudeva, engaged himself in the practice of Yoga.—16.

At the commencement of dissolution, the Lord appeared again in the form of horned fish. At the same time, Śeṣa, the Serpent King, appeared before the King Vaivasvata Manu in the shape of a rope, and the king, through his Yogic power, collected together all living beings and put them in the boat. And, after fastening the boat to the horn of the fish, by means of the rope, the king saluted the Lord and got into it.—17-19.

Sûta said, "O sages! hear the history of creation, &c., which you have asked me to narrate. I shall now proceed to relate it in the words of the Lord which were addressed to the King Vaivasvata Manu."—20-21.

Manu entreated the Lord to relate to him, how the dissolution and the creation of the universe took place, how the generations of mankind came into being, the meaning of Manvantara, the biographies

Digitization by Arya Samaj Charitable Foundation, Chennai

of eminent men, the expanse of the universe, the ways of charity, the path of duty, the precepts of Śrâddha, the divisions of Varṇa and Âśrama, the ways of sacrificial rites, the greatness of the Devas, etc.—22-24.

Note.—Śrâddha is an act of devotion to the pitṛis and manes which every Hindu has to perform by means of certain prescribed rites, after which food, etc., is distributed to the Brâhmaṇas.

'Varṇa' means tribe, caste, 'Âśrama' the four kinds of religious order, *viz.*, (1) Bramhacharyya or the student life, (2) Grahasta or the householder's life, (3) Vanaprastha or the anchorite's life, (4) Sanyaśa or hermit's life.

Matsya said that during the period of Great Dissolution the universe was enveloped in darkness and was in a state of trance, as it were, inconceivable, still, and undefinable. In that state of unimaginable and indescribable trance, appeared Lord Svayambhu, who is also known as Nârayaṇa, owing to His omnipresence in Sthûla-śarira, made His appearance to create the universe.—25-27.

Note.—Sthûla Śarira, is corporeal body, *i.e.*, what is visible to the naked eye.

Svayambhu, with the desire of creating the universe, first created water and planted the seed of creation in it. The seed of creation, *i.e.*, chaitanya (consciousness) by coming into contact with water, produced a vast egg (*i.e.*, the egg of Brahmâ), of golden hue, which, after one thousand years, became ten thousand times more luminous than the sun. After that, Svayambhu merged Himself into that tremendous Brahmâṇḍa, and owing, to His omnipresence in it He came to be known as Viṣṇu. —28-30.

He (Svayambhu) then created the Sun by His glory, which owing to its first place in the creation, is known as Âditya.—31.

After dividing the huge Brahmâṇḍa into two parts, He (Svayambhu) made the Heaven and Earth, Âkâśa and the quarters. The upper portion of the divided Brahmâṇḍa formed the heaven, the lower one the earth. The direction in which the Sun was located was termed, purva *i.e.*, East, the direction on the right handside of Brahmâ was named dakṣina, *i.e.*, South, the direction to His left hand side was styled uttara, *i.e.*, North, and the one falling at His back came to be known as paśchima, *i.e.*, West.—32.

Note.—Purva means first, and the direction was so named, because proditya the first object of creation happened to be located that side.

Paśchima means behind. This direction was named so, because it fell to the back of the Creator, who was standing faced to the East.

Dakhśina means right. This direction fell to the right of Brahmâ.

Uttara means subsequent.

Afterwards, the principal mountains, like the Meru, clouds,

Digitization by Arya Samaj Charitable Foundation, Chennai

lightning, embryo, rivers, pitṛis, Manu and the seven oceans, full of various gems, were created.—33-34.

Note.—'Pitarah' means manes of the dead, Forethers. The seven oceans are

क्षीरोदः, लवणोदः, दध्युदः, घृतोदः, सुरोदः, इक्षुदः, स्वादुदः

The above is the ancient division of oceans.

Brahmâ created the Brâhmaṇas and, owing to His desire of calling the Universe into being, He is also known as Prajâpati. Mârtaṇḍa came into being by the glory of the Creator.—35.

Note.—Bhûdeva means the mundane Gods, *i.e.*, the Brâhmans. They were so named because they were inspired with Divine knowledge.

Prajâpati means the father of progeny, *i.e.*, the Creator

The Sun, owing to its flashing out of the Brahmâṇḍa at the time of its breaking, *i.e.*, being divided into two parts, is known by the name of Mârtaṇḍa, and the image of the Creator, Brahmâ, the four-headed Deity, who is full of the element of Rajoguṇa came to be called as Mahâtman.—36.

Note.—Rajoguṇa is the constituent quality of all the material substances.

The Creator Brahmâ has four mouths that are visible, and that is why He is called so.

Mahâtman in the phraseology of Sânkhya, means Mahâtsatva, *i.e.*, the attribute of buddhi and when this attribute has more of rajogaṇa then it is called Brahmâ.

The same Common Cause of the Universe who created all the Devas, Demons, and mankind is known by the name of Brahmâ, who is full of Rajoguṇa and who is also styled Mahat-satva (or Brahmâ).—37.

Here ends the second Chapter dealing with the destruction of Brahmaṇḍa.

CHAPTER III.

The king asked the Lord, how Brahmâ created the universe and the reason of His having four heads.—1.

The Lord Fish replied that first of all Brahmâ practised devout austerities, whereby were revealed the sacred Vedas, together with their complements and supplements and the metres. The oldest of all Śâstras was first recollected by Brahmâ—the eternal Brahman—in words, with its ten million elaborations. After that, Brahmâ revealed the sacred Vedas and the sciences of Mîmânsa, Nyâya, &c., together with the eightfold proof. Inspired with the Vedic knowledge, Brahmâ became conscious of His supreme potentiality and through His desire created the ten sages, who are known as the Mânasa sons of the Creator, *viz.*, Marichi, Atri, Angira, Pulastya, Pulaha, Kratu, Pracheta, Bhṛigu, Vasiṣṭha and Nârada.

In addition to the fore-mentioned ten sages, the following came into existence from the various limbs of His body, without having any mother: from His right thumb appeared Prajâpati Dakṣa, from

Digitization by Arya Samaj Charitable Foundation, Chennai

His breast Dharma, from His heart Cupid, from His brows Anger, from His lips Greed, from His intellect Delusion, from His egoism Arrogance, from His throat Glee, from His eyes Death, from His hands the sage Bharata. These are the nine sons O King and the tenth was a girl, called Aṅgajâ.—2-12.

Note—'Angaja' means originating from the body.

At this, the king Vaivasvata Manu said :—

"Lord ! I have understood that intellect begot Delusion and egoism begot arrogance, but what is intellect ?"—13.

The Lord replied that the presence of the three attributes, *viz.*— Satva, Rajas, Tamas, in equipoise, form the Prakṛiti. The same Prakṛiti is also known as Pradhâna, Avyakta and Mâyâ. The Creation springs from this very Prakṛiti and ultimately disappears into it. By a disturbance in these attributes, the same one form manifested itself into three, as Brahmâ, Viṣṇu and Maheśwara. Similarly, the presence of the three attributes in unequal parts begets Mahâtatva, which is also known as intellect. Egoism sprang from the Mahatatva, and the five organs of perception and other five organs of action, originated from Egoism. —14-18.

These are :—The ears, the skin, the eyes, the tongue, the nose, the anus, the male and the female organs of generation, the hands, the feet, the speech.—19.

Note—The first five are the organs of perception, and the last five are the organs of action.

The five organs of perception produced words, touch, form, flavour, and smell ; and the five organs of action brought forth emission, happiness, taking, walking and speech.—20.

The mind is reckoned to be the eleventh organ, as it helps the faculties of intellect and action in their respective operations. The minute molecules of all the organs form the substratum for the individual soul that lies enshrined in it, and it is for this reason that the frame within which lies the asylum of the individual soul is known by the name of subtle body. The individual soul by coming in contact with this atomic body is called corporeal The mind, propelled by desire to create, starts the work of creation. The subtle element of sound brought ether into being. Sound is the only attribute of ether.—21-23.

Note.—Lord Brahmâ first of all wished to create and then He threw His mind in the achievement of the work of His desire. Helped by His mind, He proceeded with the work of creation.

By a concussion in ether, came forth wind, possessing the qualities of sound and tangibility, and the subtle element of tangibility

Digitization by Arya Samaj Charitable Foundation, Chennai

produced brilliancy, which caused water attributed with sound, tangibility and form.—24-25.

The earth was produced by the potency of the subtle element of liquidity inherent in water, and it has the attributes akin to water and also of the subtle element of fragrance. The Mahâtatva, which is formed by the five subtle and primary elements, is called the Vijñânmaya-koṣa by the Vedântins; *buddhi, i.e.* intellect, is another name for the same. The man possessed of this twenty-fifth element enjoys and suffers.—26-27.

Note.—Twenty-fifth (element), *i.e.* (consciousness). God has laid down certain laws for mankind to follow. Any action against the established laws leads to wrong which always causes pain. We have been given the faculty to distinguish between right and wrong, and it is our own fault if we choose the latter. A man always reaps the fruits of his actions. He suffers if he deviates from the right path and does wrong, and enjoys as long as he continues to follow the right track and does good.

The body therefore comprises the twenty-six elements, and the individual soul, which is subordinate to the wishes of the Lord, closes the list of the elements that make up the human body.—28.

Lord Brahmâ created the Universe by the help of the above enumerated elements; and Sânkhya, which is one of the six systems of Hindu philosophy, is so called by Kapila, etc., because it enumerates these elements.—29.

Lord Brahmâ, after creating His mânasa putras, was not quite satisfied with the work of His creation. He set about devising some plan which would carry on the work of creation and would relieve Him of the task. With this view, He began to invoke Gâyatri. After some time the goddess Gâyatri, known under different names, *viz.*—Satarûpâ, Sâvitrî, Sarasvatî, Brahmâṇi, &c.,—appeared in the form of a girl from the half portion of Brahmâs body who at the first sight mistakenly took Her for His daughter. Afterwards, the Creator, seeing that form of exquisite beauty, was fired with love and repeatedly uttered, "What an enchanting form!"—30-33.

At this, the Mânasa putras of Brahmâ, *i.e.*, Vasiṣṭha, &c., taking Sâvitrî for their sister, began to express their feelings of seething indignation and contempt at the attitude of Their Father (Lord Brahmâ), but He was so much absorbed in love that He did not heed anything in the least. —34.

Brahmâ continued uttering, "Oh! what an enchanting form! oh! what an enchanting form!" in His love for the goddess Sâvitrî, and the latter, after saluting Him, began to circumambulate Him in reverence. Brahmâ fixed his gaze on Sâvitrî and could not distract Himself

Digitization by Arya Samaj Charitable Foundation, Chennai

from Her. As she was circumambulating Him, He felt shy of turning His head each time to Her direction, as His Mânasa putras were standing close by. He therefore created four heads, each pointed to a direction, in order that He may see Sâvitrî undisturbed, without having to turn His head each time in course of Her circumambulations. Seeing Brahmâ in such a condition, Satarûpâ went to heaven with the Mânas sons of the Creator, and as she was travelling towards heaven, Brahmâ put on a fifth head right on top which afterwards He covered with His long matted hair. This is how Brahmâ came to have five heads. After this, Brahmâ lost his powers that He had acquired by practising acesticism, owing to His not controlling His mind and falling into the snares of Cupid. Then Brahmâ dispersed His sons, after directing them to carry on the work of Creation.—35-41.

The sons of Brahmâ, in obedience to His instructions, set themselves to complete the work of creation, and afterwards they took leave of Brahmâ with salutations.—42.

Brahmâ, fired with passion in Her company, married Satarûpâ and began to pass His days in enjoyment inside a lotus. He enjoyed the company of Sâvitrî for hundred years, and after a long time Manu was born to them.--43-44.

Manu, thus born, was Svayambhu Manu, who, owing to his close affinity to Brahmâ, is also called Âdipuruṣa (the first man). The progeny of Svayambhu Manu multiplied considerably and the Vairâjas are among them.—45-46.

Svârochiṣa, &c., the seven Manus, and another set of seven Manus, Auttami, &c., altogether the fourteen Manus, belong to the family of Svayambhu Manu. "O, King Vaivasvatâ Manu," said the Lord, "You are the seventh of the last set of Manus."—47.

Here ends the third Chapter dealing with primary creation.

CHAPTER IV.

The king said, "O, Merciful! I feel awfully grieved to hear that Lord Brahmâ married Aṅgajâ. Pray, tell me why he was not regarded as having committed a fearful sin by having done so. Remove my doubts, O, Master of the Universe! by graciously explaining to me why the offspring of Brahmâ were allowed to intermarry in their paternal circle without any regard for close-knit kinship." The Lord Fish replied: "O King! such doubts only arise in the case of mankind, for men have

Digitization by Arya Samaj Charitable Foundation, Chennai

atomic bodies and beget children in a different way, while the primeval creation is celestial in which Rajoguṇa predominates. The Devas not have supersensuous bodies and they beget progeny in quite different ways. The celestial forms come into being in other ways, and it is very difficult for men having sensuous bodies to understand this great secret. Only supernatural intellect causes celestial creation; therefore those alone can understand its great secret who themselves are possessed with such an intellect; just as a serpent alone can trace the footprints of another serpent, and aerial tracks can only be discerned by birds and other beings that fly in the air. O, King! the question of any prescribed order on prohibition does not arise in the deeds of the Devas. Only Their desire is taken into consideration in whatever they do. Other beings reap the fruits of their karma (doings) which the Devas do not. No doubts should therefore be raised regarding the doings of the Devas, nor should the beings having sensuous bodies think of doing the same deed."—1-6.

Besides this, as Lord, Brahmâ is the governor of the Vedas, so is the goddess Gayatrî of the Brahmaṇs (the sacred text, *i.e.*, the Vedas). She is the better-half of the Lord, and that is why she appeared from His body. Brahmâ and Gâyatri are inseparables. Sometimes only one of the two puts on appearance and sometimes both do the same, but all the same both are always together. They never remain apart. As sunshine or light never lives devoid of its shadow, similarly Brahmâ never lives apart from Gâyatrî. Brahmâ is the master of the Vedas and Sâvitrî (another name for Gâyatri), is the governess of the same; Brahmâ is therefore also the master of the latter, and consequently He committed no sin by marrying Her*.—7-10.

"In spite of all this, Lord Brahmâ felt ashamed for not being able to suppress His passion in presence of His mânasa sons. He therefore got much vexed with the God of love and cursed Him after the departure of His (mânasa) sons."—11.

"The object with which you made me the target of your arrows will ere long lead you to be reduced to ashes by Śiva, when you similarly behave with Him,' was the curse that Brahmâ pronounced on Cupid."—12.

"Hearing this curse of Brahmâ, the God of love shuddered with fear and cried out in great dismay, 'O, Lord! You created me with

* Professor Wilson writes :—

"The Matsya Purana has a little allegory of its own, on the subject of Brahma's intercourse with Satarupâ; for it explains the former to mean the Vedas, and the latter, the Sâvitri or holy prayer, which is their chief text; and in their co-habitation there is, therefore, no evil.';

Visnu Purana, 2nd Edition Vol. I.p. 108.]

Digitization by Arya Samaj Charitable Foundation, Chennai

the object of captivating the minds of men and women and kindling amorous feelings within them. You never instructed me to make any exception in Your case. I only carried out Your mandate and have committed no sin for which I may be subjected to such a dreadful curse. —13.

Therefore, be pleased with me and by Your clemency save me from the effects of Your curse and grant me the boon of assuming form again." —13-16.

"Hearing such entreaties of Cupid, Lord Brahmâ melted with compassion, and said: 'In the reign of King Vaivasvata, Râma the destroyer of many Râkṣasas and my compeer in power and prowess, will be born in the family of King Yadu. When Râma, the valiant prince, will fix Dwârikâ as His headquarters, You will be born as a son of His brother, the God Kṛiṣṇa."—17-18.

Note—Râma here means Balarâma, the brother of Kṛiṣṇa, and not the king of Ayodhyâ.

"'In that body (as the son of Kṛiṣṇa), you will have a series of enjoyments and afterwards you will be born as a son of Vatsa in the family of King Bharata. After this, you will live till the time of dissolution that will close the reign of Vidyâdharas, and then you will again come back to me.'"—19-20.

Note—Vidyâdhara is a class of demi-gods.

"The God of love took leave of Brahmâ and departed with mingled feelings of joy and sadness—joy on account of the hope given by the Lord and sadness for fear of sufferings, as the effect of His curse." —21.

After hearing this, the King Vaivasvata Manu again addressed the Lord thus: "Lord! Be gracious enough to satisfy my curiosity by telling me who was King Yadu, in whose family the God of Love took His birth, how Lord Siva reduced Cupid to ashes, who was King Bharata and how the work of creation continued onwards."—22-23.

The Fish-god replied: "King! Gâyatrî that appeared from the body of Brahmâ possessed of infinite forms and organs begot the following seven children:—Svayambhu Manu, Rati (the wife of Cupid. It also means desire of something). Tapas, Manas (mind), Dik Ṣambhrama (delusion), and Mahattatva."—24-25.

"The Mânasa sons of Brahmâ—Marîchi, &c.—who were born first, began to pass their days in the terrestrial globe in the practice of asceticism. The Creator, marking the indifference of His Mânasa sons with regard to the work of creation, produced Vâmadeva, the wielder of the trident and also Sanatkumar, the first even of the first borns."—26-27.

Digitization by Arya Samaj Charitable Foundation, Chennai

"From the mouth of Lord Vâmadeva came forth the Brâhmaṇas, from His arms the Kṣatriyas, from His thighs the Vaiśyas, and from His feet the Śûdras."—28.

"Afterwards came forth lightning, thunderbolt, clouds, rainbow, metres of various kinds, several varieties of medicines, eightyfour crores of Devâs, known as Sâdhya, and who have three eyes and are immortals, without any fear of getting old."—29-30.

"Lord Brahmâ, finding Śiva creating such a race of Immortals, said that it was advisable to create only such beings as would reap the fruit of their own karmas. Śiva, on hearing this, instantly stopped His propaganda."—31-32.

Note.—Sthâṇu, literally, the trunk of a tree. It means that Śiva instantly stopped the work of creation and became fixed like the trunk of a tree. In other words, He did not carry on the work of creation after Brahmâ offered Him His suggestions. From that day He is also known as Sthâṇu.

"Afterwards, Svayambhu Manu became the husband of Ananti, whom he obtained after great penances. "By this alliance, Svayambhu Manu was blessed with two sons, *viz.*—Priyavrata and Uttânapâda, and of these, the latter was married to Sûnṛitâ the daughter of Dharma."--33-34.

"Uttânapâda became the father of the following four children, *viz*:—Apasyati, Apasyanta, Kirtimâna, and Dhruva (Pole Star)."—35.

"In the bygone ages, Dhruva practised severe penances for a period of three thousand years and obtained from Brahmâ an abode in the eternal celestial regions. The Saptariṣîs, acknowledging him as their chief clustered themselves round him."—36-37.

Note.—The seven Ṛiṣis (sages), *i.e.*, the Mânasa sons of Brahmâ. It means the constellation known as Ursa Major (the seven stars of which are said to be the seven sages. *i.e.*, the Mânasa sons of Brahmâ).

"Dhruva begot a son, Śista, from Dhanyâ, the daughter of Svayambhu Manu, and Śista had five children, *viz.*—Kṛipa, Ripuñjaya, Vṛita, Vṛika, and Vṛikatejasa, from Suchchhâyâ, the daughter of Agni. Ripuñjaya became the father of Chakṣu from Vîriṇi, the grand-daughter of Brahmâ. Chakṣu became the father of Châkṣusa Manu from the daughter of Vîriṇi, and Châkṣusa Manu begot on the princess Nadvalâ ten valiant and enterprising sons, *viz.*—Urû, Purû, Śatadyumna, Satyavâka, Havi, Agnisṭut, Atirâtra, Sudyumna, Aparâjita, and Abhimanyu,."—38-42.

"Urû had the following six sons, *viz.*—Agni, Suman, Khyâti, Ṛitu, Aṅgirâ, and Gayâ, from his consort, Âgneyî.—43.

"Aṃgirâ became the father of Vêna, from Sunîthâ, the daughter of Pitṛi. The sages rubbed Vêna to death, owing to his tyranny, and, as

Digitization by Arya Samaj Charitable Foundation, Chennai

they were rubbing him, King Pṛithu appeared from his hand. The great King Pṛithu was the father of Antardhâna and Havirdhâna."—44.

"Mâricha was the son of Antardhâna from Śikhandinî, and Havirdhâna had six sons, *viz.*—Prâchînvarhiṣa, Sânga, Yama, Śukra, Vala and Śubha, from Dhiṣṇâ, the daughter of Agni."—45.

"Prâchînvarhiṣa begot many children belonging to the Havirdhan-clan. He had ten stalwart sons, well versed in archery, who are known as Prachetas, from Savarṇâ, the daughter of Samudra. They all devoted themselves to asceticism, and the trees that they grew to form a small jungle where they could practise their austerities, in process of time developed into a thick forest of vast latitudes which was ultimately burnt down by the fire at the commands of Indra (the God of Rain)."—46-48.

"The ten Prachetas had Mârîṣ, the daughter of Chandramâ, for their wife, from whom they begot the Prajâpati Dakṣa."—49.

"After giving birth to Prajâpati Dakṣa the daughter of the moon brought forth the trees, the herbs, and the river Chandravatî."—50.

"Now hear the tale of the multiplication of the eighty crores of Dakṣa's sons."—51.

"Dakṣa became the progenitor of a most queer race. Among his children some were bipeds, some had more feet, some had long ears and some broad ones, some had features resembling those of the horse, the bear, the lion, the dog, the boar, or the camel. On seing such a vast multitude of his progeny, Dakṣa created a large number of women." —52-53

"Out of the girls he created, he gave ten to Dharma, thirteen to Kaśyapa, and twentyseven to the moon that form a certain galaxy of stars. These very same daughters of Dakṣa produced the further race of Devâs, Râkṣasas, mankind and the other beings inhabiting the extensive universe."—54-55.

CHAPTER V.

The sages, after hearing this, requested the Sage Sûta to relate to them how Devas, Dânavas, Gandharvas, serpents and Râkṣasas were born.

1.

Sûta said that in the days gone by, the work of creation was originated by desire, perception and touch. Later on, Dakṣa started the work of creation by the conjunction of men and women.—2.

"Hear, O sages! I shall now relate to you how Dakṣa introduced a new system of creation at the injunction of Brahmâ."—3.

Digitization by Arya Samaj Charitable Foundation, Chennai

Dakṣa begot thousands of issues from his wife, Pânchajanî, when he saw that the Devas, the Riṣis, and the serpents, etc., created from the mind of the Creator, had not the same faculty to help the growth of creation.—4.

Nârada, on seeing the progress of Dakṣa in the field of creation, said :—5.

" O, ye Riṣis, who are sons of Dakṣa! first reconnoitre the extent of the universe and then set yourselves to the work of creation." – 6.

" On hearing the above words of the Sage Nârada, the sons of Dakṣa started to survey the length and breadth of the universe, and ultimately lost themselves, as the rivers do when they fall into the ocean. They have not returned unto this day."—7.

The lost sons of Dakṣa were known by the name of Haryaśva, and the former giving them up for lost, created one thousand Brâhmaṇas known as Śaval.—8.

On finding the Śavals carrying on the work of creation, the Sage Nârada went to them and said :—" First examine the extent of the universe and try to reclaim your lost brothers, then carry on the work of creation."—9-10.

" Taking to the words of the sage, they started to reclaim their lost brothers, but met with the same fate; and it is for this reason that no one dares to repeat the same experiment unto this day."—11.

On losing the latter batch of his sons, Dakṣa begot sixty daughters from Pânchajanî, the daughter of Vîraṇi. Out of those girls, he gave ten to Dharma, thirteen to Kaśyapa, twentyseven to Chandramâ and four to Ariṣtanemi. He also gave two to the son of Bhṛigu, another two to Kriśâśva, and two to Aṅgirâ. Their names will be related hereafter.—12-14.

Maratvatî, Vasu, Yâmî, Lambâ, Bhânu, Arundhatî, Saṅkalpâ, Muhûrtâ, Sâdhyâ, Viśvâ, who were given to Dharma, were the mothers of the Devas.—15-16.

Visvadeva was born of Visvâ, Sâdhyaguṇa from Sâdhyâ, Marutvantagaṇ from Marutvatî, Vâsava from Vasu, Bhânava from Bhânu, Muhûrtaka from Muhûrtâ, Ghoṣa from Lambâ, Nagrîthî from Yâmî, the dweller in pâtâla from Arundhatî, Saṅkalpa from Saṅkalpâ.—17-19.

The most powerful of the Devas that pervade the universe are known by the name of Vasus, who are eight in number, *viz.* :—Âpa, Dhruva, Soma, Dhara, Anila, Anala, Pratyûṣa and Prabhâsa.—20-21.

The four sons of Âpa are Sânta, Danda, Sâmva, and Maṇivakra. They became the protectors of sacrifical rites.—22.

Digitization by Arya Samaj Charitable Foundation, Chennai

Dhruva became the father of Kâla, Sôm of Varchâ, Dhara of Draviṇa and Havyavâha. Draviṇa and Havyavâha were born of Kalyâṇî, and Manoharâ, the daughter of Hari, was the mother of Prâṇa, Ramaṇa, Śisra.—23-24.

Anila became the father of the two powerful sons, *viz.* :—Manojava and Avijñatgati from Śivâ.—25.

Anala perchance cast his seed in a heap of reeds, whence sprang up Kumâra, Sâkha, Viśâkha and Naigameya. They were fostered by the Pleiades, and that is why they are known as Kârtikêya, and the great Riṣi Devala was begotten by Pratyûsa.—26-27.

Note.—Kṛittika, the third of the 27 lunar mansions or asterisms, consisting of six stars. The six stars are represented as nymphs acting as nurses to Kartikêya, the God of war.

Prabhâsa begot the renowned architect and builder—the great Visvakarmâ--to make mansions, pleasure gardens, statues, ornaments, tanks, wells, etc.—28.

Vâmadevas, *i.e.*, Rudras, the creators of the Immortals, are eleven in number; *viz.* : Ajaikapâda, Ahirbudhnya, Virûpâkṣa, Raivata, Hara, Bahurûpa, Tryamvaka, Sâvitra, Jayanta, Pinâkî, Aparâjita. The eleven Rudras were created by the mind of Brahmâ each holding a trident in his hand. An account of their having created a race of Immortals, numbering 84 crores, has been given before. The Rudras pervade and protect the universe and have begotten many children from the womb of Surabhî.—29-32.

Here ends the fifth Chapter, dealing with the progenies of Vasus and Rudras.

CHAPTER VI.

Sûta, addressing the sages who were listening to his narrations with wrapt attention at Naimiśâraṇya, said :—"O, sages! I shall now enumerate to you the names of Kaśyapa's sons that he had from his 13 wives. Aditi, Diti, Danu, Ariṣtâ, Sursâ, Surabhî, Vinatâ, Tâmrâ, Krodhavaśâ, Irâ, Kadru, Viśva and Muni were the thirteen wives of Kaśyapa.—1-2.

Devas called Tuṣita who flourished in the reign of Châkṣuṣa Manu, came to be known as Âdityas (Suns), owing to their having been born as the sons of Devas called glorious Kaśyapa from his wife, Aditi, during the reign of King Vaivasvata Manu. They were twelve in number, *viz.*, Indra, Dhâtâ, Bhaga, Tvaṣṭâ, Mitra, Varuṇa, Yama, Vivasvâna, Savitâ, Puṣâ, Anśumâna, and Viṣṇu. These were the 12 Âdityas—the centre of rays.—3-5.

The Devapraharaṇas the sons of Krisâsva Ṛiṣi, and the twelve Âdityas appear at the beginning of every Manvantara and Kalpa and vanish at their termination. Diti, the second wife of Kaśyapa, gave birth to two sons,

Digitization by Arya Samaj Charitable Foundation, Chennai

viz., Hiraṇyakaśipu and Hiraṇyâkṣa. Hiraṇyakaśipu had four sons, *viz.*. Prahlâda, Anuhlâda, Saṃhlâda and Hlâda. Prahlâda had the following sons :—Ayushmâna, Shivi, Bâṣkala, and Virochana. Bali was the son of Birochana, and the former had one hundred sons, the oldest of whom was Bâṇa.—6-10.

The notable brothers of Bâṇa were :—Dhritaraṣtra, Sûrya, Chandra, Chandraṃsutâpana, Nikumbhanâbha, Gurbakṣa, Kukṣibhîma, and Vibhîṣaṇa.—11.

These were the most notable of Bana's brothers. Bana had one thousand arms, and each arm was bedecked with a different kind of weapon. Vâṇa was an ardent devotee of Lord Śiva, and had won over the latter by his deep devotions. In fact, he was such an earnest devotee that he had almost unified himself with the Lord. His realm was guarded by Śiva Himself, the wielder of the trident.—12-13.

Ulûka, Śakuni, Bhûta-saṃtâpana, and Mahânâbha were the sons of Hiraṇyâkṣa. The four sons of Hiraṇyâkṣa begot an invincible band of demons, numbering 77 crores, who had mighty limbs, various kinds of faces, and were most hardy.—14-15.

Danu, the third wife of Kaśyapa, brought forth one hundred mighty demons, the principal one of whom was Viprachitti.—16.

Dvimûrdhâ, Śakuni, Śankuśirodhara, Ayomukha, Śambara, Kapiśa, Vâmana, Marîchi, Meghavâna, Irâ, Garbhaśirâ, Vidrâbaṇa, Ketu, Ketuvîrya, Śathrida, Indrajit, Saptajît, Vajranâbha, Ekachakra, Mahâbâhu, Vajrâkṣa, Târaká, Asilomâ, Pulomâ, Yindu, Bâṇa, Svarbhâṇu, Vriṣaparvâ were chiefly the noteworthy brothers of Viprachit.—17-20.

Svarbhâṇu gave birth to a daughter, named Prabhâ, Pulomâ gave birth to Śachî, Mâyâ to Updânavi, Mandodarî and Kuhû, Vriṣaparvân to Śarmiṣṭhâ, Sundâri and Chandrâ, and Vaiśvânara to Pulomâ and Kâlikâ.—21-22.

Pulomâ and Kalikâ were married to the demon King, Mârîchi, who begot another formidable batch of Rakṣasas, numbering 60 thousand from them.—23.

The Paulomas and the Kâlikêyas, *i.e.*, the demon progeny of Pulomâ and Kâlikâ, after being made invulnerable even against the Devas, began to live in Hiraṇyapura. Lord Viṣṇu killed the Paulomas and Kâlikêyas, who had become most haughty after they were made invulnerable by Brahmâ. Only Viprachit survived, and he produced another race of thirteen demons, known as Saihiṃkêya from the womb of Siṃhikâ the sister of Hiraṇyakaśipu.—24-25.

Digitization by Arya Samaj Charitable Foundation, Chennai

Note.—The Paulomas and the Kâlikêyas were only made invulnerable by Brahmâ, and only the minor Gods could not kill them, but Lord Viṣṇu is the Supreme God.

Vyaṃsa, Kalpa, Nala, Vâtâpi, Ilvala, Namuchi, Svasripa, Ajana, Naraka, Kâlanâbha, Sarmâṇa, Kâlavîrya, Potaraṇa were among the Saihiṃkêya class of demons. Saṃhlâda, the son of Hiraṇyakaśipu, produced the race of Nivâtkavacha demons.—26-28.

Note.—Potaraṇa, the thirteenth demon of the Saihimkaîya class, is not mentioned in the text, but the number thirteen is laid down in the text. To complete the list, therefore, I have included the name of Potaraṇâ, on the authority of Hari Vaṃsapurâṇa.

This class of Nivâta-kavacha demons that was made invulnerable to the Devas, demons and serpents, was ultimately destroyed by Arjuṇa—a hero of Mahâbhârata—by the grace of Śiva.—29.

Kaśyapa had the following six daughters, from his wife, Tâmrâ :—Śukî, Śenî, Bhâsî, Sugrîvî, Gridhṛikâ, Śuchi.—30.

Śukî became the mother of Śuka and Ulûka, Śeni of Śyena, Bhâsî of Kurara, Gṛidhî of Gridhra and Kapôta, Śuchi of Haṃsa, Sârasa and Vaka, &c.—32.

Note.— Sûka=Parrot. Ulûka=Owl. Śyena=Hawk. Kurara=Osprey. Gṛidhra=Vulture. Kapôta=Pigeon. Haṃsa=Swan. Sârasa=Crane. Vaka=Duck.

Sugrîvî gave birth to goat, horse, ram, camel, mule, &c.

From his wife Vînitâ, Kaśyapa begot Garuḍa, the lord of birds, the Aruṇa, and a daughter, named Saudâminî (Lightning).—33-34.

Saṃpâti and Jatâyuh were the sons of Aruṇa, and Vabhru and Śighraga were the sons of Saṃpâti.—35.

Jatâyuh was the father of Karṇikâra, Śatagâmî, Sârasâ, Rajjuvâla and Bheruṇḍa —36.

The above-mentioned sons of Jatâyuh became the ancestors of different species of birds, and Surasâ, one of the wives of Kaśyapa, became the mother of serpents.—37.

Kadrû—a wife of Kaśyapa—gave birth to several thousand-hooded serpents, the principal ones of whom are :—Śeṣa, Vâsuki, Karkoṭa, Śaṅkha, Airâvata, Kaṃbala, Dhanañjaya, Mahânîla, Padma, Asvatara (mule), Takṣaka, Elâpattra, Mahâpadma, Dhritarâṣṭra, Balâhaka, Śankhapâla, Mahâsankha, Puṣpadaṅṣṭra, Śubhânauâ, Śaṅkuromâ, Bahula, Vâmana Pâṇina, Kapila, Durmukha, and Patanjali.—38-41.

The above-named sons of Kadru and Kaśyapa were the fore-fathers of different classes of serpents, most of whom were consumed in the great sacrifice of Jañmejaya.—42.

Note.—Jañmejaya was the son of King Parikṣita. The latter was bitten by a serpent and died in consequence. Jañmejaya, therefore, to avenge his father's death, performed a great sacrifice to consume all the serpents in which a large number of them was destroyed.

Digitization by Arya Samaj Charitable Foundation, Chennai

From his wife, Krodhvaśâ, Kaśyapa had a race of Krodhavaśâ demons, numbering a million who were ultimately killed by Bhîmasena—a hero of Mahâbhârata.—43.

Surabhî, one of the wives of Kaśyapa, gave birth to the attendants of Rudras, cows, buffaloes, &c.—44.

Note.—Rudras are a group of Gods, eleven in number, supposed to be the manifestations of Śiva, who is said to be the head of the group.

Munî and Ariṣṭâ, other two wives of Kaśyapâ, gave birth to the class of Munis and Apsarâs and the race of Kinnaras and Gandharvas, respectively.—45.

From Irâ, Kaśyapa begot reeds, trees, creepers, &c., and from his wife Viśvâ, he produced a race of numerous Yakṣas and demons.—46.

Diti—a wife of Kaśyapa—gave birth to 49 maruts (Gods of wind), who were the beloved of the Devas.

Here ends the sixth Chapter dealing with the progeny of Kasyapa.

CHAPTER VII.

The Ṛiṣis said:—How did Diti again beget the Maruts and how did the latter become the friends of the Devas?—1.

Sûta said:—In the days gone by, when Lord Viṣṇu destroyed the offspring of Diti in the great war between the Devas and Asuras, Diti repaired to Syamantapañchaka—a holy place—on the banks of the Sarasvati, and devoted herself to the worship of her husband and practised severe penances for a considerable length of time.—2-3.

Note.—A true Hindu wife always regards her husband as her supreme Lord. She has the same devotion for her as one has for God. Her salvation lies through her husband.

After a little more than a century, Diti, the mother of demons, who had practised hard penances like a Ṛiṣi and had become emaciated and aged owing to her living on phalâhâra and regularly keeping up Chândrâyaṇa and other fasts, asked Vasiṣṭha and other sages.—4-5.

Note.—Phalâhâra. The Hindus in course of their fasts do not take cooked food. They only take light things and particularly fruits. *Phalâhâra* literally means a repast of fruits.

Chândrâyaṇa is a particular fast, the chief feature of which is that one has to regulate his morsels of *phalâhâra* to the phases of the moon, *i.e.*, on the new-moon-day he has to take only one morsel which he goes on increasing one by one each day, for a fortnight, when the fast terminates.

"Sages! Tell me some such *vrata* that would free me from the crushing grief of my son's destruction and make me feel happy in this world as well as in the next."—6.

Digitization by Arya Samaj Charitable Foundation, Chennai

Note.—Vrata means fast. Any self-imposed religious observance, Restriction, Vow, Precept, Penance.

In this world as well as in the next: The Hindus believe in the transmigration of soul. According to this idea, there is a life after death until the soul becomes totally unified with Brahma, which is Nirvâṇa or final rest. The next world here, therefore, refers to the re-birth after transmigration of soul.

The sage Vasiṣṭha advised Diti to observe the Madana-Dvâdaśî fast, by keeping which Diti became the mother of the Maruts and was liberated from her pangs of grief.—7.

The Ṛiṣis said:—"O, Pious Sage, Sûta! we are very anxious to know something of the Madana-Dvâdaśî fast, by the observance of which Diti begot forty-nine sons again (after her progeny was destroyed by Viṣṇu)."—8

Sûta said:—"Hear, O Ṛiṣis! what the Sage Vasiṣṭha said to Diti about the fast in question. I shall repeat to you the same in detail."—9.

"The fast begins in the month of Chaitra, on the 12th day of the bright fortnight. One who observes this fast should place a jar of gold, silver, copper, brass or earth—according to his means—on an earthen platform, after filling it with different fruits, pieces of sugar-cane, and white rice. Before placing the jar on the platform, it should also be painted with white sandal and covered with two pieces of white cloth. After this, a small plate of copper containing some fruits, gold and raw sugar should be placed on the top of the jar. Above it should be placed a plantain leaf, bearing an image of Cupid, and to the left of it should be placed the image of Rati made of sugar. After this, the worship of Cupid and Ratî should be performed in the following manner:—The images should first be bathed with incense and water, then white flowers, rice, and sesamum should be offered. Afterwards, the Aṅgapûjâ (body worship) should follow, as indicated below:—After pronouncing *Oṃ Kâmâya*, worship the feet. After pronouncing *Oṃ Saubhâgyadâya*, worship the legs. After pronouncing *Oṃ Smarâya*, worship the thighs. After pronouncing *Oṃ Manmathâya*, worship the waist. After pronouncing *Oṃ Svaschodarâya*, worship the stomach. After pronouncing *Oṃ Anaṅgâya*, worship the breast. After pronouncing *Oṃ Padmamukhâya*, worship the mouth. After pronouncing *Oṃ Panchaśarâya*, worship the hands. After pronouncing *Oṃ Sarvâtmane*, worship the head. On the completion of this worship, sandal and incense should be offered, and then prayers should be sung accompained by music. In case there be no one to sing prayers and play on the music, then the glories of Kâma and Keśava

Digitization by Arya Samaj Charitable Foundation, Chennai

should be narrated and listened to. On the following morning, the jar should be given to a Brâhmaṇa.—10-18.

Note.—In the text, only *Kâmâya, Saubhâgyadâya*, &c., are given. But all those expressions should be prefixed by (Oṃ) and suffixed by (Namah), before being pronounced at the time of worship. Kâmâya, thus prefixed and suffixed, becomes, *Oṃ Kamâya namaḥ*, which means "I salute Kâma, the God of love. Similarly all the expressions are simply meant to convey the salutations of the worshipper to the Lord of love—expressive of the former's devotion and reverence to the latter. All the expressions are only adjectival that ultimately apply to Cupid, *viz.*—Kama-God of Love, Cupid.

Anaṅga, literally, means without a body. Cupid was destroyed by Śiva and became bodiless. He is therefore known as anaṅga also.

Saubhâgyada, literally, means the giver of good luck, and here applies to the God of Love who brings good luck.

Smara literally, means remembrance. Because Cupid appears and begins to exercise His influence merely by thinking of Him, the term itself has become a name of Cupid.

Padmamukha literally, means the mouth of a lotus or (ii) one who has a face as beautiful as a lotus. This expression is often employed by Indian poets to describe a beautiful face. As the face of Cupid is as aromatic, as delicate, as soft and as healthy-looking as a lotus, He is known by this name also.

Pañchaśara literally, means one who holds five arrows. Cupid is armed with the following five arrows :—

अरविंदमशोकं च चूतं च नवमल्लिका । नीलोत्पलं च पंचैते पंचवाणस्य सावकाः ॥

The same five arrows are also differently named as :—

सन्मोहनोन्माद्यनौ च शोषणस्तापनस्तथा । स्तम्भनश्चेति कामस्य पंचवाणाः प्रकीर्तिताः ॥

He is therefore known as Pañchaśara also.

Sarvâtman means the whole soul and applies to Cupid.

After making over the jar to a deserving Brâhmaṇa, the worshipper should feast a number of Brâhmaṇas with devotion, and afterwards he should have his own meal devoid of salt. Then, the invited Brâhmaṇas should be dismissed with presents, and the following prayer should be uttered before giving them presents :—19.

"O, Lord Janârdana, in the form of Cupid! Who bring bliss to every soul, be pleased with thy devotee."—20.

The same routine of worship should be observed each month, on the twelvth day of the bright fortnight, and continued on for a whole year. The worshipper should observe a fast on the 13th day of the bright fortnight and worship Viṣṇu. On the 12th day of every bright fortnight, he should live only on fruits and sleep on the floor. At the beginning of the 13th month, he is to finally complete his cycle of fasts by performing worship as mentioned before, and on its completion he should worship the golden image of Cupid. Afterwards, white sesamum, mixed with clarified butter, should be poured into fire and at the time of each sacrificial offering the various names of Cupid, already

Digitization by Arya Samaj Charitable Foundation, Chennai

mentioned, prefixed with *om* and suffixed with *Svâhâ*, should be pronounced. At the close of the sacrifice, the worshipper should also worship the officiating priest and his consort, and then dismiss all his Brâhmaṇa guests after feasting, garlanding, and giving them presents of clarified butter, cows, decently-arranged beds, clothes, ornaments, sugarcane. The golden image of Cupid should be given to the officiating priest along with other presents mentioned above, according to the means of the worshipper.—21-26.

One who observes the Madana Dvâdaśi fast in this way, becomes liberated from evils and begets worthy children and, finally, passes away in peace, for Viṣṇu and Smara are the same.—27-28.

Note.—Liberated from all evils or sins, or vices. In other words Madan-dvâdaśi fast, by exercising its influence on the body and mind, improves the man both physically and morally. Later on, by being blessed with children, he passes away in peace and attains rest; for he feels that his worthy children would discharge their duties unto God, their deceased ancestors, and mankind. It is for the fulfilment of these duties that a Hindu is always so anxious to beget *worthy* sons.

The worship of Kâma fulfils the desires of the worshipper. Hearing the advantages of the Madana Dvâdaśi fast, Diti observed it devoutly.—29.

Kaśyapa chanced to meet his wife Diti, and through his powers (of asceticism) made her young again. On being questioned by Kaśyapa, Diti said that she wanted to be mother of such a progeny as would kill Lord Indra and conquer all the Devas. Kaśyapa promised to beget such a child from her womb when the sage Âpastamba performed a putreṣṭi sacrifice. The sage Âpstamba eventually began to perform the sacrifice.—30-34.

Note.—Putreṣṭi is a special sacrifice which is performed to beget an offspring.

At the time of performing the sacrifice, the sage Âpastamba began to recite *Indra Śatrurbhavasva Svâha*, at which the Devas became pleased and the demons were overpowerd with grief.—35.

Note.—Indra Śatrurvardha sva and *Svâhâ Indra Śatrurvardha sva Svâhâ* mean the same thing, but, strictly speaking, the latter expression was applied by the sage Âpastamba. It has been put in a modified form to suit the metre. It is a compound word, and can be expounded in two ways, *viz.*, (the enemy of Indra) and (Indra is whose enemy). Âpastamba, through a coincidence, began to pronounce the expression with such accent and emphasis as would admit the latter way of expounding the compound word which entirely reversed the object of Diti and, consequently, the Devas were pleased and the demons were overtaken with grief. It is therefore said :—

At the conclusion of the sacrifice, Kaśyapa performed the purificatory ceremonies to facilitate conception, and began to counsel his wife how a pregnant woman should live.—36.

Digitization by Arya Samaj Charitable Foundation, Chennai

He advised Diti to remain in that hermitage for a century and not to take any meals in the morning and evening. Continuing his advice he said that a pregnant woman should not often go and sit at the root of a tree, nor should she sit on a broom-stick or a pestle. She should not enter or plunge herself in deep waters, and should also avoid living in a solitary house, sitting upon an ant-hill, and also depression of mind. She should not write by her nails, charcoal or ashes, on the floor, and should avoid much sleeping and labour. She should also abstain from sitting in a place covered with coal, chaff, and bones, as well as from quarreling and yawning. She should not keep her hair unkempt, nor her person unclean, nor should she sleep with her head towards the north. She should never doff her garments, and should not allow her mind to be afflicted or her feet to remain wet. She should avoid much laughing and the use of inauspicious words. She should serve her preceptor, do pious deeds, and bathe in lukewarm medicated water. She should take great care of herself in every way, should wear fine ornaments, worship Vâstu (household deity), keep herself pleased, and devotedly serve her husband. She should give alms to the poor and worship Gauri (the wife of Śiva) on the 3rd day of a bright fortnight. A woman and, particularly one who is in the family way, if she follow such a course, begets amiable, valiant, and long-lived children ; otherwise there is always a danger of miscarriage. "Therefore O beloved! follow the directions just explained to you. May you be blessed. I am now going to practise penances".— 37-48.

After this, Kaśyapa vanished then and there, and Diti followed the instructions of her lord to the letter.—49.

Indra came to know all this, and became fearfully alarmed. In his consternation, he left His kingdom of Heaven and going to Diti began to serve her. He, putting on a bright appearance, patiently and craftily began to pry into the daily life of Diti, in the hope that she might give Him an opportunity of causing an abortion, by some way neglecting or omiting to follow closely the precautions suggested by her husband. —50-51.

Diti, not knowing the foul intentions of Indra, did not entertain any suspicion, and she went on following the injunctions of her husband very closely, till there remained only three days to complete the century. She was so much surcharged with joy that she failed to observe the precautions, and one day she did not wash her feet, kept her hair unkempt and went to sleep like that.—52-53.

Digitization by Arya Samaj Charitable Foundation, Chennai

In her recklessness, she slept in course of the day, with her head towards the north. All those irregularities afforded a good opportunity to Indra to enter into her womb in His subtle body; and by His weapon divided the child in the womb into seven parts. To His great surprise and dismay each part developed into a child. They all began to cry in the womb, then Indra divided each one into seven parts. Indra thus divided the child in the womb into fortynine parts, but each part became a child, and they all began to cry. On seeing this, He was awfully astonished, and asked them not to cry.—54—58.

Note.—Mârodiṣṭa= "do not weep or cry," said Indra to the crying children in the womb; and that is why they were named "Marut" afterwards.

Indra came to know, through His Yogic powers, that it was on account of Diti's observance of the Dvâdaśi fast and worship of Kâma that His weapon could not destroy her child in the womb. His own thoughts began to oppress Him. He said to Himself that, instead of one, they multiplied into forty-nine. Devas could not destroy them. It would be safer to make them Devas.—59-61.

After this, Indra appeared before Diti and besought her to forgive Him for His base action. He said that He did that, because statesmanship dictates that a wise man should always endeavour to put an end to his enemies. They would, from that day forward, be known as the "Marut" and would rank among the Devas and would be entitled to a share in the sacrificial offerings, like other Devas.—62-63.

In this way, Indra, after making the "Maruts" into Devas and, taking Diti with Him in His vimâna, returned to Heaven.—64.

Note.—Vimâna: the conveyance of the Devas, something like the flying machine of the present times.

Since then, the Maruts are classed among the Devas. They receive their share of sacrificial offerings, and after leaving the demons their kith and kin, they have closely identified themselves with the Devas.—65.

Here ends the seventh Chapter dealing with Madana Dvâdaśi Vrata.

CHAPTER VIII.

The Ṛiṣis said:—O Sûta! We have heard with concentrated attention what you have been pleased to relate to us; now we feel desirous to know the lives of the kings that flourished at each order of creation.—1.

The Sage Sûta said:—At the time when King Pṛithu was anointed and made lord of the world, Chandramâ was made the king of medicinal herbs, sacrifices, fasts, penances, stars, planets, Brâhmaṇas, trees, thickets, creepers; Varuṇa of waters; Kuvera of wealth and (other) kings; the Sun of the twelve Âdityas; Agni of Vasus; Dakṣa of Prajâpatîs;

Digitization by Arya Samaj Charitable Foundation, Chennai

Indra of gods; Prahlâda of demons; Yama of pitṛis; Śiva of demons and Yakṣas; the Himâlayas of the mountains; the Ocean of the waters; Chitraratha of Gandharvâs and Kûmaras; Vâsuki of powerful serpents; Takṣaka of other snakes; Airâvata of the Diggajas and other elephants; the peacock of birds, Uchaiśravâ of horses; the lion of the animals living in jungles; the bull of the cows; the trees of the herbs.—2-8.

Similarly, Lord Brahmâ made the Devas Sudharma, Śankhapada, Ketumâna, Hiraṇyaromâ, the kings of East, South, West and North respectively: and They protect the universe by destroying its enemies, unto this day.—9-10.

The various kings named above, collected together and took part in the coronation of king Pṛithu, and recognised him as the sovereign of the world. King Pṛithu reigned till the end of Châkṣuṣa Manvantara, when he was succeeded by King Vaivasvata Manu of the solar dynasty.—11-12.

Here ends the eighth Chapter dealing with the coronation of Kings.

CHAPTER IX.

The Sage Sûta said: "After hearing that, King Manu again requested the Fish God to narrate to him the career of the Manus who flourished in bygone ages".—1.

The Fish God said: "O King! listen. I shall relate to you briefly the lives of the Manus of yore, and shall give you a short history of Manvantaras and their times.—2.

"O Son of Mârtaṇḍa, hear attentively. In the bygone ages, at the close of the reign of Svâyambhuva Manu there was a group of Devas, known as Yâmas. In all Manvantaras, classes, such as Marîchi, &c., are recorded to have appeared. Svâyambhuva Manu had ten sons, *viz.*:—Agnighra, Agnivâhu, Riphpha, Savala, Jyotiśmâna, Dyutimâna, Havya, Medhâ, Mêdhâtithi, Vasu. They having established a code of law and morality departed to felicity. This has been narrated as the Svâyambhuva Manvantara.—3-6.

The Svârochiśa-manvantara followed it. There were of Svârochiśa Manu four sons, *viz.*, Nabha, Nâbhasya, Prasṛiti, Bhâvana. Of this Manvantara, the following are recorded as seven Riṣis: *viz.*, Datta, Niśchaya, Vânastamba, Prâṇa, Kaśyapa, Aurva, and Brihaspati." The seven Devas of this Manvantara were sons of Vasiṣṭha, known as Tuṣita, Hastîndra, Sukrita, Mûrti, Apa, Jyoti, and Ayasmaya.—7-10.

In the third or Auttamîya Manvantara, Manu named Auttamî had ten sons, *viz.*, "Îśa, Ûrja, Tarja, Śuchi, Śukra, Madhu, Mâdhava, Nabhasya, Nabhâ, and Saha" (who was most illustrious). The group of Devas in this

Digitization by Arya Samaj Charitable Foundation, Chennai

Manvantara was known by the name of hâvana. The following were the seven Ṛiṣis in this Manvantara who were also known by the name of Ûrja :—Kaukuruṇḍi, Dâlbhya, Śankha, Pravahaṇa, Śiva, Sita, Sasmita.—11-14.

In the fourth Manvantara, which was called Tâmasa, the seven Ṛiṣis were :—Kavi, Pṛithu, Agni, Akapi, Kapi, Jalpa, and Dhîmâna ; and the group of Devas were known by the name of Sâdhya ".—15-16.

The King Tâmasa Manu had ten sons, *viz.* :—Akalmaṣa, Dhanvî, Tapomûla, Tapodhana, Taporati, Tapasya, Tapodyuti, Parantapa, Tapobhogi and Tapoyogi.—17-18.

In the [fifth] Raivat Manvantara, Devabâhu, Subâhu, Parjanya, Somapa, Hiraṇya-Româ, Saptâśva were the seven Ṛiṣis ; and Abhûtarajas was the group of Devâs. Aruṇa, Tatvadarśi, Vittavân, Havyapa, Kapi, Yukta, Nirutsuka, Satya, Nirmoha and Prakâśaka were the ten pious and illustrious sons of Raivataka Manu.—19—22.

In the sixth or Châkṣuṣa Manvantara, Bhṛigu, Sudhâma, Virajâ, Sahiśṇu, Nâda, Vivasvâna and Atinâma were the seven Ṛiṣis. The group of five Devâs was, Lekhâs, Ribhûs, Ribhâs, Bârimûlas and Divaukasas in this Manvantara. Châkṣuṣa Manu had ten sons, such as Uru, &c., as has been already mentioned by me in the genealogy of "Svâyambhuva Manu in chapter IV".—23-25.

After the Châkṣuṣa Manvantara, as narrated by me, shall occur the seventh Manvantara, which is called Vaivasvata.—26

In the Vaivasvata Manvantara, Atri, Vasiṣṭha, Gautama, Kaśyapa, Bharadwâja, the powerful Yogî, Viśwámitra, Jamdagni, are the seven Ṛiṣis. The seven Ṛiṣîs, after establishing a code of law and morality depart to felicity. Sâdhyâs, Viśâs, Rudrâs, Maruts, Vasus, Aśvanikumârâs, Âdityâs are the classes of Devâs in Vaivasvata Manvantara. The King Vaivasvata Manu had ten renowned sons, *viz.*—Ikṣvâku, &c. In every Manvantara there are seven Ṛiṣis who, after establishing a code of law and morality, depart to felicity.—27-31.

Now I shall explain to you something about the Sâvarṇya Manvantara. Aśvathâmâ, Śaradvâna, Kauśika, Gâlava, Satânanda, Kâśyapa, Râma, are the seven Ṛiṣis in this Manvantara. Dhriti, Varîyâna, Yavasa, Suvarṇa, Vriṣṭi, Chariṣṇu, Iḍya, Sumati, Vasu, Sukra are the ten valiant sons of the Manu Sâvarṇi".—32-33

Rauchaya. &c., shall be another six Manus after Sâvarṇi.

From Prajâpati Ruchi there shall be Rauchya Manu, from Prajâpati Bhûtya there shall be Bhautya Manu and from Brahmâ there shall be Merusâvarṇya, Ṛita, Ṛitadhâmâ, Visvakeṣna Manus.

Digitization by Arya Samaj Charitable Foundation, Chennai

"I have explained to you something about the past and future Manus, O, King! Similarly, commencing from the age of Devâs, in the 994th age, the afore-mentioned fourteen Manus rule in succession. In their time, they play their part in the creation of the moveable and immoveable objects, and afterwards attain final rest with Brahmâ, at the end of the age. They (the Manus), after 1,000 ages, shall be absorbed in Brahmâ and be joined to Viṣṇu".—34.

Here ends the ninth Chapter dealing with Manvantaras.

CHAPTER X.

The sages said that in ancient times the kings came to be called Pârthiva, on account of their sway all over the land; but how did the earth come to be known as Prithvi? O Sûta! tell us also why the earth came to be called "Gau?".—1-2.

Sûta said that Prajâpati Aṅga, in the family of Svâyambhuva Manu, was born who was married to the vile daughter of Mṛityu, named Sunîthâ the shrew, who gave birth to Vêna. King Vêna was valiant, but oppressive and sinful. The sages, seeing the sinful deeds of the king, who used to forcibly seize the wealth and the women of others, approached him with the object of bringing about law and order by giving him good advice.—3-5. But when the king did not listen to the good advice of the sages, they killed him by their curse. After that being afraid of anarchy, the sinless Brâhmaṇas began to churn the dead body of the king from which first came out the races of Mlechhâs.—6-7.

Note.—Mlechhas has been defined by Baudhâyana as meaning "Non-Aryan, a foreigner, sinner, outcast, barbarian."

Black as soot the barbarian race that came out of Vênu was the outcome of the evil qualities of his mother; and from the portion of the good qualities of his pious father, appeared from the right hand of the dead king, a most brilliant figure, wearing an armour, studded with precious stones, and armed with bow and arrow in one hand and holding a club in the other. The illustrious figure thus produced, after so much difficulty, was named Pṛithu. King Pṛithu was anointed by the Brâhmaṇas, but even then he practised severe austerities.—8-10.

Lord Viṣṇu, greatly moved by the profound devotion of the King Pṛithu, showered His blessings upon him. The king, after being thus blessed by the Lord, became most powerful and illustrious. On seeing the earth devoid of Vedic rites, he was filled with righteous indignation, and prepared himself to destroy it with his never-failing arrow. The earth, trembling with fear, assumed the form of a cow and took to flight.—11-12.

Digitization by Arya Samaj Charitable Foundation, Chennai

Note.—This expresses a beautiful allegory. The righteous king saw that the people had given up the practice of the Vedic rites and were drifting towards sin by leaps and bounds. Yathâ Râjâ tathâ Prajâ—no wonder, therefore, that the people should have become so much demoralised during the sway of his predecessor—the wicked Vêna. Pṛithu, the pious, could not possibly tolerate such a chaos, and in his rage he made up his mind to destroy the sinners, when suddenly a thought flashed through his mind that law and order could be evolved even without resorting to such an extreme measure. The land appeared to him like a cow that could give sweet milk, if properly milked. He therefore applied himself to uplift the degenerated and to take good care of the new generation.

Cf.—

राजन् दुधुक्षसि यदि क्षितिधेनुमेतां
तेनाद्य वत्समिव लोकममुं पुषाण ।
तस्मिंश्च सम्यगनिशं परितुष्यमाणे
नानाफलैः फलति कल्पलतेव भूमिः ॥

Besides this, the cow is the most important of all animals in India. She plays a great part in the agricultural prosperity of the country by bringing forth oxen. She nourishes the nation with her sweet milk and ghee. She is a very docile and harmless creature. Her hide supplies shoes to the people. She takes motherly care of the nation, and that is why she is held so sacred by the Aryans who are the original inhabitants of Bhârata-varṣa. Even now a man, to seek forgiveness or shelter, puts in a blade of grass in his mouth and addresses a real Aryan, "I am your cow, forgive me or save me." The moment such a man approaches a true Aryan, he is rendered all possible assistance at every risk and stake by the Aryan.

Similarly, when that thought crossed the mind of Pṛithu, he compared the land to the cow, and then he could not destroy it.

Thirdly, it is the poetic way of saying that, when the earth became so terribly afraid of the power of the king, it appealed for mercy by appearing before him and telling him that it was his cow.

Fourthly, the sinners, trembling with fear, craved the forgiveness of the sovereign by calling themselves his cow and promising to turn over a new leaf—which will be clear further on.

The earth went on running, and the king continued the chase. After getting overpowered, she stopped and craved forgiveness and asked what to do.—13.

Note.—The allegory is continued. The king is portrayed as chasing the race of sinners who, to save their lives, are depicted to be running away and calling themselves cows, so that the king may not shoot his arrow at them. The sinners in their consternation have no courage to face their righteous sovereign, until they are deadbeat and can proceed no further. The sovereign would not let them run away, for he is anxious to reclaim and uplift them. He would therefore simply put his arrow on his bow to guard them from evils and also to stop them from running away to any out-of-the-way place.

A cow, when she runs away like this from her master, is similarly chased by the latter with a stick in hand. The master does not mean to kill the cow with his stick. He carries it with him for his own safety as well as for hers. He also uses his stick in directing

Digitization by Arya Samaj Charitable Foundation, Chennai

the footsteps of the animal. The bow and the arrow were similarly carried by the king in his pursuit of the earth that was running away from him in the form of a cow.

At this, the king addressed the earth and asked her to quickly minister to the needs of all beings, whether moving or fixed. The land promised to obey the behests of the king. Then the king, after making Svâyambhuva Manu as the calf, milked the earth in the form of the cow with his own hands. The earth then produced the different kinds of grain, which support mankind; after which the sages, using the moon as the calf and Bṛihaspati as the milk-man, milked the (earth) cow and extracted the milk of virtue in the pot of the Vedas. Then the Devâs, after making the God Indra the calf and the God Mitra as the milkman, milked the (earth) cow. They drew out the milk of elixir-vitæ in the pot of gold. The Pitṛis also milked the same thing in the pot of silver.—14-18.—14-18.

Note.—**The allegory goes on. The quality and richness of the milk depend on the care and feeding of the cow. The earth is a cow that will give any kind of milk, provided due care is taken of it, and people milking it know how to do it.**

Then Antaka, after making the God of death the calf, milked the (earth) cow and took out Svadhâ from it. Similarly, the Nâgas, after making Takṣaka the calf and Dhritarâṣṭra as the milkman, got out poison in a gourd, and the Asurâs, making Virochana the calf and Dvimûrdhâ as milkman, pressed out Mâyâ into a pot of iron. The Yakṣas pressed out in an earthen pot the knowledge of making themselves invisible after making Kuvêra the calf.—19-22.

Note.—**Vaiśravaṇa is same as Kuvera, the God of wealth.**

The Pretâs and Râkṣasas, making Sumâli the calf and Raupya the milkman, drew out the stream of blood. The Gandharvas and Apsaras made Chaitrarath the calf and Vararuchi the milkman and got out on a lotus-leaf various kinds of fragrance, and the mountains obtained several kinds of precious gems and medicinal herbs which they extracted in the foot of hill ranges, after making the Mount Himâlaya the calf and the Mount Sumeru the milkman. The trees also in their turn took out the power of regerminating even after being lopped, in a leaf of Palâsa (Butea frondosa), after making Shâla (Shorea robusta) the milkman and the figtree the calf. In the same way, every one who milked the earth got the "fruit" he wished for.

In the reign of King Pṛithu, people were long lived, wealthy, had peacful relations with their neighbours. None was wicked, poor or sick. In the glorious reign of Pṛithu, there was no phenomenon foreboding evil that would have caused consternation to his subjects. Every one passed his days in perfect peace and contentment, without getting overcome by grief or pain. Pṛithu, the Great, by the power of his bow,

Digitization by Arya Samaj Charitable Foundation, Chennai

made many a part of his extensive Empire habitable and culturable. During the time of that valiant monarch, there was no need of a fortress, it was not necessary for the people to arm themselves, the science of political economy was not in vogue. It was simply lying unhonoured. All the people performed their duties and prescribed rites. "I have explained to you, O King! how they milked the earth and got out of it what they wished, from which it must be understood that, at the time of performing sacrificial rites, the thing that each got out of the earth should be offered to him." The learned also call the land Prithvi because it was milked by the old King Pṛithu, the righteous.—23-35.

Note.—It is called Gô, because it appeared in the form of a cow when Pṛithu took up his bow and arrow to destroy it.

Here ends the tenth Chapter dealing with the story of Venâ.

CHAPTER XI.

The sages said, "O Sûta! be pleased to relate to us the history of the solar and the lunar races."

Sûta said that in the days gone by Kaśyapa begot from his wife, Âditi, a progeny named the Sun, and the latter had three wives, *viz*:—Saṃjñâ, Râjñî and Prabhâ. Râjñî, the daughter of Raivata, brought forth Revata, Prabhâ gave birth to Prabhâta and Saṃjñâ, the daughter of Viśvakarmâ, became the mother of King (Vaivasvata) Manu.—2-3.

Saṃjñâ also gave birth to Yama and a girl called, Yamunâ, who were twins. When Saṃjñâ could not bear the power of the Sun, she produced from her body a lady known as Chhâyâ (shadow). Seeing Chhâyâ standing face to face, Saṃjñâ directed her to serve her master and also to take motherly care of her progeny. On Chhâyâ's agreeing to carry out her injunctions, Saṃjñâ went away somewhere.—4-7.

The Sun mistaking Chhâyâ for Saṃjña begot from her Sâvarṇî Manu so called because he is of the *same* Varna as Vaivasvata Manu and Śani, and also the two girls, named Tapatî and Viṣṭi. When Chhâyâ herself became the mother of these children, she began to devote more attention to her own offspring than to the progeny of Saṃjñâ. Manu did not mind this, but Yama took it seriously, and one day he lifted his right leg to kick Chhâyâ. Chhâyâ also, getting in a fit of rage, cursed Yama, and said that his leg would be eaten by worms and would always discharge pus and blood. —8-12.

Hearing such a dreadful curse, Yama went to his father and told him that he had been cursed for no fault of his by his mother. In a childish freak, he lifted up his foot at her, at which in spite of the

Digitization by Arya Samaj Charitable Foundation, Chennai

entreaties of Manu, she pronounced that curse upon him. Yama, continuing, said that such an attitude of Chhâyâ showed that she was not their mother. The Sun said, what could he do. Who does not get into trouble by committing an act of folly? What to say of others, even the omnipotent Lord Śiva had to reap the fruits of His actions. But, in spite of all that, he would give him a cock that would destroy all the worms of his foot and would also remove the blood and pus flowing from it.—13-17.

On getting no redress from his father, Yama went to Gokarṇa tîrtha, and began to practise severe penances by merely living on fruits, leaves and air. After practising penances for one hundred thousand years, Lord Śiva appeared and asked him to seek a boon.—18-19.

Yama asked the Lord for the power of protecting the world, the Kingdom of Pitṛis, and the faculty of distinguishing virtue from vice. The Lord granted him the boon he asked for, and then disappeared.—20-21.

The Sun, causing fear to Chhâyâ, discovered that Saṃjñâ, after leaving her behind, had gone to live with her father. At this, he got very angry and went to Kuvera, and asked him to send Saṃjñâ back along with him. Hearing the above words of the Sun, Viśvakarmâ said that Saṃjñâ, not being able to bear his power, ran away in the form of a mare after leaving Chhâyâ behind. On reaching home, she was very severely taken to task for running away like that, and was denied admittance into the house.—22-25.

Note.—Vadavârûpa means in the form of a mare—which implies that she ran at a great speed from the house of her Lord, the Sun, so that she might not be overtaken by him in the way.

Consequently, she repaired to Maru deśa, where she was roaming about in the form of a mare.—26.

Note.—This implies that even in Maru deśa, Saṃjña was running about here and there at a tremendous pace, in order to find out for herself a good shelter where she could hide herself.

Viśvakarmâ, continuing his speech, said that, under the circumstances, he would like to diminish his power, provided the Sun would willingly accord him permission to do so. He suggested that he would reduce his power by means of a special instrument, after which he would become agreeably strong to every one; to which the Sun agreed, and Viśvakarmâ by his instrument, Bhrami, sliced away some portions of the Sun's unbearable power. Viśvakarmâ then made a quoit (Chakra) for Viṣṇu, a trident for Śiva and a Vajra (thunderbolt) for Indra to destroy the Daityas and Dânavas out of the particles of power that he took away from

Digitization by Arya Samaj Charitable Foundation, Chennai

the Sun. The Sun after that, became fairly agreeable; but as he did not allow any power to be reduced from his feet, they continued to be very dazzling.—27-30.

Note.—The feet of the Sun mean the rays.

Nobody could stand the dazzle of his feet, and consequently let no one ever make the feet of the Sun in his image, for the purpose of worship even. One who makes the feet of the Sun in his image, goes to hell and suffers from leprosy. Let, therefore, no one, who is anxions for his own welfare, make the feet of the Sun, even in pictures or temples.—31-33.

The sun, after thus getting his power modified by Viśvakarmâ, went out in the form of a horse and enjoyed himself in the company of Saṃjñâ, who, not recognising him and taking him for another person, became terrified, but was helpless; she consequently ejected the semen virile through her nostrils, out of which Aśvinîkumâras, called otherwise Nâsatyas and Dasras, were born. They are called Nâsatyas, because they were born from the nose (nâsa), and Dasras, because they were born as Sons. Afterwards, Saṃjñâ recognised her Lord and became pleased, and went with her Lord in a vimâna to heaven.—34-37.

Note.—'Aśvarupeṇa' means in the form of a horse—which implies that the Sun being overpowered with passion ran with the speed of a horse to enjoy himself in the company of Saṃjñâ.

'Manasâkṣobham'=was agitated in mind, because she could not recognise her Lord at the first sight. She met the Sun after a long time, and quite *unexpectedly*, and then there was a great difference in his features, as his power was moderated by Viśvakarmâ. The Sun of course recognised Saṃjñâ, and mixed with her in the usual way. Saṃjñâ, being overpowered, became helpless, but was very much agitated in mind.

Sâvarṇya Manu is still living and practising penances unto this day on Mount Meru, and Śani, by means of his asceticism, brought about domestic concord (between the sons of Chhâya and Saṃjña). Yamunâ and Tapatî became rivers, and Viṣṭi obtained dark blue colour and was located in time (Hell).—38-39.

Vaivasvata Manu had ten powerful sons, the eldest of whom was Ila, who was born by the performance of putreṣṭi sacrifice. His brothers were:—Ikṣwâku, Kuśanâbha, Ariṣta, Dhriṣta, Nariṣyanta, Karuṣa, Śâryâti Prisadhra and Nâbhâga, who were all very valiant and illustrious. Manu, after anointing his son Ila and putting the reins of the Government into his hands, went to practise asceticism in the forest called Mahendravana.—40-42.

After sometime, Ila started on an expedition of conquest and visited several countries. Following the horse, he happened to enter Śaravaṇa.

Digitization by Arya Samaj Charitable Foundation, Chennai

the pleasure-garden of Śiva which was blooming with various kinds of trees, creepers and perenial foliage.—43-44

Note.—'Digjaya' means conquest.

'Aśwâkriṣṭaḥ' means led by the horse. The ancient practice of conquest was that the sovereign wishing to conquer the world used to let loose a horse and follow it with his army. The monarchs through whose dominions the horse passed would either let it pass on without resistance, which implied their accepting the master of it as their sovereign lord, or would capture and tie it up. In the latter case there used to be a fight between the master of the horse and the monarch tying the animal. If the sovereign led by his horse returned to his kingdom after thus subduing the monarchs offering resistance or being acknowledged as their sovereign lord, then he used to perform the Râjasûya sacrifice, in which all the monarchs were invited to take part; at the conclusion of which the sovereign performing the sacrifice used to be declared and accepted as the sovereign lord of all the kings present.

At that time, Śiva and Pârvatî were enjoying themselves in their Śaravana, and they had willed it that any male being, coming within a radius of ten yojanas of their forest, would be transformed into a female being.—45-46.

The King Ila entering the Śaravaṇa, without knowing the will of Śiva and Pârvatî, was instantly transformed into a woman, and his horse was also transformed into a mare. The king, thus deprived of manhood, was very much amazed to find himself in the form of a woman. He was named Ilâ and had breasts like women. His thighs became stouter and his face became like the moon—which made him look more enchanting in that female form. Who would not be enamoured by the glances of such a beautiful form? His arms were long, his black tresses of hair were kissing his feet, there were no hair on his body, his teeth were well-shaped, and his voice was exquisitely sonorous.—47-50.

His complexion was a happy admixture of dark and white, his strut was graceful like that of haṃsa (crane) and elephant, his brows were like the bow and his nails were fine and red.—51.

Ilâ, of such unsurpassing beauty, began to roam about in that forest, and was thinking as to who and where were her father, brother and mother. She also thought as to who and where was her lord and how long would she have to remain in the world. As she was lost in that reverie, the son of the moon appeared before her. On seeing Ilâ, of matchless beauty, Budha—the son of the moon—was fired with passion and began to devise plans for marrying her.—52-54.

One day Budha, with a mace, a water-pot and a book in his hand, and accompanied by a train of Brahmachârîs, each holding a bamboo mace and wearing ear-rings, set out in quest of kuśa and sacrificial

Digitization by Arya Samaj Charitable Foundation, Chennai

fuel. He passed close to that forest where Ilâ was roaming. Seeing Ilâ, Budha stopped behind a tree, at a distance from the forest, and from there beckoned Ilâ to come to him.—55-57.

Note.—Brahmachâri means a student. In olden days, students were made to lead the life of perfect celebacy. They carried a bamboo mace and wore ear-rings.

Budha was careful enough not to get within the forbidden limits of the pleasure-garden, for fear of being transformed into a woman.

When Ilâ approached Budha, the latter said, "Dear! This is not the proper time for you to roam about in the forest. Why did you come away leaving me at home and neglecting the arrangements of agnihotra? Come, come, why are you looking perplexed? This is the time when you should have put the house in order by washing the floor and decorating it with flowers. It is now dusk, and not the time for you to be sauntering about here."—58-60.

Hearing those words of Budha, Ilâ said, "Lord! I know not why I forgot to do what you have just said. I am really in a peculiar fit of forgetfulness at present, so much so that I am not able to recognise either myself or yourself. Tell me where you live, O Pious one!"—61.

Budha replied that her name was Ilâ and that he was Kâmuka, who, owing to his versatile genius and deep lore, was known as Budha (a learned scholar). He was born in an illustrious family. His father was the lord of Brâhmaṇas. Hearing those words of Budha, Ilâ accompanied him to his residence. She was overjoyed to see the house of Budha, with its golden pillars studded with precious stones and erected through divine magic; and greatly admired the character, the appearance, the riches and the family of her husband. Ilâ, for a long time, thus enjoyed herself in the house of Budha that looked to her like the house of Indra.—62-66.

Here ends the eleventh Chapter called meeting with Budha.

CHAPTER XII.

Sûta said that sometime after Ikṣwaku, &c., the brothers of Ila, set out in quest of him. In their wanderings they chanced to pass by the Śaravaṇa, where they came across the mare, on which was the saddle, glittering with jewels. On seeing the mare with that jewelled saddle, they all recognised it to be Chandraprabhâ, the famous charger of the Monarch Ila. They were highly astonished to find the charger transformed into a mare, and questioned the priest Maitrâ-Varuṇa (Vasiṣṭha) about it. The sage began to explain to them the mystery, through his powers of Yoga. The sage Vasiṣṭha said that Śiva and Pârvatî had determined that

Digitization by Arya Samaj Charitable Foundation, Chennai

any one entering the limits of their pleasure-garden would instantly be transformed into a female figure. Unfortunately, both the king and the horse happened to do so and they were transformed accordingly. The brothers of the transformed monarch then besought the great sage to devise some means by which Ila could be restored to manhood.—1-7.

Vasiṣṭha said that, by devoutly worshipping Śiva, the monarch could be restored to manhood. Hearing that, the brothers of Ila (Sons of Manu) repaired to the abode of Śiva ; where they pleased Him by their devotion. The God then said that He could not go against His determination, but that if Ikṣwâku performed the aśvamedha sacrifice, then Ilâ would become a Kimpuruṣa (Mongolian type ?), though it would be impossible for him to assume his previous (Aryan ?) form. After that, the brothers of Ila performed the aśvamedha sacrifice, and the latter became a Kimpuruṣa.—8-11.

On becoming a Kimpuruṣa, Ila used to remain in the form of a man for one month and the next month he used to become a woman again. Ila, in the form of Ilâ, conceived in the house of Budha, and gave birth to a notable son. Budha, after the birth of that son, went to heaven.—12-13.

That region where this happened, came to be known as Ilâvṛitavarṣa (Mongolia ?), and Ila in that way appeared at the inception of the Solar and the Lunar races, in other words, Purûravâ, the son of Budha, from Ilâ, was the founder of the lunar race, and Ikṣvâku of the solar clan.—14-15.

Ila, after becoming Kimpuruṣa, came to be known as Sudyumna. Sudyumna became the father of Utkal, Gaya, Haritâśva. Utkal became the king of Utkala, Gaya of Gayâ, Haritâśva of Pûrvakuru country. Purûravâ became the monarch of Pratiṣṭhâna and Ikṣvâku of Madhyadeśa.—16-19.

Note.—Utkala is modern Orissa. Pratiṣṭhâna, the country situated opposite to Allahabad, the modern Jhusi. Madhyadeśa, the country lying between the Himâlaya and Vindhya mountains. Kuru, about the site of modern Delhi.

Nâriṣyanta was the father of Śucha, Nâbhâga of Ambarîṣa,* Dhṛiṣṭa of 3 sons, named Dhṛitaketu, Chitranâtha and Raṇadhriṣṭra, Śaryâti of Ânarta and of a good girl, named Dârikâ.—20-21.

Rochamâna was the son of Ânarta. He was very valiant, and was the sovereign of Ânarta country which had Kuśasthalî for its capital.—22.

Note.—Ânartadeśa is the same as Dwârikâ ; Kushasthalî is the country situated in the defiles of the Vindhya.

Rochamâna was the father of Reva, who became the father of a hundred children, the eldest of whom was Raivata, also named

* Professor H. H. Wilson considered it "not improbably, a gratuitous perversion" of a passage in the Harivaṃśa (See his translation of Viṣṇu Purâṇa Vol. III p. 239 ; Second Edition.)

Digitization by Arya Samaj Charitable Foundation, Chennai

Kakudmî. He had also a daughter, named Revatî, who was the wife of Balarâma. Karuṣa begot innumerable progeny, who were known by the name of Kâruṣa. Priṣadhra became śudra by the curse of his preceptor for killing a cow.—23-24.

Ṛiṣis! now listen, I am going to relate to you the family of Ikṣvâku :—

Of the hundred sons of Ikṣvâku, Vikukṣi was the eldest whose fifteen sons reigned in the country to the north of Mount Meru, and one hundred and fourteen to the south of it. The eldest of the Kings who reigned south of of Meru was Kakutsu, whose son was Suyodhana, the father of Pṛithu. The latter was the father of Viśvaga, Viśvaga of Indu and Indu of Yuvanâśva.

Śrâvasta, the son of Yuvanâśva was the founder of the town of Śrâvasti, in the country of Gauḍa.—25-30.

Note.—Śrâvastî, a town in northern Kośala, where Lava reigned. It is also called Srâvatî in Raghuvaṃsa. It is identified with Sahet Mahet, north of Ayodhyâ. Gouḍa =Gour in Northern Bengal.

Śrâvasta was the father of Brihadaśva, and the latter of Kuvalâśva, who was also called Dhundhumâra, on account of his having killed [a demon named] Dhundhu. The valiant Dhundhumâra had three sons, *viz.*—Driḍhâśva, Danḍa and Kapilâśva.—31-32.

Driḍhâśva was the father of Pramôda, the latter of Haryaśva, Haryaśva of Nikumbha and Nikumbha of Saṃhatâśva.—33.

Saṃhatâśva had two sons, Akritâśva and Raṇâśva. Raṇâśva was the father of Yuvanâśva, and the latter of Mândhâtâ.—34.

Mândhâtâ's sons were.—Purukutsa, Dharmasena, Muchakunda and Śatrujit.—35.

Purukutsa who had a son, named Vasuda, was the lord of Narmadâ. Vasuda became the father of Sambhûti, and the latter of Tridhanvâ. Tridhanvâ was the father of Trayâruṇa, the latter of Satyavrata and Satyaratha was the son of Satyavrata. Satyaratha was the father of Hariśchandra, the latter of Rôhita ; Rôhita of Vrika and Vrika of Bâhu. Sagara was the son of Bâhu, and Prabhâ and Bhânumatî were the two wives of Sagara the pious.—36-39.

Both the queens of Sagara, desirous of [begetting] sons, propitiated the sage, Aûrva Agni, who became pleased and said that he would bless one to beget sixty thousand sons and the other he would bless to beget only one son, who would continue the line of the Solar race. They were welcome to make a choice for themselves. Prabhâ wished to be the mother of sixty thousand sons.—39-41.

Digitization by Arya Samaj Charitable Foundation, Chennai

Bhânumati begot a son, named Asamañjasa, and Prabhâ of the family of Yadu, became the mother of sixty thousand sons.—42.

Once upon a time, the sixty thousand sons of Prabhâ were reduced to ashes by the Sage Kapila—an incarnation of Viṣṇu—while they were digging the earth in search of the Aśvamedha horse. The wife of Asamañjasa gave birth to Aṃśu. Dilîpa was the son of Aṃśu, and Bhagîratha, who brought the mother Ganges to the earth after practising great penances, was the son of Dilîpa.—43-44.

The queen of Bhagîratha gave birth to Nâbhâga, and the latter was the father of Ambarîṣa. Ambarîṣa became the father of Sindhudvîpa. Sindhudvîpa was the father of Ayutâyu, the latter of Rituparṇa. Kalmaṣâpâda was the son of Rituparṇa and the father of Sarvakarmâ. Sarvakarmâ was the father of Anaraṇya, and the latter of Nighna. Nighna became the father of Anamitra and Raghu.—45-47.

Anamitra went to the forest to practise penances, and Raghu became the father of Dilîpa, and the latter of Aja.—48.

Dîrghabâhu was the son of Aja, Ajapâla of Dîrghabâhu and Daśaratha of Ajapâla. Daśaratha became the father of four sons, who were the incarnations of Nârâyaṇa, and Râma, who killed Râvaṇa, was the eldest, and whose bioghraphy was written by the great poet Válmîki. Râma was the father of Lava and Kuśa.—49-51.

Kuśa was the father of Atithi whose son was Niṣadha, the latter was father of Nala, and Nala was the father of Nabhâ. Puṇḍarîka was the son of Nabhâ and father of Kṣêmadhanvâ. Kṣêmadhanvâ was the father of Devânîka. Devânîka was the father Ahînagu, and the latter of Sahasrâśva. Chandrâvalôka was the son of Sahasrâśva and father of Târâpiḍa. Chandragiri was the son of Târâpîḍa and father of Bhânuchandra. The latter was the father of Śrutâyu, who was killed in the great war of Bhârata. In the family of Kâśyapa there were two Nalas, *viz.*—one, the son of Vîrasena and the other of Niṣâdha.

Sûta said: "I have related to you the names of the chief kings of in the dynasty of Vaivasvata and of Ikṣvâku race."—57.

Here ends the twelfth Chapter, describing the Solar race.

CHAPTER XIII.

Manu said: "Lord! I am very eager to hear something about the important family of the Pitṛis of the Sun and the Moon."—(1).

The God Fish replied that, out of the seven groups of the Pitṛis residing in Heaven, the Pitṛis belonging to three particular groups are

Digitization by Arya Samaj Charitable Foundation, Chennai

without form, (that is composed of intellectual, not elemental, substance), while the Pitṛis of the remaining four groups have form (*i.e.*, corporeal). The formless ones are the Pitṛis of Prajâpati Vairâja.—(2-3).

The celebrated Vairâja devas, disturbed in their yoga practices having attained to ancient regions, worship there.—(4).

These Brahmavâdins are re-born at the end of Brahma's day, and by their previous practice of yoga, they acquire the memory of their past lives and the knowledge of Sânkhya Yoga, which begets in them supernatural faculties and enables them to attain to Nirvâṇa. It is therefore very fruitful to feed the yogîs at the time of performing a funeral ceremony in honour of the departed spirits.—(5-6).

Menâ, the queen of Himâlayas was the mânas a daughter of the Pitṛis. She was the mother of Menakâ and Krauñcha of whom the latter was the elder. The continent, surrounded by the ghṛita ocean and adorned with the range of Krauñcha hills, came to be known as Krauñcha continent. Menâ also became the mother of the following three daughters:—Umâ, Ekaparṇâ, and Aparṇâ, who were devoted to the practices of yoga and rigorous penances. Himâlaya gave Umâ to Śiva, Ekaparṇâ to Sita, and Aparṇâ to Jaigîṣavya. All these were given to performances of great penances.—(7-9).

The Ṛiṣis said: "O Sage Sûta! tell us why Satî, the daughter of Dakṣa, consumed herself, and how again she took birth as the daughter of Himâlaya. "Also tell us in detail, O Sûta, what Dakṣa, the son of Brahma, told her, the mother of Lokas, at the time of her consuming her body."—(10-11).

Sûta said that when Dakṣa invited all the Devas to take part in the great sacrifice that he performed, Satî asked him the reason of his having excluded her husband, Śiva. Dakṣa answered that Śiva was not invited, because he was not considered worthy, since he always remained besmeared with the ashes of the funeral pyre and armed with his trident. He, being the destroyer of the universe also, it would have been utterly inauspicious to invite Śiva on the occasion of that big sacrifice. Hearing those words of Dakṣa, Satî was enraged, and said she would give up the body begotten of him. Satî continuing, added that, in the course of the performance of his sacrifice, Dakṣa would be killed by Her Lord—Mahâdeva—and he would again have to take birth as the son of the ten Pitṛis. After that, Satî produced a blazing fire by Her yogic power in the sacrificial pool, and began to consume Herself into it, seeing which all the Devas, Asuras, Kinnaras and Gandharvâs present there,

Digitization by Arya Samaj Charitable Foundation, Chennai

asked what was it due to? Dakṣa became very sad and saluting, said.—12-17.

"Devi! Thou art the mother of the universe and the giver of happiness to all. Only through sheer kindness thou tookest birth as my daughter. None of the moveables and immoveables can thrive in the universe without thee, be pleased, do not forsake me, O pious one!"—18-19.

Hearing the above words of Dakṣa, Satî said. "I shall accomplish what I wish. Hear! you should practise penances after your sacrifice is destroyed by Śiva, and then you will be born of the ten Prajâpatis; you shall then have sixty daughters, and I shall give you yoga after becoming pleased with your austerities."—20-22.

Dakṣa then asked the Devî to tell him in which sacred places he would find her abode and under what epithets he should worship her in course of his penances.—23.

Satî replied that she was to be found at every time, in every region, in every being. There was nothing in the universe in which she was not to be found. She was ominpresent. Even then she would name the particular places where penances should be practised to obtain his desires early.—24-25.

She was known under the following different names, at the following different places, where by practising penances one would attain the fruits of his austerities early:—

Viśâlâkṣî in Kâśî; Lingadhâriṇî in Naimiṣâraṇya: Lalitâ in Prayâga; Kâmâkṣî in the Gandhamâdana hills; Kumudâ at the Mânasa lake; Viśvakâyâ in Ambara; Gômatî in Gômanta; Kâmachariṇî at the Mandar hills; Madôtkaṭâ in the Chaitraratha forest; Jayantî in Hastinâpura; Gaurî in Kânyakubja; Rambhâ on the Mount Malaya; Kîrtiwatî in Ekâmbhaka; Viśvâ in Viśveśvara; Purûhutâ in Puṣkara; Mârgadâyinî in Kedâr; Nandâ in the Himâlayas; Bhadrakarṇikâ in Gokarṇa; Bhavâni in Sthâneśvara; Bilvapatrikâ in Bilval; Mâdhavî in Śrisaila; Bhadrâ in Bhadreśvara; Jayâ in Varâhakṣetra; Kamalâ in Kamalâlaya; Rudrâṇî in Rudrâkôti; Kâli in Kalanjar hills; Kapilâ in Mahâliṅga; Mukuṭeśvarî in Markôṭa; Mahâdevî on the banks of the Śâlagrâmî river; Jalapriyâ in Śivalinga; Kumârî in Mayâpurî; Lalitâ in Santâna; Utpalâkṣî in Sahasrâkṣa; Mahôtpalâ in Kamalâkṣa; Mangalâ in Gangâtîrtha; Vimalâ in Puruṣôttama; Amôghâkṣî on the banks of the Vipâśâ river; Pâṭalâ in Puṇḍvardhaṇa; Nârayaṇî in Supârśva; Bhadrasundarî in Vikûṭa; Vipulâ in Vipula; Kalyâṇî in Malayâchala; Kêśavî in Kôtî tîrtha; Sugandhâ in Mâdhavavana; Trisandhyâ in Gôgâśrama; Ratipriyâ

Digitization by Arya Samaj Charitable Foundation, Chennai

in Gangôtrî; Śivânandâ in Śivakuṇḍa; Nandinî on the banks of the Devikâ river; Rukmiṇî in Dwârikâ; Râdhâ in Vrindâvaṇa; Devakî in Mathura; Parameśvarî in Pâtâla; Sîtâ in Chitrakûta; Vinduvâsinî in Vindhyâchala; Ekavîrâ in Sahyâdri; Chandrikâ in Hariśchandra; Ramaṇa in Râma tirtha; Mrigâvatî on the banks of the river yamunâ; Mahâlakṣmî in Karavîra; Umâdevî in Vinâyaka; Arogâ in Vaidyanâtha; Maheśvarî in Mahâkâla; Abhayâ in Ûṣṇatîrtha; Amṛitâ in the caves of Vindhyachala; Mândavi in Mâṇḍvaya; Svâhâ in Mâheśvara; Prachaṇḍâ in Châgalâṇḍa; Chaṇḍikâ in Amarakantaka; Varârôhâ in Someśvara; Puṣkarâvatî in Prabhâsa; Devamâtâ on the banks of Pâravâra of the Sarasvatî river; Mahâbhâgâ in Mahâlaya; Pingalêśvarî in Payôṣṇî; Sinhikâ in Krita Śaucha; Yaśaskarî in Kârtikêya; Lolâ in Utpalâvarta; Subhadrâ at the confluence of the Ganges and the Sone; Mâtâ in Siddhapura; Lakṣmîranganâ in Bharatâśrama; Viśvamukhî in Jâlandhara; Târâ in Kiṣkindhâ; Puṣṭi in Devadâruvana; Mêdhâ in Kâshmîr; Bhîmâ in Himâlaya; Puṣṭi in Viśveśvar; Śudhi in Kapâlamôchana; Mâtâ in Kâyâvarôhaṇa; Dhvani in Śankhôdhâr; Dhṛiti in Piṇḍâraka; Kâlâ on the banks of the river Chandrabhâgâ; Śivakâriṇî on the Achôdaka tank; Amṛitâ in Veṇâ; Urvaśî in Badarinârâyaṇa; Auṣadhî in Uttarakuru; Kuśodaka in Kuśadvîpa; Manmathâ in Hemkûṭa; Satyavâdinî in Mukuṭa; Vandanîyâ in Aśvatha; Nidhi in the town of Kuvera; Gâyatri in the Vedas; Pârvatî in Kailâśa; Indrâṇî in Devaloka; Sarasvatî in the mouth of Brahmâ; Prabhâ in the disc of the Sun; Vaiṣṇavî in the Mâtrikṣetra; Arundhatî among the Pativratâs; Tilôttamâ among women; and Brahmakalâ in the mind; and Śakti in all bodies.—26-53.

Note.—Malayâchala, one of the seven principal chains of mountains in India. It is most probably to be identified with the southern portion of the ghâts running from the south of Mysore, and forming the eastern boundary of Travancore.

Hastinâpura=Delhi. Kânyakubja=Kanauj. Puṣkara=Ajmer. Sômêśvara=In Kathiawar. Devadâru-vana=In Almora near Yôgeśvara. Uttara-kuru=Tibet. Mâdhavavana=In Muttra. Karavîra=Karur. Mâhakâla=In Ujjain. Mândavya=In Mâṇḍvi. Kapâla-Môchan=In Gaya. Hemkûṭa=Between Meru and Himalaya. Ambara=Amber in Jaipur. Gôkarṇa=In Almora. Bilvabala=In Almora. Rûdrakôti=In Koteśvar (Almora). Sâlgrâmi-nadî=Gandakî river.

"The above are the hundred and eight chief names, under which I am usually known. I have also enumerated to you the names of the principal holy places which I have for my abode. One who hears or reads the names mentioned above or bathes in the tîrthas and then worships me there, is liberated from all sins and goes to Śivaloka, where he remains for one Kalpa. One who resides in the sacred places mentioned above. attains Nirvâna. One who recites the hundred and eight

Digitization by Arya Samaj Charitable Foundation, Chennai

names before Śiva, on Tritîyâ and Aṣṭamî, is blessed with many children. One who repeats these names at the time of giving away a cow in charity, or on the occasion of performing a funeral ceremony in honour of the departed spirits, or at the time of worship, goes to Brahmâ." After uttering these words, the goddess Satî consumed herself.—54-59.

Again, after sometime, Dakṣa was born as the son of Prachetâ, and Pârvatî after being born as the daughter of Himâlaya, became the better-half of Śiva. Arundhatî, after worshipping Pârvatî, the daughter of Menâ, obtained the highest yoga. By worshipping the same Pârvatî, Pururavâ became Râjarṣi, Yayâti begot progeny and Paraśurâma obtained wealth. Similarly, many Devas, Daityas, Brâhmaṇas, Kṣatriyas, Vaiśyas and Śûdras obtained supernatural faculties. Wherever there is a book containing the names of Pârvatî which is worshipped along with the Gods, no calamity befalls there.—60-64.

Here ends the thirteenth Chapter dealing with the genealogy of the Pitṛis and the 108 *names of Gauri.*

CHAPTER XIV.

Sûta said: The group of Marichinandana Pitṛis, whom the Devas, constantly meditate upon, live in Somapatha regions. Those known as Agnisvâtta pitris (because they performed great sacrifices to fire, *i.e.*, Agni), reside there where these sacrificers dwell, and the river Achchhodâ is their Mânasa daughter. In days of yore, the stream Achchhodâ was brought into existence by Pitṛis. Achchhodâ practised penance for one thousand years.—1-3.

After which, the young and handsome Pitṛis, wearing beautiful garlands and having sweet scents on their person, appeared before Achchhodâ to grant her a boon. She was overcome with passion and expressed the desire of marrying Amâvasu Pitṛi, on account of which sinful desire she lost the power she had obtained from practising asceticism.—4-6.

She used to live in heaven, owing to her supernatural powers; but the moment she had such a base desire she fell to the earth. The date on which she expressed such a desire and Amâvasu Pitṛi did not give way to passion, came to be known as Amâvâsyâ Tithi. Amâvâsyâ is, consequently, very dear to the Pitṛis, and offerings made to them on that Tithi are very heartily accepted by them.—7-8.

NOTE:—See H. H. Wilson's translation of the Viṣṇu Purâṇa, Vol. II. p. 301 for other etymologies of *Amâvâsyâ*.

Digitization by Arya Samaj Charitable Foundation, Chennai

Achchhodâ, after losing the powers acquired by penances, became ashamed and crest-fallen. She cast her head down and besought the Pitṛis for her salvation.—9.

The Pitṛis, seeing her weeping, pondered over the destiny and the work of the future Devas, and addressed her very gently :—10

"In heaven, a celestial being has to reap the fruit of his deeds, in the same celestial form. Celestial beings instantly reap the harvest of their actions, only the beings residing on the earth reap the fruits of some of their actions in other forms after death. Daughter! on account of your ignoble wish, you will be born from the womb of a fish in the 28th Dwâpara, and will become the daughter of Vasu. After that, you will return to your region. In an island covered with a number of jujube trees (Badarikâśrama) you will beget, through Parâśara, a son, named Bâdarâyaṇa, who will be a particle of Viṣṇu and will divide the Veda into several parts. You will beget two sons, Chitrâṅgada and Vichîtravîrya, by becoming the queen of king Śântanu a portion of sea, and having begotten these two Kṣetraja sons to that wise one, you will again return to the region of the Pitṛis, in the form of Prauṣṭha aṭṭakâ. You will be known as Satyavatî on earth, and as Aṣṭakâ in Pitṛilôka. You will be the giver of longevity, of health and fruits of all desires. After some time, you will become the holy and celebrated Achchhodâ river in the world".—11-20.

NOTE—Dwâpara is the third age of the world.

After addressing her thus, the Pitṛis vanished, and Achchhodâ also began to reap the harvest of her actions, as told by the Pitṛis.—21.

Here ends the fourteenth Chapter describing the dynasty of Agniṣvátta Pitris and birth of the river Achchhodâ.

CHAPTER XV.

Sûta said: "In heaven, there are other illustrious regions called Vibharâjas where dwell the pious Barhiṣada pitṛis so named because their Vimânas are carried by peacocks (barhi) and where people making offerings to the manes of their deceased ancestors go and find happiness. These Pitṛis are venerated by the Devas, Asuras, Apsarâs, Gandharvas, Râkṣasas and Yakṣas. The Barhiṣada Pitṛis, possessed of great Yogic powers, are the sons of the sage Pulastya. They are the givers of safety and freedom from fear to their devotees. These very Barhiṣada Pitṛis had a mânasa daughter, named Pîvarî. She was well versed in, and mother of, Yoga and practised severe penances for a long time, when Lord Viṣṇu pleased with her devotion appeared before her and directed her to ask for a boon; she

Digitization by Arya Samaj Charitable Foundation, Chennai

prayed for a husband who would be beautiful, possessed of Yogic powers and able to curb his passions. The Lord, in granting her that boon, said : "Thou shalt be the wife of Śuka the teacher of Yoga, the son of Vyâsa. And thou shalt be blessed with a daughter, named Kritvî, who will be well versed in Yoga and will be married to the manly Rajah of Panchâla. Kritvî, after practising Yoga, will also be known as Gô, and she will beget a son, named Brahmadatta.--1-10.

"Thou shalt also become the mother of Kriṣṇa Gaura Prabhu, and Śambhu, who will be great Mahâtmâs and will ultimately depart to felicity. Thou shalt also attain Mokṣa, after giving birth to such illustrious sons."—11.

Note.—Mahâtmâ-magnanimous.

Sûta said : "The group of Mânasa Pitṛis, who are most handsome and virtuous and known as Sumûrtimantas (Vasiṣtha's sons,) reside in the region called Jyotirobhâsas where stars and planets light up their surroundings by their rays. This region is a high one where people making offerings to the manes of their deceased ancestors go and have various enjoyments. Even the Śûdras performing śrâddha go to that region in a vimâna ; what to say of a Brâhmaṇa who performs śrâddha devoutly. Gô was the mânasa daughter of those Pitṛis, and was married to Śukra and who enhanced the reputation of Sâdhyâs.—12-15.

"In the Solar world, there are regions called Marîchigarbhas, where Haviṣmâna Pitṛis, the sons of Aṃgirâ, reside. Kṣatriyas performing Śrâddha in a holy place go to the same region, and that is why Haviṣmâna Pitṛis are worshipped by Kṣatriyas. Yaśodâ was the mânasa daughter of Haviṣmâna Pitṛis. She was married to King Aṃśumâna and was the daughter-in-law of Pañchajanâ, mother of Dilîpa, and grandmother of Bhagîratha.—16-19.

"There are other regions known as Kâmadughas, where reside the pious Pitṛis, called Susvada as well as Âjyapâ in the region of Prajâpati Kardarma. They are the sons of Pulaha and are worshipped by the Vaiśyas. The worshippers of these Pitṛis, by performing śrâddha, go to the same region where they see the manes of their deceased ancestors, mother, father, sister, friends, relations, etc." Virajâ was the mânasa daughter of Âjyapâ Pitṛis and was the queen of King Nahuṣa and the mother of Yayâti. She was afterwards known as Ekaṣtakâ in Brahmaloka.—20-24.

Something has been said about the three groups of pitṛis who are worshipped by men and have forms, now follows the description of the fourth set of Pitṛis.—25.

Digitization by Arya Samaj Charitable Foundation, Chennai

There is a mânasa region in the upper Brahmâṇḍa which is the abode of Sômapa Pitṛis. They are eternal, the very incarnation of Dharma, and are as venerable as Brahmâ. They are born of Swadhâ, and having attained Brahmahood, by their power of yoga, they carried on the work of past creations and now rest in Mânasa regions. Narmadâ, which flows in the southern part, is the mânasa daughter of the Sômapa Pitṛis that purifies the people by her sacred waters.—26-28.

The Manus have sprung from these Pitṛis, and their progeny perform śrâddha even when there is an absence of Dharma in the world. It was they who at the beginning of the Creation started the system of śrâddha, after acquiring yoga and begetting children.—29-30.

The Pitṛis mentioned above, like vessels of silver or of any metal having some admixture of silver. By performing śrâddha in such vessels and by giving them away to a deserving priest one makes them feel very happy.—31.

Offerings should be made to the Pitṛis in the name of Agnîṣoma, and Yama. Where fire is not available, then they should be made in water or in the hand of a Brâhmaṇa.It is excellent to make offerings in the ear of a goat or a horse ; and, similarly, it is very nice to perform śrâddha near the place where cows are kept or near a good stream of water. Pitṛis live in heaven, and offerings should also be made to them by facing towards the south.—32-33.

At the time of making offerings, one should put his sacred thread on his right shoulder and offer, water, sesamum, kuśa grass, flesh, Pâṭhîna, cow's milk, sweet things, the flesh of rhinoceros, honey, śyâmâka, rice, barley, wild rice, kidney-bean, sugarcane, white flowers, clarified butter. 34-35.

Note.—Pâṭhîna is a kind of fish. Madhu-sweets, honey, nectar of flowers, wine, water, sômajuice, milk, vernal season. Śyâmâka is a kind of corn.

The things mentioned already are appreciable to the Pitṛis and should be offerred to them; the things not liked by them and which should be discarded at the time of śrâddha are enumerated now, *viz.*—Masûr, hemp, ripe black mustard, mâṣa, safflower, lotus, wood-apple, sunflower, the white thorn-apple, the fruit of Nîma tree, the fruit of Adhatoda vasika, the milk of she-goat, kodrava, split chick pea, liquorice, linseed, should never be offered in śrâddha to the Pitṛis by one who wishes to win their favour. One who pleases the Pitṛis by devotion, is blessed by them in return.—36-39.

Pitṛis, when they are pleased, give robust health, heaven, and children to their devotees. The worship of Pitṛis is more important than that of the Gods. The Pitṛis should be satisfied first. They are soon

Digitization by Arya Samaj Charitable Foundation, Chennai

pleased and are devoid of anger. They are harmless and of steady affection. They are of peaceful soul, lovers of purity, always soft speaking, and givers of happiness and prosperity to their devotees. The Sun is their Lord. I have narrated to you the family of Pitṛis by listening to which one gains life and virtue; therefore everyone should read and listen to it.—40-43.

Here ends the fifteenth Chapter describing the birth and dynasties of the Pitṛis.

The following important note on Pitṛis is reproduced from Wilson's Viṣṇu Purâṇa edited by Fitzedward Hall.

We may here take the opportunity of inquiring who are meant by the Pitṛis: and, generally speaking, they may be called a race of divine beings, inhabiting celestial regions of their own, and receiving into their society the spirits of those mortals for whom the rite of fellowship in obsequial cakes with them, the Sapiṇḍikaraṇa, has been duly performed. The Pitṛis collectively, therefore, include a man's ancestors; but the principal members of this order of beings are of a different origin. The Váyu, Matsya, and Padma Puránas, and Hari Vaṃśa, profess to give an account of the original Pitṛis. The account is much the same, and, for the most part, in the same words, in all. They agree in distinguishing the Pitṛis into seven classes; three of which are without form *Amûrtayaḥ* or composed of intellectual, not elementary, substance, and assuming what forms they please; and four are corporeal *Samûrtayaḥ*. When they come to the enumeration of the particular classes, they somewhat differ; and the accounts, in all the works, are singularly imperfect. According to a legend given by the Váyu and the Hari Vaṃśa, the first Pitṛis were the sons of the gods. The gods, having offended Brahmá, by neglecting to worship him, were cursed, by him, to become fools; but, upon their repentance, he directed them to apply to their sons, for instruction. Being taught, accordingly, the rites of expiation and penance, by their sons, they addressed them as fathers; whence the sons of the gods were the first Pitṛis.

ते पुत्रानब्रुवन्प्रीता लब्धसंज्ञा दिवौकसः ।
यूयं वै पितरोऽस्माकं यैर्वयं प्रतिबोधिताः ॥

So the Matsya has.

मन्वन्तरेषु जायन्ते पितरो देवसूनवः ।

'The Pitṛis are born, in the Manwantaras, as the sons of the gods.' The Hari Vaṃśa makes the sons assume the character of fathers; addressing them, 'Depart, children:'

गम्यतां पुत्रका एवं पुत्रैरुक्ताश्च ते तदा ।

Again, the Váyu Puráná declares the seven orders of Pitṛis to have been, originally, the first gods, the Vairájas, whom Brahmá, with the eye of Yoga, beheld in the eternal spheres, and who are the gods of the gods:

लोकाः सान्तानिका नाम यत्र तिष्ठन्ति भास्वराः ।
ते वैराजा इति ख्याता देवानां दिवि देवताः ॥
आदिदेवा इति ख्याता महासत्त्वा महौजसः ।
तेषां सप्त समाख्याता गणास्ते लोकपूजिताः ।
अमूर्तयस्त्रयस्तेषां चत्वारस्तु समूर्तयः ॥

Digitization by Arya Samaj Charitable Foundation, Chennai

Again, in the same work, we have the incorporeal Pitṛis called Vairájas, from being the sons of the Prajápati Virája :

अमूर्तयः पितृगणाः पुत्रास्ते वै प्रजापतेः ।
विराजस्य द्विजाः श्रेष्ठा वैराजा इति विश्रुताः ॥

The Matsya agrees with this latter statement, and adds, that the gods worship them :-

अमूर्तयः पितृगणा विराजस्य प्रजापतेः ।
यजन्ति यान्देवगणा वैराजा इति विश्रुताः ॥

The Hari Vaṃśa has the same statement, but more precisely distinguishes the Vairájas as one class only of the incorporeal Pitṛis. The commentator states the same, calling the three incorporeal Pitṛis, Vairájas, Agnishwáttas, and Barhishàds ; and the four corporeal orders, Sukálas Angirasas, Suswadhas, and Somapas. The Vairájas are described as the fathers of Mená, the mother of Umá. Their abode is variously termed the Sántánika, Sanátana, and Soma loka. As the posterity of Virája, they are the Somasads of Manu. The other classes of Pitṛis the three Puránas agree with Manu in representing as the sons of the patriarchs, and, in general, assign to them the same offices and posterity. They are the following :—

Agnishwáttas—sons of Maríchi, and Pitṛis of the gods (Manu, Matsya, Padma) : living in Soma-loka, and parents of Achchhodá (Matsya, Padma, Hari Vaṃśa). The Váyu makes them residents of Viraja-loka, sons of Pulastya, Pitris of the demigods and demons, and parents of Pivarí ; omitting the next order of Pitṛis, to whom these circumstances more accurately refer. The commentator on the Hari Vaṃśa derives the name from Agnishu 'in or by oblations to fire,' and Âtta 'obtained,' 'invoked.'

Barhishads—sons of Atri, and Pitris of the demons (Manu) : sons of Pulastya, Pitris of the demons, residents in Vaibhraja fathers of Pívarí (Matsya, Padma, Hari Vaṃśa).

These three are the formless or incorporeal Pitṛis.

Somapas,—descendants of Bhṛigu, or sons of Kavi by Swadhá, the daughter of Agni ; and Pitris of the Brahmans (Manu and Váyu Purána). The Padma calls them Ushmapas. The Hari Vaṃśa calls the Somapas—to whom it ascribes the same descent as the Váyu,—the Pitṛis of the Súdras ; and the Sukálas, the Pitṛis of the Brahmanas.

Havishmats—in the solar sphere, sons of Angiras, and Pitṛis of the Kshattriyas.

Âjyapas—sons of Kardama, Pitris of the Vaiśyas, in the Kámaduha-loka (Manu, &c.) ; but the lawgiver calls them the sons of Pulastya. The Pitṛis of the Vaiśyas are called Kávyas, in the Nandi Upapurána ; and, in the Hari Vaṃśa and its comment, they are termed Suswadhas, sons of Kardama, descended from Pulaha.

Sukálins—sons of Vasiṣṭha, and Pitṛis of the Súdras (Manu and Váyu Purána). They are not mentioned in the Padma. The Matsya inserts the name and descent, but specifies them as amongst the incorporeal Pitṛis :

अमूर्तिमन्तः पितरो वसिष्ठस्य सुकालिनः ।
नाम्ना तु मानसाः सर्वे सव ते धर्ममूर्तयः ॥

It may be suspected that the passage is corrupt. The Hari Vaṃśa makes the Sukálas sons of Vasiṣṭha, the Pitṛis of the Brahmans ; and gives the title of Somapas to the Pitṛis of the Sudras. In general, this work follows the Váyu, but with omissions and transpositions, as if it had carelessly mutilated its orignal.

The *Matsya-puráná*, by evident corruption, gives the Sukálins—as it calls them—the synonym Mánasas.

Digitization by Arya Samaj Charitable Foundation, Chennai

Besides these Pitṛis or progenitors, other heavenly beings are, sometimes, made to adopt a similar character. Thus, Manu says :- "The wise call our fathers Vasus ; our paternal grandfathers, Rudras ; our paternal great-grandfathers, Adityas ; agreeably to a text of the Vedas :" that is, these divine beings are to be meditated upon, along with, and as not distinct from, progenitors. Hemádri quotes the Nandi Upapurána for a different practice, and directs Vishnu to be identified with the father ; Brahmá, with the grandfather ; and Siva, with the great-grandfather. This, however, is Saiva innovation. The Vaishnavas direct Aniruddha to be regarded as one's-self ; and Pradyumna, Sankarshana, and Vásudeva, as the three ancestors. Again, they are identified with Varuna, Prájápatya, and Agni ; or, again, with months, seasons, and years. Nirnaya Sindhu, p. 284. It may be doubted how far any of these correctly represent the original notions inculcated by the texts of the Vedas, from which, in the most essential particulars, they are derived.

CHAPTER XVI.

Sûta said, after hearing that, King Manu again enquired from the Lord Keśava, about the periods for the performance of śrâddhas, the different kinds of śrâddhas, the twice-born worthy of being fed on that occasion and those who ought to be discarded from the feast, the time of the day when śrâddha should be performed, the vessels that should be used in performing the ceremony, the ways of performing the rite and the mode of giving satisfaction to the Pitṛis.—1-3.

The Lord replied that śrâddha should be performed daily and the Pitṛis should be satisfied by offering any of the following things :—Grain, water, milk, roots, fruits.—4.

The śraddhas are of three kinds, *viz.* :—Nitya (Daily), Naimittika (Occasional), Kâmya (Optional). In performing Nitya śrâddha, no oblation (arghya), invocation or Viśvadeva worship is necessary. Naimittika śrâddha is that which is performed on the fourth and the eighth day of each half-month and on the days of the full and the new moon (pârvaṇa days). Pârvaṇas are of three different kinds, hear it O Lord of the world. First, it should be noted what class of people ought to be invited to the feast of Naimittika (Pârvana) śrâddha. One who is acquainted with the doctrine of the five mystic fires (Pañchâgni) a Snâtaka Brahmachârî, one who is well versed in the Vedas with their six aṅgas, the Śrotriya Brâhmaṇa, the son of such a Śrotriya Brâhmaṇa, one highly proficient in the rules of Vidhi (or Laws), one who is thoroughly acquainted with the sacred hymns, the minister, one who belongs to a wellknown family, one who has a sound knowledge of the Purâṇas, one who knows the dharma, a regular reader of the Vedas, and performer of japa, a devotee of Śiva, Pitṛi, Sun, Viṣṇu, and Brahmâ, a Yogi, one who is peaceful, one who can control his passions, one who is virtuous, especially a daughter's son, a

Digitization by Arya Samaj Charitable Foundation, Chennai

friend, a preceptor, a typical sanyâsî, or the head of the Vaiśyas, a maternal uncle, a member of the community (kinsman), a Ṛitvija priest, a teacher, a Soma-sacrificer, a grammarian, a knower of the Mimaṇsa doctrine about Sacrifices, one who performs Vedic sacrifices, one who knows the Sâmaveda and how to chant it, one who is so learned, respectable or eminent that his very presence may be considered to elevate and purify the people who sit to feast with him in the same row, the chanter of the Sâmaveda, a Brahmachâri, a professor of Vedas, one who knows Brahma, are the sort of people worthy of being invited to the śrâddha feast. Where such people are feasted, the śrâddha is real and earnest.—5-13.

Note.—Dwija means twice-born. Everyone is born as a Śûdra and becomes twice-born on being invested with the sacred thread.

Now it should be noted what class of people are to be discarded from such a feast.

The fallen, the cursed, eunuchs, backbiters, those deformed by disease, those having deformed nails, those having yellow teeth, bastards, bastards of widows, horse-tamers, offspring of a younger brother married before an elder brother, those who offer themselves for service, those addicted to drunkenness, mad men, the hard-hearted, cheats, swindlers, the conceited, temple priests, the ungrateful, the atheist, inhabitants of a Mlechha country (Non-aryans), Triśankus, of Barbara, and of Dravavîta, Dravida, of Koṅkana, and the Lingis (having prominent sectarian marks), should, under no circumstances, be invited to śrâddha feast.—14-17.

The guests to the Śrâddha feast should be courteously invited the same day or a day previous to the feast. The Pitṛis accompany the invited twice-born, in the form of air, and sit along with them at the time of the feast. The host should go and invite his twice-born guest by touching his right knee and address him thus "thou hast been invited by me, accept my invitation." After thus addressing, he should remind the guest as well as his paternal kinsmen in these words:—"You should be without anger, observe purity and rules of continence the whole of this day, and I the performer of Śrâddha would also observe the same along with you."—18-20.

One who maintains the sacrificial fire, should perform the Śrâddha after offering oblations of water called Tarpana to the Pitṛis, as well as after offering of piṇḍas to them, on every Amâvasyâ.—21.

Srâddha should be performed near a cow-pen or by a pool of water, after plastering the floor, which should be sloping towards the south, with cowdung. One who consecrates and maintains the sacred fire, should

Digitization by Arya Samaj Charitable Foundation, Chennai

cook rice (charu), and after offering with equal handfuls and saying ("I am offering to the Pitṛis)," should place everything toward the south.—22-23.

Then he should sprinkle with ghee in front of the three *nirvâpa* plates. They should be of the same size, that is four fingers broad, and place on them balls of rice.—24.

Three silver-mounted, smooth ladles, of *acacia catechu*, measuring one hand in length with closed fist, and having the form of the palm of hand at the end, should be made. After putting the sacred thread over the right shoulder, the person performing Śrâddha should put a water goblet, and a vessel of bell-metal, and *mekṣaṇa* (name of a sacrificial vessel) sacrificial wood, Kuśa, sesamum, leaf plates, sandal, new cloth and scent, incense, and sandal paste towards the south. After thus putting together the articles for worship the worshipper should draw a circle by the urine of cow on the floor plastered with cowdung, and there he should worship the circle with unhusked rice and flowers. The worshipper should then wash the feet of his Brâhmaṇa guests with great respect and courtesy, and after offering them water for rinsing their mouth, should seat them on the kuśa mattings.—25-29.

Two Brâhmaṇas should be fed at the time of offering oblations to Gods and three at the time of Pitṛi worship, or one Brâhmaṇa may be fed on each occasion.—30.

Even the rich man should not feast more than this number on this occasion. Water should first be offered to the Brâhmaṇa invited to take part in the rite of offering oblations to the Devas, and his feet should be washed first.—31.

By the permission of the Brâhmaṇas, the worshipper, according to the rules of his Grihya Sûtras, should take the boiled rice (Charu), in a vessel of bell-metal and offer it to fire, the Moon, and Yama, in the Dakṣinâgni, or Ekâgni if he does not keep all the fires. He should perform Paryukṣaṇa with the sacred thread on the left shoulder, and one who knows all the rites should perform it with the sacred thread thrown on the right shoulder.—32—34.

Note.—Paryukṣaṇa=sprinkling round water silently and without uttering any ritual formulæ.

After that, six balls should be made of the remaining boiled rice and water mixed with sesamum, and offered with the left hand. Then the worshipper should sit on his left knee, with concentrated attention, and draw a line on the sacrificial altar with kuśa blade, and turning his face towards the south he should sprinkle water on the darbha grass with a ladle.

Digitization by Arya Samaj Charitable Foundation, Chennai

After that, he should offer the balls of rice by putting a kuśa on the line drawn on the altar and by uttering the name and clan of the ancestor. Then he should wipe his hands with the kuśa and thus satisfy the *Lepabhâgîs.* (A paternal ancestor in the 4th, 5th and 6th degree).—35—38.

Then water should again be sprinkled on the darbba grass and the six Pitṛis should be saluted and worshipped with incense, &c.—39.

After thus invoking them by Vedic hymns, one, who is Ekâgni, should offer only one ball of rice with a ladle.—40.

Note.—Ekâgni=one who performs agnihotra.

After satisfying the male ancestors, offerings should be made to the female ancestors by means of the kuśa grass, who should also be invoked and dismissed in the same way.—41.

Then he should take a little out of the balls of rice and offer it to the invited guests, according to precedence, making the first offer to the Brâhmaṇas.—42.

Because the twice-born eat the particles from the rice-balls on the occasion of the Amâvasya feast, it is called Anvâhârya.—43.

First of all, the twice-born invited to the feast, should be given rings of kuśa grass to wear on their ring fingers, and then a portion of the ball of rice should be presented to them, after putting a little water and sesamum in their hand by uttering *Swadhaiṣâmastu.*—44.

Note.—Swadhaiṣâmastu=Here is the food to the manes personified.

At the time of feasting the invited guests, the host should enquire whether they relish the food. He should on no account be in angry mood. He should concentrate his mind on Nârâyana Hari.—45.

After the invited (Brâhmaṇa) guests are satisfied, the host should, on unsanctified earth, place food with water and rice for the acceptance of all classes. This is called Vikira (scattering).—46.

After the invited guests have washed their hands and mouths, the host should place water, flowers and unhuskeed rice in their hands, and ask them to sprinkle it on the balls of rice offered to the Pitṛis, pronouncing *Swastu* (Be comfortable).—47.

The Gods should also be satisfied on the occasion of the performance of Srâddha; for otherwise Śrâddha is not complete. The Brâhmaṇa guests invited, should be circumambulated before being respectfully dismissed. 48.

Facing south, the following boon should be sought from the Pitṛis :

Digitization by Arya Samaj Charitable Foundation, Chennai

"You may continue to be our donors. The Vedas may exist, and our progeny may prosper. Let our devotion not diminish, we may have ample wealth to give to the needy, we may have plenty of grain, we may be visited by many guests. People may ask for help from us, we may not have to seek anything from others." This is the Anvâhârya Śrâddha, which is also called Pârvaṇa.—49—51.

The Kâmya or the third kind of Srâddha should be performed also in the same manner as the Pârvaṇa Śrâddha described above. It should be performed on Amâvasyâ. The balls of rice should afterwards be given to cows, goats, Brâhmaṇas, or should be thrown into fire or water, or they should be made over to birds.—52—53.

The ball of rice in the middle should be given to the wife of the host (this is the peculiarity in this Śrâddha). It begets progeny. She should eat the ball of rice after pronouncing the following words: "*Âdhatta pitaro garbhamatra santâna vardhanam*" (Pitṛis grant to me progeny that would continue the line of the house). The host should remain standing till the Brâhmaṇas depart. He should then perform the remaining rites.—54.

After the Srâddha rites are over, the host should make an offering to Vaiśvadevas by presenting oblations to fire, and then he should enjoy a hearty repast in company of his friends, concentrating his mind on the Pitṛis.—55.

That day one who performs Śrâddha, as well as those who partake in the Śrâddha feast, should not take their food twice. They should not go out of the village when the Śrâddha is performed. They should neither use any conveyance nor approach their wives.—56.

The Veda should not be read on that day; the worshipper should not quarrel with anyone, nor should he sleep in course of the day. This is how Śrâddha should be performed.—57.

In this way, an Agnihotri should perform Śrâddha in the dark fortnights of the months when the sun is in the sign of Virgo, Aquarius, and Taurus. Whenever the Sapiṇḍi karaṇa Śrâddha is to be performed, there also the above ceremonial should be observed by one who keeps the sacred fire.—58.

Here ends the sixteenth Chapter dealing with the ritual of srâddhas in the case of those who maintain the sacred fire.

NOTE.

The following note on Srâddhas is from Professor Wilson's Viṣṇu Purâna.

The offerings of the Hindus to the Pitṛis partake of the character of those of the

Digitization by Arya Samaj Charitable Foundation, Chennai

Romans to the lares and manes, but bear a more conspicuous part in their ritual. They are said, indeed, by Manu (III., 203), in words repeated in the Váyu and Matsya Puránas, and Hari Vamśa, to be of more moment than the worship of the gods :

देवकार्यादपि सदा पितृकार्यं विशिष्यते ।

These ceremonies are not to be regarded as merely obsequial; for, independently of the rites addressed to a recently deceased relative,—and, in connexion with him, to remote ancestors, and to the progenitors of all beings,—which are of a strictly obsequial or funeral description, offerings to deceased ancestors, and the Pitris in general, form an essential ceremony, on a great variety of festive and domestic occasions. The Nirnaya Sindhu, in a passage referred to by Mr. Colebrooke (Asiatic Researches, Vol. VII.), specifies the following Srâddhas : 1. The Nitya, or perpetual; daily offerings to ancestors in general : 2. The Naimittika, or occasional; as the Ekoddishta, or obsequial offerings on account of a kinsman recently deceased : 3. The Kámya, voluntary; performed for the accomplishment of a special desire, such as for the birth of a son : 4. The Vriddhi; performed on occasions of rejoicing or prosperity : 5. The Sapiṇḍana; offerings to all individual and to general ancestors : 6. The Parvana Śráddha; offerings to the manes, on certain lunar days called Parvanas, or day of full moon and new moon, and the eighth and fourteenth days of the lunar fortnight : 7. The Goshthí for the advantage of a number of learned persons, or of an assembly of Brahmans, invited for the purpose : 8. The Śuddhi; one performed to purify a person from some defilement,—an expiatory Śráddha : 9. The Karmánga; one forming part of the initiatory ceremonies, or Saṃskáras, observed at conception, birth, tonsure, &c. : 10. The Daivika; to which the gods are invited : 11. The Yátrá Śráddha; held by a person going a journey : and, 12. The Pushti Sraddha; one performed to promote health and wealth. Of these, the four which are considered the most solemn are the rite performed for a parent, or near relative, lately deceased; that which is performed for kindred, collectively; that observed on certain lunar days; and that celebrated on occasions of rejoicing. Nirnaya Sindhu, p. 172

CHAPTER XVII.

Sûta said : I shall now relate to you what Lord Viṣṇu said about the general ritual of Śrâddha (applicable to all whether they keep sacred fire or not), that gives prosperity and emancipation.—1.

Summer solstice, winter solstice, the period when the sun is in the equinoctial points, the period when the sun passes from one zodiacal sign into another, the period when any planetary body passes from one zodiacal sign into another, on the Amâvasyâ and the aṣṭakâ of the dark fortnight and on the fifteenth day of the moon, the period of the (Ardrâ) sixth, the (Maghâ) tenth and the (Rohini) fourth lunarmansions, the presence of materials and Brâhmaṇas, the time of a *gajachchhâyâ*, the day of full moon on a Monday, the days called Viṣṭis and Vaidhritis, the third day of the bright fortnight of the month Vaiśâkha which is the anniversary day of the Satya Yuga, the 9th day of the bright fortnight the month Kartika, the anniversary day of the 'Treta Yuga', the 15th day (full moon) of Mâgha, the anniversary day of the Kali Yuga, the thirteenth day of

Digitization by Arya Samaj Charitable Foundation, Chennai

the dark fortnight of the month Bhâdra, corresponding to August-September, which is the anniversary day of the Dvapara Yuga, are the periods and occasions when, by performing Śrâddha, one gets bliss and exhaustless merits. So also on the anniversary days of the beginning of a Manvantara, as detailed below.--2-5.

The ninth day of the bright fortnight of the month Âśvin, the twelvth tithi of the month Kârtika, the third lunar day of the month Chaitra, the third lunar tithi of Bhâdra, the Amâvasya of the month Phâlguna, the 11th lunar tithi of the month Pauṣa, the 10th lunar tithi of the month Âṣâḍha, the 7th tithi of the month Mâgha, the 8th of dark fortnight in the month Śrâvana, the full moon days of the months Âsaḍha, the full moon days of of the months Kartika, Phalguna, Chaitra and Jyeṣṭha, these fourteen days are anniversary days of the beginning of fourteen Manvantaras respectively. These are the periods in which, if the Śrâddha is performed, it gives unbounded satisfaction to the Pitṛis and brings exhaustless merit to the worshipper.—6-8.

The seventh day of the month of Mâgha is called Ratha-Saptamî day, named after the Sun's ascending the chariot already mentioned above as the anniversary day of the beginning of a Manvantara.—9.

The Pitṛis say that one who offers them a libation of even water and sesamum on the Ratha-Saptamî day, gets the same benefit as he would by performing Śrâddha regularly for a thousand years.—10.

Śrâddha should be performed on the full moon day, in the month of Vaiśâkha, at the time of an eclipse, on the occasion of the sacred-thread ceremony and Mahâlaya festival, in a holy city (tîrtha), near a place where cows are kept, in gardens illuminated with lamps and in villas after plastering the floor with cowdung; and the Brâhmaṇa guests should be invited to the feast the same day or a day previous in the manner mentioned before.—11-12.

The Brâhmaṇas invited to the feast should be well behaved, of good deeds and habits, young and good-looking. Two Brâhmaṇas should be invited at Daiva-Sraddha and three at the Pitriya Śrâddhâ feast, or only one may be invited on each occasion.—13.

A large number need not be invited, even if the host has great resources at his command. First, the Brâhmaṇa invited to Daiva-Śrâddha should be attended. He should be seated and offered barley and flowers. —14.

Two vessels should be placed with kuśa rings, and water should be poured in one, after uttering, "*Om Śannô Devî*," etc., and barley should

Digitization by Arya Samaj Charitable Foundation, Chennai

be put in the other, after uttering, "*Om yavo si.*" etc. Flower and sandal should also be put in the vessels offered to the Vaiśva devas with the mantra, "*Om Viśvedevâ.*" etc., who should be thus invoked and barley should be thrown. After offering flowers and sandal, the host should offer Arghya water to them with the mantra "*Yâdivya*" &c. When the Viśvadeva worship is finished, the Pitṛi worship should be commenced. —15-17.

First, three kuśa should be placed for the Pitṛis to take their seats on, and then kuśa rings should be placed in three vessels in which water should be poured, after reciting, "*Om Śanno Devî.*" etc. Sesamum should be offered by reciting, "*Om Tilo si,*" etc. after which sandal and flowers should be offered. The vessels for the Pitṛis should be made of any of the following materials, *viz* :—Lotus leaves, wood, conch-shell, gold and silver. —18-20.

If a silver vessel may not be available, then the worshipper may give away a little silver; if he cannot afford that, then he may simply look at it or merely mention its name. By devoutly offering even water, out of silver or vessels made of alloyed silver, the worshipper gains everlasting bliss. The silver vessels are the best to be used at the time of offering libation and of piṇḍas and of food to the pitris of water. Silver has come out of the eyes of Śiva, and consequently it is so much appreciated by the Pitṛis; but it should not be employed at the time of Deva worship, for it is inauspicious there.—21-23.

According to his means the worshipper should give away the vessels, and perform Saṅkalpa by taking a kuśa in his hand and by reciting, "*Om Yâ Divya,*" etc. and the name, etc. of his father and gotra.—24.

Then the worshipper should say, "*Pitṛinâvâhaiśyami,*" [I shall now invoke the pitṛis] when the assembled priests [Brâhmaṇas] permit him by saying "*Kuru.*" Afterwards, the worshipper should say, "*Uśantastvâ,*" "*Âyentuvah Pitaraḥ,*" and thus invoke the Pitṛis with these two Ṛig Verses.—25.

After saying, "*Vâ divyâ*" etc., the worshipper should offer *argya*, that is, some water in a pot, along with flowers and sandal, and should put kuśa rings in the dishes and pour on them the offered water out of the pot, and, after saying "*Pitṛibhya sthânamasi,*" should place the pot downwards, to the left of the Pitṛi's seat.—26-27.

Afterwards the homa "Agni Karaṇa" rite should be performed, as explained before, and then the worshipper should fetch the pot of food with both hands and put it in the dishes. At the time of putting the

Digitization by Arya Samaj Charitable Foundation, Chennai

food in the dishes, kuśa should be held in the hand with serene mind. Several kinds of pulses, vegetables, and other victuals should also be arranged in the dishes. In offering food, curds, milk, clarified butter of cow's milk and sugar should also be put in the dishes. Pitṛis are exceedingly fond of flesh, so Lord Keśava has said.—28-30.

The Pitṛis say that the offering of fish keeps them satisfied for two months, the flesh of deer for three months, mutton for four months, the flesh of birds for five months, goat's flesh for six months, Pârṣat's flesh for seven months, eṇa's flesh for eight months, ham and buffaloe's flesh for ten months, hare and turtle's flesh for eleven months, cow's (flesh? and)* milk and rice cooked in cow's milk for a year, the flesh of Ruru for 15 months, lion's flesh for twelve years, Kâlaśâka (pot herb) and flesh of the rhinoceros for a great number of years, the cow's milk mixed with honey and rice cooked in cow's milk, clarified butter made of cow's milk offered even, in a small measure satisfies the Pitṛis—the Pûrvadevatâs to an extreme degree.—31-36.

Note.—Pârṣat, Ruru, Eṇa=species of deer.

The worshipper should read some of the following:—the Vedic mantras relating to Pitṛimedha, Purâṇas of all kinds, Brahma Sûkta, Viṣṇu Súkta, Surya Sûkta, Rudra Sûkta, Indra Sûkta, Agni Sûkta, Soma Sûkta, Pâvanâni Sûkta, according to one's capacity, as well as Vrîhadrathantar Sâma, Jyeṣṭha Sâma, Rauhiṇa Sâma, Śântikâdhyâya, Madhu Brâhmaṇa, Maṇḍala Brâhmaṇa, any other thing that may appeal to the worshipper and the Brâhmaṇas.—37-39.

When the Brâhmaṇas are about to finish their meal, then Vikira rite should be performed for all the classes. The food should be put in one plate and scattered in front of the Brâhmaṇs along with some water.—40-41.

At the time of performing Vikira rite, the following mantras should be read. These mean:—Those beings that have been burnt in the fire,

* Professor H. H. Wilson writes:—

"The expression *gavya* implies all that is derived from a cow; but, in the text it is associated with 'flesh'; and, as the commentator observes some consider the flesh of the cow to be here intended. But this, he adds, relates to other ages. In the Kali or present age, it implies milk and preparations of milk. The Sacrifice of a cow or calf formed part of the ancient Śrâddha. It then became typical; or, as a bull was turned loose, instead of being slaughtered, and this is still practised, on some occasions. In Manu, the term *Gavya* is coupled with others, which limit its application:—

संवत्सरं तु गव्येन पयसा पायसेन च ।

'A whole year with the milk of cows, and food made of that milk.'"

(Viṣṇu Purâṇa Vol. III. p. 193.)

Digitization by Arya Samaj Charitable Foundation, Chennai

those beings that have not been cremated in my faimly, may feel satisfied by the Vikira rite and attain emancipation. Those who have no father or mother, no brother, no clansman to offer them food, may feel satisfied with the food offered in the Vikira rite and attain peace. Those who were not invested with the sacred thread, those women discarded by their kinsmen, may feel satisfied with the food offered in Vikira.—42-44.

When the Brâhmaṇas have finished their meal and are satisfied, then water should be poured out on their hands and on the floor plastered with cowdung. Kuśa should be strewn towards the south, and on them the balls of various eatables should be offered.—45-46.

The balls should be offered after sprinkling water and reciting the name and the gotra of the worshipper as mentioned before in *avanejana* rite, then incense, sandal, &c., should be offered, and then water should be sprinkled again. This sprinkling is called *pratyavanejana.* By putting the left knee down on the floor and by holding water along with kuśa in the left hand, the Pitṛis should be invoked and circumambulated.—47-48.

Similarly, sandal and dîpa should also be offered. After the Brâhmaṇas have washed their hands and mouth, the worshipper should himself rinse his mouth with water and offer water to his guests. —49.

Note.—Dîpa = waving a light before the object of worship.

Then flowers, rice (unhusked), sesamum, should be offered to the Brâhmaṇas, after which they should be given some Dakṣiṇâ, according to the means of the worshipper, who should offer it to each Brâhmaṇa by calling out his name and lineage.—50.

Note.—Dakṣiṇâ is money offered to Brâhmaṇâs.

The worshipper should give away cows, land, gold, clothes liked by the Brâhmaṇas, appreciated by the Pitṛis and appealing to the worshipper's own fancy.—51.

There should be no niggardliness in the giving of Dakṣiṇâ, and to please the Pitṛis the worshipper should ask the Brâhmaṇas to do Swadhâ-Vâchana. Water should be put in the hands of the Brâhmaṇas after viśva deva ceremony and the worshipper should receive the blessings of the Brâhmaṇas by facing himself towards the East. He should first say "*Aghôrâh Pitaraḥ Santu,*" ("let the pitris be auspicious"), in reply to which the Brâhmaṇas should say "*Santu*" "(let it be so)".—52-53.

The host should again say, "*Gôtram tathâ Vardhatâmnaḥ,*" to which the Brâhmaṇas should reply, "Vardhatâm (let similarly our clan be increased)", the worshipper should say, "*Dâtârônôbhivardhantâm* (let

Digitization by Arya Samaj Charitable Foundation, Chennai

the giver of presents increase in our family,") the Brâhmaṇas should say, "*Vardhantâm* (may they increase)" the worshipper "*Etâhsatyâśiṣah santu* (let these blessings be true)," the Brâhmaṇas "*Santu* (may it be so)." After finishing svadhâvâchana like this, the worshipper should perform "uchchhaiṣaṇa" at the time of dismissing his invited guests, and, after, that he should perform "graha bali."—54-55.

Uchcheṣaṇa=is defined below.

Grahabali=domestic oblation. Offering of the remnants of meal to all creatures, such as animals, supernatural beings and particularly household Deities.

"Uchchheṣaṇa" is to leave some food scattered on the floor, for the acceptance of the attendants of the Pitṛis known as Âstika and Akutila. The Pitṛis themselves started this rite for the satisfaction of their attendants which should be performed by all—those who have children and those who are childless.—56-58.

Afterwards, the worshipper should stand before the Brâhmaṇas, made of kuśa, with a pot of water, and after reciting "*Vâjê, Vâjê,*" etc. should dismiss them with the kuśa end. The worshipper should then move eight steps out of the house, and along with his wife, son and kinsmen should complete the rite of śrâddha.—59-60.

Then he should, after sprinkling water silently round the fire, without uttering any ritual formulae, perform Vaiśvadeva and Nityabali.—61.

Note.—**Vaisvadeva=an offering to all the Deities (made by presenting oblations to fire before meals.) Nityabali=daily offering.**

After the Vaiśva deva ceremony he may partake of the food with his servants, sons, kith and kin and other guests.—62.

This form of Sâdhâraṇâ śrâddha can be performed even by those, who have not been invested with the sacred thread, those who are in a foreign country and have not their wives with them. The Śûdras may also perform it without reciting any sacred formulae.—63-64.

The third śrâddha is called Âbhyudaikam, which is also known as Vriddhi śrâddha. It is performed on auspicious occasions such as a big sacrifice, marriage, &c.—65.

In Vriddhi śrâddha, offerings are made in the following order:—Mother, grandmother, great-grandmother, father, grandfather, great-grandfather, maternal-grandfather, maternal great-grandfather, maternal-great-great-grandfather, Viśvadeva.—66.

The worshipper should, after circumambulating, turn his face towards the East and should then remove the balls made of curds, uncooked rice, fruits, water, and laden with kuśa and dûrva grass.—67

Digitization by Arya Samaj Charitable Foundation, Chennai

The Brâhmaṇas should be offered water (arghya) twice, with the words, 'Sampannam, (accomplished)' and should be worshipped and offered clothes, gold, &c., by the twice-born.—68.

Barley should be offered in lieu of sesamum; this is also called Nândimukha srâddha, and propitious mantras in performing it should be uttered.—69.

A Śûdra can also perform the ordinary as well as the Vridhi śraddha with uncooked grain, by uttering the formula of namaḥ instead of Vedic mantras.—70.

For thus said the Lord Bhagavân:—Charity is the best thing for a Śûdra, by performing which he gains all his ends.—71.

Here ends the seventeenth chapter describing the Sâdhârana and Abhyudaya Śrâddhas.

CHAPTER XVIII.

Sûta said: I shall now relate to you the Ekoddiṣṭa śrâddha, as explained by the Lord, and will also tell you for what period a son should consider himself defiled after the death of his father. By the death of a kinsman (*Sapiṇḍa*), a Brâhmaṇa remains defiled for ten days, a Kṣatrya for 12 days, a Vaiśya for 15 days, a Śûdra for a month. By the demise of one whose tonsure ceremony was not performed, one remains defiled for 3 nights. Similarly, people of all classes are defiled for a period when there is a child-birth in the house. At the time of a death till the corpse is burnt and the ashes are collected, the person in whose family the death occurs should not be considered contaminated. Commencing from the day of the demise of the person, a lump of food should be offered to the departed spirit, for a period of twelve days. That offering is Pâtheya (that is viaticum) and is consequently most agreeable.—1-5.

In case of offering Piṇḍa to the deceased on the 12th day after his death, the attendants of Yama do not carry the spirit to the city of the God of Death, and during this period the departed spirit sees his sons, wife or any other member of the family, and observes whether they provide it with something for its comfort on its long journey or not. It is for this reason that a pitcher full of water is suspended from a tree, for a period of ten days. Its water soothes the heat of cremation and also refreshes the spirit when it gets weary on the great journey.—6-7.

A Brâhmaṇa on the 11th day after death should feast 11 Brâhmaṇas and Kṣatriyas, &c., should feast an uneven number of Brâhmaṇas. On the

Digitization by Arya Samaj Charitable Foundation, Chennai

day following the completion of the period of defilement, one should perform the Ekoddiṣṭa Srâddha in which all the ceremonies previously described, barring invocation and homa ceremony of Viśvadeva, should be performed. In this Śrâddha, only one kuśa ring should be put on, and only one offering of water (arghya) and ball of food (piṇḍa) should be made. After reciting "*Upatiṣṭhatâṃ*," sesamum and a handful of water should be offered.—8-10

Note.—Upatiṣṭhatâṃ=It is offered to thee.

Svahitaṃ should be recited at the time of performing the Vikira rite, and *Abhiramyatâṃ* should be uttered at the time of dismissing the departed spirit. The rest of the rite should be performed, as explained before. Similarly, Śrâddha should be performed each month, and, on the second day of the completion of the period of defilement, a well-bedecked bed should be given away. At the same time, an image made of gold and well dressed, should also be given away and the Brâhmaṇa as well as his consort should be worshipped, after being well dressed and made to wear good ornaments. A bull should be set free, and a really good cow and a pitcher full of water, along with nice eatables, should also be given away. The pitcher should be filled with sesamum along with water. After a year, the Sapiṇḍî-karaṇa śrâddha should be performed. After the performance of Sapiṇḍi-karaṇa śrâddha the deceased (preta) becomes entitled to receive a share out of the Pârvaṇa śrâddha and become legible for worship at Vriddhi śrâddha, and the householder also becomes entitled to perform Nândimukha śrâddha, &c. Viśvadeva rite is performed in sapiṇḍi-karaṇa śrâddha, and the ancestors and the fresh departed spirits are offered separate seats. Water, mixed with sandal and sesamum, should be put in four different vessels for offering. The vessels meant for the Pitṛis and the departed spirit should be mixed together.—11-18.

Similarly, four balls of food should be offered, and, after reciting *yê samânâh samansah*, the balls meant for the departed spirit should be divided into three parts and mixed with the balls of food meant for the Pitṛis. Excepting in Sapiṇḍi-karaṇa śrâddha, there is no separate rite for the deceased in any other ceremony. The departed spirit becomes delighted by the performance of sapiṇḍi-karaṇa, for it then joins the Pitṛis (and ceases to be a preta). The departed spirit joins the *Agniṣvâtta* group of Pitṛis and drinks with them nectar; and it is for this reason that no Piṇḍi-dâna is performed for the departed spirit after the sapiṇḍî-karaṇa. The ball of food (piṇḍa) should only be offered to those who join the group of Pitṛis. After sapiṇḍi-karaṇa, three balls are offered on the occasion of an

Digitization by Arya Samaj Charitable Foundation, Chennai

eclipse or when the sun or any planetary body passes from one zodiacal sign into another; and on the date of demise only one ball is offered. If on the date of death one leaves the Ekoddiṣṭa śrâddha and performs the Pârvaṇa, he commits a sin equal to that of murder of father, mothers and brother, and goes to hell.—19-25.

The deceased, after living with the Pretas (spirits) for a long time, begins to feel uncomfortable. It is therefore necessary that Ekoddiṣṭa should be performed every year. One who, being devoid of jealousy, gives away a jar full of water along with grain for one full year, for the benefit of the departed spirit, has the same reward as is obtained by performing the Aśvamedha sacrifice.—25-26.

When a śrâddha is performed with uncooked grain, then Agnikaraṇa and Piṇḍadâna should also be performed with the same. By the performance of sapiṇḍi-karaṇa, the deceased soul joins the first three groups of Pitṛis, and then it finds emancipation in process of time. Even after attaining emancipation they get their share of (lepa) śrâddha by the hands being wiped with a kuśa. From the 4th to the 6th generation, the forefathers get their share of śrâddha from the Kuśa wiping (lepa) and not piṇḍas, and three generations, father, grandfather and great grandfather, they are entitled to the ball of food (piṇḍa), the seventh being the giver of the Piṇḍa. These *seven* are known as sapiṇḍas for the sapiṇḍa hood includes these seven counting the performer of the sacrifice.—27-29.

Here ends the eighteenth chapter dealing with the ceremony of sapiṇḍikarana.

CHAPTER XIX.

The Ṛiṣis asked:—How the offerings to the ancestors and the Devas are to be made here by men. They also requested him to explain to them in what way the offerings made in this world reach the Pitṛis in the Pitṛiloka and who is the medium between the Pitṛis and the man who makes offerings. We see that men eat and offerings are made in the fire, how do they then reach the deceased ?—1-2.

Sûta said :—It is written in the Veda that the eight Vasus are the Pitṛis, the eleven Rudras are the Pitâmahas, and the twelve Âdityas are the Prapitâmahas. The recitation of name and clan of the Pitṛis by means of the sacred formula with devotion, carries the offerings made to the Pitṛis :—3-4.

Agniṣvatta, &c., are appointed as rulers of deceased ancestors. They transport the offerings made to the ancestors even though they have been

Digitization by Arya Samaj Charitable Foundation, Chennai

reborn in the meanwhile under another name, clan, place and time. The Pitṛis carry the ball of food offered in the form of nectar if the deceased ancestor has become a Deva through his good karma. If he is reborn as a Daitya, the offering reaches him in the form of worldly enjoyment. If taking birth as a beast, he gets it in the form of grass; those in the body of serpents get it in the form of air; those in form of Yakṣa get it as wine; those in the body of the Râkṣasa get it in the form of flesh; those in the body of dânavas get it in the form of mâyâ (delusion or glamour), those in the form of ghosts get it as blood and water; and those who are born as human beings get it in the form of grain and water and other multifarious objects of enjoyments.—5-9.

The faculty of sensuous enjoyment, beautiful women, delicious victuals and the power of enjoying them, wealth, the power of charity, handsome form, health are the flowers offered in Śrâddha performed with devotion. The attainment of Brahma, good age, sons, wealth, knowledge, heaven, bliss of emancipation are the fruits offered in Śrâddha.—10—11.

The Pitṛis confer kingdoms on their devotees when they are pleased and it is also said that the sons of Kauśika Ṛiṣi attained Nirvâṇa through the glory of the Pitṛis, in their fifth cycle of birth.—12.

Here ends the nineteenth chapter dealing with the ritual of Śrâddha.

CHAPTER XX.

The Ṛiṣis asked the sage Sûta to relate to them how the sons of Kauśika in their fifth cycle of birth, putting an end to their desires, attained emancipation by their power of Yoga.—1.

Sûta said, once upon a time there lived in Kurukṣetra a virtuous Ṛiṣi named Kauśika. He had seven sons. Every one of whom did the deeds as connoted by their respective names. They were:—Svasripa, Krodhana, Hinsra, Piśuna, Kavi, Vâgduṣṭa, Pitṛivartî. They were pupils of Garga.—2-3.

Note.—Svasripa=Moving at pleasure or will. Krodhana=Irascible. Hinsra=Savage. Piśuna=Backbiter. Kavi=Poet. Vâgduṣṭa=Scurrilous. Pitṛivarti=Devotee of the Pitṛis.

After the death of their father the land was visited with a terrible famine when a large number of people were ruined owing to the cessation of rain and many died of starvation. In those days the seven sons of Kauśika used to look after the cow of Garga and were residing in a forest. One day not getting anything to eat they felt fearfully oppressed with the pangs of hunger. In those circumstances they resolved saying

Digitization by Arya Samaj Charitable Foundation, Chennai

we shall eat the cow to appease our hunger. At that stage the youngest of them all, said to his brothers:—"If this cow must be killed, let us sacrifice her to our pitṛis in Śrâddha for the cow sacrificed with that view would decidedly save us from all sin." "Do so" said the other brothers to Pitṛivarti. The cow was sacrificed and Pitṛivarti performed the śrâddha with great devotion. Two brothers officiated for the Brâhmaṇas invited to Viśvedeva rite, the rest three similarly officiated for the Brâhmaṇas, invited to take part in the Pitṛi-karma and the seventh one represented the Atithi. In this way they all after performing the śrâddha with due Mantras and Meditating on Pitṛis feasted on the sacrificed cow.—4-9.

Note.—Atithi=guest. According to Manu.

After that they repaired to their preceptor—Garga and delivering the calf to him said "Guru! the cow has been devoured by the lion, this calf was saved, which take back."—10.

In that way the seven ascetics committed fearlessly a cruel act on the strength of the Vedic injunction and ate the cow.—11.

In process of time they were all gathered to their fathers and were re-born in the house of a hunter; but as they performed the śrâddha with great devotion they had a recollection of their previous life through the glory of the Pitṛis They were however born in the family of a hunter on account of their having committed a cruel deed; but as they had a recollection of their previous life, they in a fit of asceticism spurned at all mundane luxuries and put an end to their existence by fasting.—12-14.

Afterwards they were re-born as deer on the Kâlañjara hill and through the glory of the Pitṛis maintained their recollection of their previous lives. They then devoted themselves to the Pitṛis and the God Śiva.—15.

They again gave up the ghost by carrying on the penance of fasting; and were re-born in the form of Chakravâka bird on the banks of the Mâna Sarovara lake, under the following names:—Sumanâ, Kumuda, Śudddha, Chhidradarśî, Sunetraka, Sunetra, and Aṁśumân. They were endowed with the attributes connoted by their respective names and did similar deeds.—16-18.

Note.—Sumanâ=Pleasing to the mind. Beautiful. Kumuda=lotus. Śudddha=Pure. Chhidra-darśî=Captious, Critic. Sunetraka=Having good-eyes. Sunetra=Having beautiful eyes. Aṁśumân=Illustrious.

Out of those seven, the three fallen from yoga began to roam about hither and thither. One day they came across Vibhrâja the valiant king

Digitization by Arya Samaj Charitable Foundation, Chennai

of Pâñchâla who was enjoying himself in his pleasure garden and had a large retinue of followers and conveyances.—19-20.

Pitṛavartî the youngest of all the brothers and who had performed the Śrâddha, became desirous of becoming a king; the other two brothers wished to become the courtiers of a king; the remaining four did not cherish any wish and they were consequently born as Brâhmaṇaṣ. One of them (Pitṛivati) was born as Brâhmadatta, the son of King Vibhrâja, two brothers were born as Kaṇḍarîka and Subâlaka the sons of the king's minister; and sometime after that, Brahmadatta was anointed and proclaimed as king.—21-24.

Brahmadatta was the most illustrious sovereign of Pâñchâla. He ruled the country with great piety and even-handed justice. He was well-versed in all the śâstras, yoga and understood the languages of all animals.—25.

The cow that was sacrificed and feasted upon by them as the sons of Kauśika was born as Sannati the daughter of Devala and was eventually married to Brahmadatta. Because she had served as an offering of the Pitṛis, she became learned in the Brahma lore, and the king ruled the country to the satisfaction and prosperity of his subjects in conjunction with his noble consort Sanati.—26-27.

On one occasion the king in company of his queen in his pleasure garden saw an ant attempting to please his better-half. Being overpowered with the arrows of Cupid, the aṇt crawled behind its help-mate and said. "Ah! my love! I have not seen a prettier and sweeter form than thine in any of the three regions. See how delicate thy waist is? Both thy thighs resemble the plantain trunk, thy swelling breasts, thy strut of an elephant, thy golden complexion, thy melodious voice resembling that of the cuckoo, thy enchanting smile, thy eyes like lotus, thy tongue that loves the taste of pure sugar, are indeed matchless. Thou art an ardent devotee of thy husband so much so that thou wilt never breakfast before me, thou wilt always bathe after me, thou art always gloomy during my absence, thou always shiverest when I am in an angry mood, what is the reason of thy turning your face away from me in anger to-day"? Hearing such a speech of the ant his wife said "Do not talk like that; you are false to me. I know all thy tricks, yesterday thou feasted another with the particles of sweet." 28-34.

The ant said "Dear! I mistook her for you as she resembled you so minutely and through this over sight I feasted her with sweets. This is however my first fault which you should forget and forgive. I shall never

Digitization by Arya Samaj Charitable Foundation, Chennai

repeat such a blunder, I promise this sincerely, be pleased, I fall at your feet."—35-36.

Sûta said that on hearing the flattering words of her lord, the ant dismissed all her rage and offered herself to him.—37.

The King Brahmadatta who knew the language of all creatures by the grace of Viṣṇu, was highly astonished to hear what transpired between the couple.—38.

Here ends the twentieth chapter dealing with the derision of the she-ant.

CHAPTER XXI.

The Ṛiṣis asked:—How did the King Brahmadatta acquire the faculty of understanding the language of all creatures and in what family were the other four cranes born?—1.

Sûta replied:—They were born in the family of a poor and old Brâhmaṇa in the kingdom of Brahmadatta and they had a recollection of their previous lives.—2.

Dhritimâna, Tattvadarśî, Vidyâchaṇḍa and Tapotsuka were the four sons of the poor Brâhmaṇa—Sudaridra—and they all had the attributes connoted by their respective names.—3.

Note.—Dhritimân=Steadfast. Tattvadarśî=Philosopher. Vidyâchaṇḍa=Very learned. Tapotsuka=eager to practise asceticism.

They all determined to acquire emancipation by practising asceticism.—4.

Sudaridra felt very miserable when he came to know of the resolution of his sons and in a very plaintive tone asked them the reason of their doing so. He tried his best to dissuade his sons from doing that and said that to repair to forest leaving an aged father behind in a helpless condition was no virtue, and what would be their fate for doing that act. Hearing those words of their old and infirm father they said that he should not stand in their way and that God had made ample provision for his subsistence. By reading the following śloka before his king he would get plenty of money and villages.—5-8.

"The seven sons of the Brâhmaṇañ in Kurujâñgala were re-born as the sons of a hunter in Dâsapura, again they were re-born as deer on the Kâlinjar hills and then again as cranes on the banks of the Mânasa lake; we are those very same who have now attained final beatitude."—9.

Thus addressing their father they departed from him to practise penances in the forest. The father crawled towards the King's palace in order to get some money from him.—10.

Digitization by Arya Samaj Charitable Foundation, Chennai

Anagha, the son of Vibhrâja the valiant sovereign of Pâñchâla adored the God Viṣṇu with the object of getting an heir. Sometime after, the Lord being pleased with the king's devotion appeared before him and asked him to seek a boon. On hearing those words of the Lord, the King sought the following boon.—11-13.

"Sire, grant me a son who may be powerful, illustrious, dutiful, very well versed in all the śâstrâs and yoga, and who may be conversant with the languages of all the creatures." The Lord said "Be it so" and vanished then and there. Consequently his son Brahmadatta was so illustrious. He was sympathetic, valiant, conversant in the languages of all the creatures, the ruler of all the beings.—14-17.

Brahmadatta understanding what transpired between the ant and his helpmate, laughed.—18.

The Queen Sannati seeing his lord laughing apparently without any rhyme or reason asked him the cause of his doing so. She said "Sire, why are you laughing without any reason, will you please explain it to me?" 19-20.

Sûta said that after hearing those words of his consort the king said that the conversation between the ant and his better half made him laugh so much and so suddenly. There was no other reason for his doing so. The queen said that the explanation was not true, and that he laughed at her. She would give up her life. How could a mortal understand the language of lower beings without being a God?—21-23.

"What more disgrace can there be than this." Hearing those words of the queen the king became speechless. In order to please the queen the king observed a penance and began to worship Lord Viṣṇu without tasting any food for a week. The God appeared to him in a dream and said "you will come across an old Brâhmaṇa to-morrow in course of your rambles in the town and you must acquaint yourself with everything from him." Saying that the Lord vanished.—24-26.

In the morning the king in the company of his queen and courtiers came across the old Brâhmaṇa in the suburbs of the town. The Brâhmaṇa recited the same śloka which his sons had taught him at the time of their departure to the forest.—27-28.

The king along with two of his ministers instantly got the recollection of their previous lives on hearing the śloka and the sovereign fainted and fell on the ground. Subâlaka the son of Vabhru and the author of the erotic science and the scholar of all the śâstrâs; Kaṇḍarîka the propagator

Digitization by Arya Samaj Charitable Foundation, Chennai

of the vedâs; getting a recollection of their previous lives fell on the ground in a swoon.—29-31.

Recovering from their fainting fit, they all three repented of their fate and said "Oh! we have become devoid of Yoga by falling into the snares of desires."—32.

Afterwards they extolled the blessings of śraddha and dismissed the Brâhmaṇa with presents of money and villages.—33.

On the departure of the Brâhmaṇa, the king handed over the reins of the Government to his son Viṣvaksena and afterwards left the empire along with his two ministers. They all seven joined one another at the Manasa lake.—34-35.

Brahmadatta and his brothers the great devotee of the Pitṛis were very pleased, but Sannati was very sad on the idea of her being the cause of her husband's abdication and said "Dear! It is owing to me that you have abandoned your mundane empire."—36-37.

The king said "Darling! Indeed it is through thee that we all have liberated ourselves from the bonds of the world." Thus praising the queen they all after practising yoga attained final beatitude after letting the Jîva-âtma escape from their body through the Brahmarandhra.—38-39.

Note.—Brahmarandhra an aperture in the crown of the head through which the soul is said to escape on its leaving the body. See the Sacred Books of the Hindus—Vol. XV.—The Yoga Śâstra.

The Pitṛis on becoming pleased thus bestow on their devotees, long life, knowledge, heaven, emancipation, comfort, and empire.—40.

One who relates, reads or listens to the history of the Pitṛis and king Brahmadatta enjoys pleasures for ages and ages in the Brahmaloka.—41.

Here ends the twenty-first chapter narrating the story of Brahmadatta and the power of Pritis.

CHAPTER XXII.

The Ṛiṣis said.—"When does that śrâddha give everlasting benefit? In what parts of the day and at what sacred places should it be performed?"—1.

Sûta said:—Charity performed a little after midday in the third part of the day in Abhijit or Rohini gives everlasting benefit. I shall enumerate to you in a nutshell the chief holy places that are dear to the Pitṛis.—2-3.

Note.—Abhijit is the name of asterism.

Gayâ is the principal Pitṛitîṛtha. Lord Brahmâ Himself resides

Digitization by Arya Samaj Charitable Foundation, Chennai

there and the Pitṛis anxious for a share in the offerings have sung this story there.--4-5.

It is well to wish for a number of sons, but if even one son goes and performs śrâddha there at Gayâ, or performs the Aśvamedha sacrifice or sets free a black bull, it is more than ample for the satisfaction of the Pitṛis. The sacred Vârâṇasî (Benares) which is the abode of Vimaleśvar the giver of Prosperity and Emancipation, is also dear to the Pitṛis.—6-7.

Prayâga is another Pitṛitîrtha that fulfils the desires of the worshipper. It is the abode of Vateśvar who was located there by Viṣṇu and Lord Keśava always is lost there in His reveries of yoga.—8-9.

Daśâśvamedha, Gangâdvâra, Nandâ, Lalitâ, Mayâpurî, Mitrapada, Kedâra, Gangá-sâgara, are also the sacred places where śrâddha should be performed.—10-11.

So is Brahmasara a pool in the Śatadru river and Naimiṣa the trysting place of all the tîrthas, are also very dear to the Pitṛis.--12.

Gangodbheda, in the Gomatî, Varâha-kṣetra which is the abode of Mahadeva and the eighteen handed Śiva, the place where the quoit (chakra) of Viṣṇu fell is Naimiṣâraṇya which is the most sacred of all the tîrthas and where Lord Varâha is worshipped are all sacred places. One who goes there is liberated from all his sins and attains emancipation.—13-16.

Ikṣumatî tîrtha where resides the God Nṛisinha is held very dear to the Pitṛis; it is on the confluence of the Ganges.—17.

Kurukṣetra is another most sacred place where all the Pitṛis are always present.—18.

The river Śarayû venerated by all the Devas is holy and so is the sacred Irâwatî, the rivers Yamunâ, Devikâ, Kâlî, Chandrabhâgâ, Driśadvatî, Veṇumatî, Vetravatî are sacred and dear to the Pitṛis, and śrâddha performed on their banks confers great benefits on the worshipper.—19-20.

Jambûmârga whence the path of the Pitṛis is visible is a Pitṛitîrtha unto this day. The pitṛitîrtha Nîlakuṇḍa, Rudrasarovara, Mânsarovara, Mandâkinî, Achchhodâ, Vipâśa, Sarasvatî are also sacred tîrthas.—21-23.

Pûrvamitrapada, Vaidyanâtha, the river Kṣiprâ, Mahâkâla, Kâlinjara-hill are also very sacred places.—24.

Vanśodbheda, Harodbheda, Gangodbheda, are among the sacred places and so are Bhadreśvara, Viṣṇupada, Narmadâdwara. Offering Piṇḍa there is equivalent to offering it in Gayâ. These are the Pitṛitirthas that wash off all the sins of man.—25-26.

Digitization by Arya Samaj Charitable Foundation, Chennai

The mere recollection of these sacred places gives great benefit; what to say of those who perform śrâddha there. Oṁkâra, Kâverî, Kapilodaka, the confluence of the river Chaṇḍavegâ, Amarkantaka are also sacred places where by bathing one gets hundred times more benefit than by bathing at Kurukṣetra. Śukratîrtha, Piṇḍârâ, Someśvar are the sacred places that dispel all impediments and it is very pious to perform śrâddha or give charity there. Kâyâvarohaṇa, Charmaṇvati river, Gomatî, Varanâ, auśanas, Bhairavakṣetra, Bhṛigutuṅga, Gaurîtîrtha, are also holy places. Vainâyaka, Bhadreśvara are the holy places that release one from sins and so also Taptî river is sacred. Mûlatâpî, Payoṣṇî, and her confluence Mahâbodhi, Pâṭalâ, Nâgatîrtha, Avanti, Mahâśâla, river Veṇâ, Mahârudra, Mahâliṅga, river Daśârṇâ, Śatarudrâ, Śatahvâ river, Viśvapada, the river Niṅgârvâhikâ, Śoṇa river, Ghâgharâ river, Kâlikâ river, Vitastâ river, Droṇî river, Vâṭa river, Dhârâ, Kṣîra river, are also the places where śrâddha being performed gives great satisfaction to the Pitṛis. Gokarṇa, Gajakarṇa, Puruṣottama, Dwârikâ, Arvuda, Sarasvatî river are among the holy places. The rivers Maṇimatî, Girikarṇikâ, Dhutapâpaṇ, the southern ocean, Meghakara tîrtha which is the abode of Janârdana and Viṣṇu, Mandodari tîrtha, the river Champâ, Sâmalnâtha, Mahâśal river, Chakravâka, Charmakoṭa tîrtha, Janmeśvara, Arjunakṣetra, Tripuratîrtha, Sidheśvara, Śriśaila, Nârasinha, are also the places fit for performing śrâddha for the satisfaction of the Pitṛis. Mahendra, Śriraṅga are the places where śrâddha should be performed. They are so sacred as to free one from sins merely by going there. The rivers Tungabhadra and Bhîmarathî, Bhimeśvar, Kṛiṣṇâ Venâ, the rivers Kâverî, Kuḍmalâ and Godâvarî, Trisandhyâ tîrtha, Traiyamvakâ the abode of Śiva and which is universally venerated, are very holy places. A mere recollection of these holy places dispels all sins and the performance of śrâddha there gives unbounded satisfaction to the Pitṛis. 27-48.

The rivers Śrîparṇî and Tâmraparṇî, Jayâtîrtha, the sacred river Matsya, Śivadhâr tîrtha, Bhadra, the river Pampâ, Râmeśvara, Elâpura, Alampura, Aṅgabhûta, Ânandâkamalâ, Budhâ, Amrâtâkeśvarâ, Ekâmbhakâ, Govardhanâ, Hariśchandra, Kṛipuchandra, Pṛithudakâ, Sahasrâkṣa, Hiranyâkṣa, the river Kadalî the abode of Râma, Saumitri Saṅgama, Indrakîla Mahânâda, Elakkṣetra, are very sacred places owing to the abode of gods and śrâddha performed there highly satisfies the Pitṛis. The sacred Bâhu river, Siddhavana, Paśupata, the river Pârvatikâ, are the places where the performance of śrâddha is many times more beneficial. Pitṛitîrtha near the Godâvarî river which teems with

Digitization by Arya Samaj Charitable Foundation, Chennai

myriads of images of Śiva is an exceedingly sacred place. It is also known as Jâmadâgni tîrtha. It is there that the river Godâvarî has become ruptured through the fear of Pratîka Ṛiṣî. It is both Deva as well as Pitṛi tîrtha and is also known under the name of Apsaroyuga. There the performance of śrâddha, Agnihotra and charity is held millions of times more sacred. Sahasraliṅga, Râghaveśvara the river Indraphenâ where Indra had His downfall and where He after destroying the demon Namuchi went to Heaven by the practice of penances, are the places where the performance of śrâddha by men bears everlasting fruit. Puṣkara, Sâligrâma, so also Somapâna, the home of Vaiśwânara are Sacred tîrthas.—49-61.

Sârasvata, Swâmî, the river Malandarâ, Jâlandhara, Mount Lohadaṇḍa, Kauśikî river, the river Chandrikâ, the river Vaidarbhâ, Vairâ, the river Payoṣṇî, Prâṅgmukhâ river, the Kâverî, Chitrakûta, Vindhyâchala, Kubjâbhra, the banks of the Urvaśî river, Saṃsâramochana, Riṇamochana, Aṭṭahâsa Gautameśvara, Vasiṣṭha, Hârita, Brahmâvarta, Kuśâvarta, Haya, Pindâraka, Śaṅkhodhâra, Ghaṇṭeśvara, Vilvakeśvara, Nîlkeśvara, Dharaṇîdhara, Râmtîrtha, Aśva, Vedaśira, Aughavati river, Vasuprada, Châglâṇḍa, Badarî, Gaṇa, Jayant, Vijayaśakra tîrtha, Srîpati, Raivata, Śâradâ, Bhadrakâleśvara, Vaikuṇṭha, Bhîmeśvara, Mahâdeva, Mâtrigraha, Karavîrapura, Kuśeśaya, Gaurîśikhara, Nakuleśa, Kardamâla, Diṇḍi, Puṇḍarîkapura, Godâvarî the abode of Tîrtheśvara, are the places where by performing śrâddha one gives complete satisfaction to the Pitṛis and paves the way for the attainment of final beatitude.—62-78.

I have enumerated to you the names of the Tîrthas very briefly. Even Brihaspati cannot adequately describe their glory what to say of a man.—79.

Satya tîrtha (observance of truth), Dayâ tîrtha performance of charity), Indriyanigraha (control of passions) should be considered as tîrthas even by those who cannot leave their homes for purposes of pilgrimage—80.

Śrâddha performed at these place is millions of times more sacred. One should therefore perform śrâddha with devotion and according to the rules laid down, at these holy places.—81.

The three morning muhûrtas are called saṅgava, the three muhûrtas in the midday and afternoon are uttama, the evening muhûrta which should be avoided, or śrâddha is Râkṣasî. There are fifteen muhûrtas in the day and the 8th of them is called the kutupa.—82-84.

Note—Muhurta A period of 48 minutes.

Digitization by Arya Samaj Charitable Foundation, Chennai

In the noon the movement of the sun becomes slow therefore it is best to perform śrâddha at that time.—85.

The hour of midday, a vessel of rhinoceros horn, a Nepal blanket, silver, Darbhâ grass, sesamum, kine, and a daughter's son, are the eight essentials of a śrâddha. Kutsit is another synonym of Pâpa (sin) and the eight things enumuerated above consume (tâpa) all sin (ku), therefore they are known as kutupâs.—86-87.

The nine muhûrtas after the kutupa muhûrta are known as Svadhâ.—88.

Kuśa and black sesamum were produced from the body of Viṣṇu, that is why they are necessarily employed in the performance of śrâddha. The devas have also said that a handful of water mixed with sesamum and offered by the residents of a sacred place by holding kuśa in one hand, is also a kind of śrâddha.—89-90.

Srâddha should be performed with one hand only but Tarpana with both hands.—91.

Sûta said that the performance of śrâddha in a holy place gives long life and washes off all sins, this has been said by the Lord Matsya—92.

One should recite it at the time of śrâddha one who reads it or hears it becomes wealthy, consequently the residents of a holy place should recite it to dispel all their sins.—93.

This śrâddha mahâtmya is the dispeller of all sins and it is venerated by Śiva, Brahmâ and the God sun.—94.

Here ends the twenty-second chapter enumerating the Sacred tîrthas for Srâddhas.

CHAPTER XXIII.

The Ṛiṣis said :—How did the moon O ! scholar of all the Śâstras, become the sovereign of the Pitṛis and how did the Râjâs of the lunar dynasty become so illustrious ?—1.

Sûta said :—At the time of the first creation, the sage Atri as desired by Brahmâ practised austerities for the purpose of creation.—2.

The Blissful Brahmâ, the dispeller of all troubles of the world and who is enshrined within Viṣṇu, Siva, and the sun Rudra and who is supersensuous and is the giver of all peace and who is enthroned in the eyes of peaceful beings ; the same Brahmâ becoming pleased with the austerities of Atri was the cause of his happiness, in other words, He

Digitization by Arya Samaj Charitable Foundation, Chennai

caused the moon to be produced from the eyes of Atri. At that time Lord Śiva with His Consort the goddess Pârvati became highly pleased to see the moon and decorated His head with It; and the power produced from the water and emitted from the eyes of Atri illumined the universe with Its lustre.—3-6.

All the directions anxious to beget progeny absorbed that lustre in the form of damsels and then it remained in their womb for three hundred years. After that period the directions could not bear the power in their womb and so they ejected it. Brahmâ collected it together and created an illustrious Being bedecked with all the arms. He then gave him vedic powers and seated Him on a chariot drawn by a thousand horses and thus took Him to His region where seeing Him all the Brahma-Ṛisis acknowledged Him as their Sovereign Lord.—7-10.

Afterwards the Pitris, Devas, Gandharvas, herbs along with the God Indra began to adore Brahmâ by reciting the Somedeva mantras.—11.

Then by the Yogic glory of the Lord Brahmâ, *that*, became still more illustrious and merged into the moon. By Its lustre the herbs in the world profusely thrived and the moon became much more radiant in the night and consequently it (the moon) came to be the sovereign of the herbs and the Brâhmaṇas.—12-13

This disc of the moon is the resort of the Vedas and the nectar. It waxes in the bright fortnight and wanes in the dark fortnight.—14.

In the days gone by Dakṣa Prajâpati son of Prachetas gave his twenty seven beautiful daughters to the moon. The moon to please Lord Viṣṇu practised austerities for a considerable length of time. The Lord became pleased with his devotion and directed Him to ask for a boon. The moon wished, that he might conquer the realm of Indra, the Devas might go to His region and officiate as Brâhmaṇ as in His Râjasûya sacrifice, and Lord Śiva might protect it (sacrifice,) with his trident standing at his door.—15-19.

On Viṣṇu's granting this boon, the moon performed the Râjasûya sacrifice in which the sage Atri became the Hota priest, Bhṛigu officiated as Adhvaryu, Brahmâ was the Udgâtâ, Lord Hari officiated as Brâhmaṇa priest, and the Sages Śaunaka, &c. were the Sadasyas in that Râjasuya sacrifice.—20-21.

Note.—Adhvaryu—An officiating priest whose duty is to measure the ground, build the altar, prepare sacrificial vessels, fetch wood and water, light the fire, bring the animal and immolate it and while doing this to repeat the Yajurveda.

Udgâtâ—one of the priests at the sacrifice who chants the Sâmaveda.

Digitization by Arya Samaj Charitable Foundation, Chennai

Hota's function was to recite Rigveda and he was also the Chief priest, while Brahma priest superintended the others and was in charge of the Atharvaveda.

The ten Viśvadevas officiated as chamasâ-adhvaryu. In that sacrifice the moon gave the three lokas as Dakṣinâ to the sacrificial priests.—22.

Note.—Chamasâ—A vessel used at sacrifices for drinking the Soma juice.

On the conclusion of that sacrificial bath, the nine goddesses fired with love went to have a look at the moon.—23.

Lakṣmî went after leaving Nârâyaṇa, Sinîvâlî went after leaving Kardama, Dyutî went after forsâking Vibhâvasu, Tuṣtî went after leaving Dhâtara, Prabhâ went after leaving the Sun, Kuhû went after leaving Haviṣmân, Kîrti went after leaving Jayanti, Vasu went after leaving Mârichi Kaśyapa, Dhṛiti went after leaving her husband Nandi. All those goddesses went and adorned the Moon. The Moon also looked upon them as His own wives. Their Lords even seeing them go astray like that did not use their missile of curse against the Moon. The luminous Moon shed its light on all directions and became the sole Monarch of the seven worlds owing to His Yogic powers, even after attaining such a store of happiness which is envied by sages.—24-28.

Once upon a time the Moon came across Târâ, the wife of Bṛihaspati whilst she was roaming in the garden. On seeing Târâ adorned with flowers, having projected breasts and too delicate to cull a flower even, the Moon was fired with passion. He approached that figure of exquisite beauty whose eyes were so lovely, and caught her by the hair. Târâ also seeing the enchanting form of the moon was fired with passion and enjoyed herself in his company. The Moon enjoyed in her company for a very long time and then took her to his realm. The Moon became so enamoured of her that he did not feel sufficiently satisfied even after enjoying himself in her company for such a long time. Bṛihaspati was pining away for Târâ during her absence. He came to know all about her through meditation, but could not overcome the Moon by curses, incantations, arms, fire, poison. Then Bṛihaspati burning with passion went to the Moon and very humbly besought him to restore him his wife. The Moon who was much attached to Târâ refused to do so.—29-34.

Afterwards the moon refused the similar request even of Śiva, Brahmâ, Sâdhya Devas, the Maruts, &c., which threw Lord Śiva in a fearful rage and befriending Bṛihaspati, Vâmadeva armed with His Ajgava bow and followed by His attendants and the Bhûteśvar Siddhâs, started to fight with the Moon. At that time Śiva emitting fire from His third eye looked awfully fearful by the reflection of the dazzle cast on Him by the Moon.—35-37.

Digitization by Arya Samaj Charitable Foundation, Chennai

Seeing Śiva going out on a fight, His other attendants Gaṇeśa, &c., armed with various weapons, and Kuvera also with His innumeraable army followed Him.—38.

Seeing his foe marching against him, the Moon, seething with wrath, started along with his vast retinue of Vetâlas, Yakṣas, Serpents, and a train of a million and a half of chariots, to measure swords with Him.—39.

When the Moon in his martial array surrounded by his followers —the demons, stars, planets Saturn, Mars, &c., appeared before Śiva to meet Him in fight, the seven worlds became terrified and the Earth with the ocean and mountains began to tremble.—40.

Śiva approached His adversary armed to the teeth, glittering like fire. A dreadful battle ensued between the two armies. Various kinds of weapons were used and the onslaught was so terrible that both the armies were destroyed.—41-42.

Afterwards the mightiest of the glittering and barbed arms that consume the heaven, the earth and the lower regions were employed which made Śiva still more furious and He hurled His formidable Brahmâstra at the Moon and the latter made use of his fearful Somâstra.—43.

By the clash and fall of those two mighty weapons the heaven and the earth shivered with consternation. Finding the universe in peril Lord Brahmâ realized the gravity of the situation. Somehow or other He put Himself between the two dreadful missiles and saved the Moon along with other Devas from that impending calamity. Afterwards He thus addressed the Moon:—"You have indulged yourself in this gory onslaught for such an ignoble object on account of which even after ceasing to carry on the warfare, you will become a planet of malignant aspect at the end of the white fortnight. Give away the wife of Bṛihaspati, there is no disgrace in retiring from war which is conducted for the retention of illgotten booty."—44-46.

Sûta said that on being thus reprimanded by Brahmâ, the Moon retired from the battle and Bṛihaspati also returned home completely satisfied in the company of his wife Târâ.—47.

Note.—May it not mean that the terrestrial Moon went out of its orbit and attracted one of the Moons of the Jupiter and thus disturbed the Solar Equilibrium which was brought to harmony again by the birth of Mercury (Budha)? Moon must have had a bigger mass in those pre-terrestrial day.

Here ends the twenty-third chapter of dealing with the war between the Devas and Soma for the return of the wife of Brihaspati.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER XXIV.

Sûta said.—After a year a handsome cherub-boy shining like the twelve suns, wearing yellow raiments and resembling the Moon, was born from the womb of Târâ. He was a master of all the śâstras and was the author of a treatise on elephants. He was known as Râjputra, the doctor of elephants, and was afterwards named Budha owing to his being the son of the Moon.—1-3.

He conquered all the powers since the time of his birth. Brahmâ and other deities in company with the sages assembled at the house of Bṛihaspati to take part in the ceremony in connection with the birth of the child Budha, and asked Târâ from whom the babe was born.—4-5.

Hearing that Târâ at first held her peace out of shyness, but on being questioned repeatedly she said bashfully after a long silence that the child was born from the Moon, hearing which the latter accepted him as his son and naming him Budha (Mercury) gave him a region below the Earth.—6-7.

Then Brahmâ along with the Brahmaṛiṣîs anointed him as a Planetary Lord and placed him on a par with other planets. Afterwards He vanished from the sight of the Devas then and there, and Budha begot his pious son from his wife Ilâ.—8-9.

That progeny performed many an aśvamedha sacrifice by his glory and was universally venerated under the name of Pururavâ who afterwards became the sovereign Lord of the seven worlds by practising asceticism on the glorious snowclad peaks of the Himalayas.—10.

It was he who annihilated the demons Keśî, &c., and whose wife the celestial nymph Urvaśî became on being enamoured of him. It was he who ruled the seven worlds with even-handed justice and sympathy and thus benefited his empire.—11-13.

Above all that, he attained divine fame and through the grace of Viṣṇu, Indra used to offer him a seat by His side. He guarded Dharma, Artha and Kâma dutifully. All the three, *viz.*, Dharma, Artha and Kâma went to that King to see whether the latter viewed them with equality. The king seeing them come accorded them greetings and offered them argha and pâdya.—14-16.

Note.—Dharma, Duty. Artha, Riches. Kâma, Desire. Argha respectful offering to venerable men consisting of Dûrva grass, &c., with or without water. Pâdya, water for washing the feet of revered persons.

Then he seated them on three different golden seats and worshipped

Digitization by Arya Samaj Charitable Foundation, Chennai

them devoutly, but maintained greater devotion for Dharma. At that Kâma and Artha became displeased with the King and Artha cursed him to get destroyed by avarice. Kâma cursed him to the effect that he would turn mad from the separation of Urvaśî, in the Kumâravana on the Gandhamâdana hill. On hearing the curses of the two, Dharma blessed him with long life and said that he would have his lineage till the sun and the moon exist. He would flourish thousands of years and his progeny would never become extinct. Saying so, they all three disappeared instantly and the king afterwards occupied himself with the affairs of the state.--17-21.

That king used to go to see the god Indra every day. One day seated in his Dakṣiṇâmbarachârî chariot he was on his way to the realm of Indra, when he accidentally saw the Daitya Keśî carrying away Chitrarekhâ and Urvaśî forcibly.—22-23.

Seeing that the king, anxious for his glory, made use of several weapons, and then ultimately subdued him by Vâyavyâstra by which he had overpowered Indra. After thus subjugating the demon, the king delivered the rescued Urvaśî to Indra and became his fast friend. Indra thus becoming his friend and getting highly pleased with him, made him most valiant, heroic, illustrious, wealthy, and famous in all the worlds; and that nymph also becoming highly delighted sang the glories of the Pururava family.—24-27.

The celestial dramatist Bharata had composed a drama, called the svayamvara of Lakṣmî to which he had asked Menakâ, Rambhâ and Urvaśî to play several parts.—28.

Note.—Syayamvara—self election by the bride of her husband, self marriage.

Then Urvaśî who was playing the part of Lakṣmî and was dancing and singing melodiously in unision with the music, saw Purûrava and being fired with passion forgot the part which Bharata had taught her. Bharata in a rage cursed Urvaśî saying that she would become a subtle creeper on the earth for 55 years on account of the separation from Purûrava and the latter would lapse into a Piśâcha.—29-31.

After that Urvaśî made Purûrava her lord and on the conclusion of the effects of curses she brought forth the following eight valiant sons:—Ayu, Dridhâyu, Aśvâyu, Dhanâyu, Dhritimân, Vasu, Suchi Vîdyâ, and Satâyu. Âyu the eldest of them all became the father of Nahuṣa, Vriddhaśarmâ, Raji, Dambha and Vipâpmâ. These five were all heroes.—32-34.

Raji became the father of one hundred children who came to be known as Râjeya. He devoutly practised penances and was granted a boon by Viṣṇu, on account of which he was powerful enough to conquer the Devas, demons and men.--35-36.

Digitization by Arya Samaj Charitable Foundation, Chennai

Once upon a time a pitched battle ensued between the Devas and the Asuras for three centuries, in which there was a tremendous fight between Prahlâda and Indra. The battle was indecisive. At that both the Devas and the Asuras asked Brahmâ, as to who was likely to bear away the palm of victory. Brahmâ said that the party headed by Raji would be victorious. Hearing that the Devas eager for their victory requested the King Raji to take their part in the great war.—37-39.

The Asuras also approached him with a similar request, but Raji had accepted the invitation of the Devas so he refused the proposal of the Asuras. The Devas then entreated him to lead their army and destroy the Asuras. The king then killed those Asuras who could not be conquered even by Indra.—40-41.

Indra was highly delighted at that valourous feat of the king, so much so that he took birth as his son. When Indra was born as his son, the king making over the charge of his vast dominions to him went to devote himself to contemplation and meditation.—42.

The other valiant sons of Raji forcibly dethroned Indra and usurped all the kingdom and share of sacrifices from him. Indra thus bereft of his position went and laid himself at the mercy of Bṛihaspati. He said to Bṛihaspati that he had been deprived of his realm as well as of the right of a share in sacrifices and appealed to him to advise him to get back his kingdom.—43-44.

Bṛishaspati then restored Indra to power by performing a rite called Graha Śânti or pacifying the malignant influence of the planets.—45-46.

Bṛihaspati then went and deluded the other sons of Raji with false philosophy and established the Jina religion opposed to the vedas, though himself a knower of the Vedas and Indra on finding the sons of Bṛihaspati propagating a religion different from the Vedas based on a show of reason only killed them with his mighty thunderbolt.—47-49.

Now hear something about the seven pious sons of Nahuṣa. They were :—Yati, Yayâti, Saṃyati, Udbhava, Pâchi, Saryâti, Meghayâti.—50.

Yati turned an anchorite since his very early days and Yayâti began to rule his kingdom with piety.—51.

Yayâti had two queens, *viz.*, Devayânî the daughter of Śukra and Śarmiṣṭhâ the daughter of Vriṣaparvaṇa.—52.

Yayâti had five sons ; Yadu and Turvasu from Devayânî ; and three sons Druhya, Anu and Puru from Śarmiṣṭhâ. Of them Yadu and Puru were the promoters of the dynasty. King Yayâti was the protector of the realm

Digitization by Arya Samaj Charitable Foundation, Chennai

with truth and heroism and was also the performer of many sacrifices. He was a great lover of sacrifices and worshipped the Piṭris with great devotion. He won over his subjects and protected them dutifully.—53-56.

Once upon a time the king grew aged and was deprived of the vigour of youth. Finding himself infirm, he summoned his sons Yadu, Anu, Turvasu, Druhya, and Puru and said to them, "Sons! I wish to become young again and carry on amorous frolics with damsels, you come to my succour."—57-59.

Hearing those words of the king, Yadu the eldest son from Devayânî said "In what way can I help you with my youth?"—60.

Then Yayâti asked his sons to exchange their youth with his old age and thus make him fit for carnal enjoyments.—61.

"Sons! after performing great many sacrifices, I have become old by the curse of Śukra, but my thirst for enjoyments has not yet been quenched. You, therefore, give me your vigour, and thus enable me to fulfil my desires."—62-63.

Yadu and his three brothers did not agree to the proposal of his father which enraged the latter and he cursed them saying that none from their family would ever succeed to the throne.—64.

Then the younger Puru said "Sire! give me your old age and take my vigour and satisfy yourself. With your permission I will succeed you as an old monarch."—65.

Then Yayâti transferred his old age to him and taking his vigour became young again.—66.

Puru began to rule the vast empire with the old age of the king.—67.

The king not satisfied with his mundane pleasures, even after a period of a thousand years, addressed his son Puru thus:—"You are the promoter of my dynasty, by your having a son, I am not heirless, in this world my dynasty will be named Paurava, after you."—68-69.

Afterwards Yayâti got Puru anointed and then sometime afterwards died.—70.

Now something will be related about that dynasty of Puru in which Kings Bharata, &c., the promoters of the Bharata dynasty were born. Hear, O! Sages, this relation with attention.—71.

Here ends the twenty-fourth chapter dealing with the history of Yayâti of the solar race.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER XXV.

The Ṛiṣis asked :—Why Paurava dynasty became so illustrious and why Yadu the eldest of Yayati's sons became the founder of an inferior and poor dynasty. Besides this O ! Sûta, relate to us at length other things connected with the history of Yayâti, because his virtue which is the giver of long life is held in high esteem even by the Devas.—1-2.

Sûta said :—Ṛiṣis, the same question was put by Śatânîka who asked Śaunaka about the sacred history of Yayâti.—3.

Śatânîka asked :—" Śaunaka, how my ancestor Yayâti who was tenth in descent from Prajâpati married the daughter of Śukra. O, Sage ! I am anxious to hear about it. I am still more anxious to hear the history of the Paurava kings serially. Be gracious enough to relate all that in detail."—4-5.

Śaunaka answered :—King Yayâti was as handsome as Indra and was blessed both by Śukra and Vriṣaparvâṇa. I shall relate to you all about that and will also explain to you how Yayâti the son of Nahuṣa married Devayâni."—6-7.

Once upon a time the Devas and the Asuras fell out with each other for the kingdom of the three worlds. Then the Devas anxious to have the best of the contest made Bṛihaspati their sacrificial priest and similarly the Asuras made Sukra thejr priest. Both the sages—Bṛihaspati and Śukra—were at daggers drawn with each other. Śukra by his lore brought into life all the Asuras that were killed by the devas and they again appeared to face them on the battle field. Bṛihaspati could not similary restore to life the Devas killed by the Asuras, because he did not possess the same knowledge, at which the Devas were greatly dismayed. The Devas getting fearfully alarmed went to the son of Bṛihaspati named Kacha.—8-14.

The Devas said :—" Kacha, we are at your mercy, do come to our rescue. We beseech you to somehow acquire the sañjîvanî (Resuscitation) knowledge from Śukra, by doing that you will become entitled to receive a share out of the offerings made to us. You should try to meet Śukra in the court of Vriṣaparvan. Who guards the Asuras and not the Devas. You alone can propitiate him none else can do it. None excepting you can also please Devayâni the daughter of Śukra. By pleasing her with tact, shrewdness, and sweetness you will be able to acquire that wonderful sañjîvanî knowledge."—15-19.

With those words the Devas after worshipping Kacha sent him to

Digitization by Arya Samaj Charitable Foundation, Chennai

Vṛiṣaparvan. Kacha, after being worshipped by the Devas went straight to Śukra and after saluting him said :—20-21.

"O, Preceptor, accept me named Kacha, the grandson of Aṅgirasa and son of Bṛihaspati as your pupil. Preceptor, I shall lead a typical disciple's life, keep me as your pupil for thousands of years."—22-23.

Śukra said :—" Kacha, you are welcome and so also your words. You are worthy of being adored and so also Bṛihaspati."—24.

Śaunaka said that afterwards Kacha followed all the injunctions of Śukra and observed the fasts at the proper periods according to the prescribed rites, and began to serve Śukra and Devayânî.—25-26.

He pleased Devayânî who had attained puberty by singing, dancing playing music and offering of flowers and other presents.—27-28.

Devayânî also interested herself in that pious Brâhmaṇa and took every care of him.—29.

In that way Kacha went on for a period of five hundred years. The Asuras, knowing the piety of Kacha and out of their spite for Bṛihaspati, took him to a secluded place in the forest where he was grazing the cows, and slaughtered him for the sake of their own protection. After that they divided his corpse into many parts and then got it devoured by wolves and jackals. Then the cows bereft of their keeper returned to their abode.—30-32.

Devayânî seeing the cows returning home without Kacha addressed Śukra thus :—

"Sire, you have finished your Agnihotra, the sun has descended below the horizon, these cows are without their keeper, and Kacha is nowhere visible to-day. Undoubtedly Kacha has been either killed or captured and if this be the case I say truly I cannot live without him."—33-35.

Śukra said :—" I am just going to recall Kacha," so he called Kacha back to life by means of his Sañjivanî knowledge.—36.

Then the murdered Kacha came running to Śukra and saluted him from a distance and told him all about his being killed by the Asuras.—37.

Once again Kacha went reciting the Vedas to fetch flowers for Devayânî from the forest. The demons seeing him gathering flowers in the forest powdered him to death and mingling his remains in the wine gave it to Śukra to drink. 38-39.

Devayânî on not seeing Kacha return again spoke to her father "He was sent by me to gather flowers for me but he has not returned. Assuredly

Digitization by Arya Samaj Charitable Foundation, Chennai

he has been killed again and I tell you honestly that I cannot live without him".—40-41.

Śukra said :—"Devayânî, that son of Bṛihaspati was restored to life after being murdered, what can I do when he has been killed again. You should not lament. It does not behove persons like you to mourn in this world. You, who through my power of asceticism are being courted by Brahmâ, Aśvanikumârs, Indra and other Gods, and Asuras, aye, every one in the universe, should by no means mourn like this. The Brâhmaṇa who has been killed again after being restored to life once is beyond my power to be recalled to life again."—42-44.

Devayânî said :—"The grandson of Aṅgirasa, the son of Bṛihaspati, Kacha, who is a scion of such an illustrious family, who is so clever and chaste is very dear to me. Why shall I not weep for him. I shall not take my meals and will set out in quest of him."—46.

Śaunaka said :—Hearing those words of Devayânî, Kâvya Śukra said in his mind that "undoubtedly, the Asurâs hate me, because they constantly destroy my disciples. The Asurâs perhaps wish to annihilate the Brâhmaṇas. I am worshipped by the Dânavas as their preceptor in vain, for the Brahmâgni can destroy Indra even, who then can escape the consequences of the foul deed perpetrated by them in killing the Brâhmaṇa Kacha." Sukra again revived Kacha by means of his sañjîvani knowledge. At that Kacha began to speak slowly in the stomach of Śukra. Then Śukra asked him :—"By whom killed, thou art inside my stomach, tell me that, O child."—47-49.

Kacha said :—"Through your grace I remember everything. Under these circumstances, I am not losing my power of asceticism ; but I feel a great discomfort. The Asurâs after powdering me to death mixed my remains with the wine and made you drink it, but through the glory of your Brâhmaṇism I am not oppressed by the diabolical freaks of the Asuras."—50-51.

Śukra said :—"Devayânî, how am I to satisfy you ? It seems difficult to save Kacha whilst I am living, because how can he come out without tearing my stomach."—52.

Devayânî said :—"The double pains that I am undergoing are consuming me like fire, *i.e.*, the destruction of Kacha and the prospect of your not living in the event of his escaping death. I can have no comfort on the death of Kacha nor can I live if you are destroyed."—53.

Śukra said :—"O, son of Bṛihaspati ! who is prized by Devayânî,

Digitization by Arya Samaj Charitable Foundation, Chennai

become a seer and acquire my sañjîvanî knowledge for I am assured now that you are not Indra in the disguise of Kacha. Because none excepting a Brâhmaṇa can live in my stomach, and Indra being a Kṣatriya would have been digested by me. Therefore learn this science from me. Come out of my stomach as my son, *i.e.*, first acquire the sañjîvanî knowledge and then come out of my stomach after ripping it open and restore me to life and then satisfy the expectation of this dutiful daughter of mine, after having mastered this science from me, thy guru." 54-56.

Śaunaka said that the Brâhmaṇa then acquired that knowledge from his preceptor, and, after opening the stomach of Śukra, emerged from it as does the full moon at the approach of night by bursting open through the eastern horizon.—57.

On finding his preceptor lying dead, Kacha by means of that sañjîvanî knowledge recalled him to life, and then adressed him thus:— "Worthy one, you are bounteous like an ocean and the most generous among the givers of boons. Those who do not show due regard to such a preceptor, are sinners doomed to hell after being wrecked."—58-59.

Śaunaka said that Sukra (Uśanâ), who was deluded through drinking, on getting back his lost disciple, and seeing his graceful form and powers of asceticism, desirous of doing a good turn to the Brâhmaṇas, taking the wine, uttered the following words against drinking and its evil consequences :—61.

"Henceforth the foolish Brâhmaṇa who drinks wine shall become devoid of Dharma and commit the sin of murdering a Brâhmaṇa and be despised in this world as well as in the next. I have laid down this Law for the Brâhmaṇas in the whole universe, and let the pious Brahmaṇas know the injunctions of the preceptor and let the Devas and Daityas also listen to these words."—62-63.

Śaunaka said that the illustrious seer Śukra, after saying that, called all the Dânavas of clouded intellect and said :—"Hear, you foolish Dânavas! My disciple, Kacha, after acquiring sañjîvanî knowledge from me, has become equally powerful like myself; and has become a true Brâhmaṇa and one with Brahma.—64-65.

Śaunaka said that Kacha, after residing with his preceptor for another century, took leave of him to go to heaven.."—66.

Here ends the twenty-fifth chapter relating the story of Kacha and Devayâṇi.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER XXVI.

Śaunaka ssid :—On the fulfilment of his vow when Kacha, after taking leave of Śukra, was about to start for heaven, Devayânî addressed the following words to him :—1.

Devayânî said :—" O, grandson of Aṅgiras ! You shine on account of your wealth, family status, learning, pious conduct, asceticism, and sobriety. As the sage Aṅgirâ, of great renown, is respected by my father, so is Bṛihaspati respected and revered by me. Knowing this, O seer ! consider what I say unto you. You know how I behaved towards you, while you were observing the vow with its restrictions. Your learning is now accomplished. You should not forsake me, who am devoted to you ; therefore accept my hand in marriage according to due rites and Mantras."—2-5.

Kacha said :—" Your father, being my preceptor, is just like my own father and commands my respect and honour. Similarly you, too, being the daughter of my preceptor and the beloved of Bhârgava (Śukra), are worthy of being venerated and adored by me. Your father, the sage Śukra, is my venerable preceptor, consequently it does not behove you to make any such proposal to me because you are to be honored as a daughter of my guru and therefore should be honored as my guru." 6-8.

Devayânî said :—" You are the son of Bṛihaspati and not of my father ; and consequently you are worthy of being respected and honored by me. You must recall to your mind my unceasing warm love for you ever since you were killed by the Asuras again and again. Is not this a sufficient proof of my unbounded love, attachment and devotion towards you. I, therefore, O You, who know the law, your devotee, do not deserve being discarded by you."—9-11.

Kacha said :—" O, Pious one ! You ask me to enter into an engagement which is so improper. You are greater even than the preceptor. Be pleased, O moon-faced ! I have also lived in the stomach of Śukra where you had also lived ; in this way you are lawfully my sister. I passed my days in comfort here. I have committed no fault, am not angry with you at your illegal proposal. Now I take leave of you ; wish me a happy journey. You may think of me in connection with anything which may be in conformity with Dharma. You should always adore my preceptor with constant attention."—12-16.

Devayânî said :—" I rescued you, with the idea of making you my husband, when you were killed by the Asuras. Now as you are abandoning

Digitization by Arya Samaj Charitable Foundation, Chennai

me who makes a lawful request, you will not be able to successfully apply this sañjîvanî knowledge."—17.

Kacha said :—" Why are you pronouncing such a curse on me? I am going away with the permission of my preceptor and have not accepted you, on account of your being the daughter of my preceptor, and not in consideration of there being any fault in you. Devayânî! You ought not to curse me who has only expounded the Law of the Ṛiṣis to you [for according to that Law, our marriage would be illegal]. Because you have cursed me, you will never be able to gain your desire. No son of a Ṛiṣî will ever accept you as his wife. My sañjîvanî knowledge will, of course, not be fruitful to me on account of your curse, but it will most decidedly bear fruit to one to whom I shall impart it."—18-21.

Śaunaka said :—Kacha, after thus addressing Devayânî, instantly went to heaven, where Indra and other Devas finding him returned said to him :—

" Kacha! You have done a great deed for our sake; consequently your fame will never diminish; it will diffuse all round."—22-24.

Here ends the twenty-sixth chapter describing the curses of Devayânî and Kacha.

CHAPTER XXVII.

Śaunaka said :—The Devas, on seeing Kacha back with sañjîvanî knowledge, accorded him a most cordial welcome, and after acquiring that supreme knowledge from him, became highly satisfied; and then having approached Indra, said thus:—"To-day is the time to show valor, kill thy enemies, O Purandara." Accepting the request of the Devas, the Maghavan, along with them, set out on his mission and, in the way, He came across a group of women in the forest. He saw those damsels bathing and enjoying themselves, as they do in the pleasure-garden of Kuvera. Then Indra, in the form of a gust of wind, blew away and mixed up their garments.—1-4.

At that, all the maidens, hastily coming out of water, dressed themselves with the clothes as they found them. In that hurry-scurry, Śarmiṣṭhâ, the daughter of Vriṣaparvan put on the clothes of Devayânî through oversight, at which, there ensued a quarrel between the two—Śarmiṣṭhâ and Devayânî.—5 6.

Devayânî, in a fit of rage, said: "O daughter of an Asura! You being my father's disciple, how dare you put on my garments. You will never prosper on account of your ignorance of laws of good conduct."—7.

Digitization by Arya Samaj Charitable Foundation, Chennai

Śarmiṣṭhâ said : "Your father sits and sleeps at the command of my father ; he praises him and asks and answers questions put by my father from his throne, while your father sits humbly on a lower seat. You are the daughter of a father who always begs, sings panegyrics and receives gifts from my father ; whilst I am the daughter of one who is always praised, is the giver of gifts, but accept no gifts from any one. You beggar ! I do not care a straw for you. How dare you unarmed, show your wrath to me who is armed ? "—8-11.

Śaunaka said :—Saying so, Śarmiṣṭha put on her garments. Afterwards she threw the astonished and bewildered Devayânî into a well and then returned to her palace.—12.

Thus Śarmiṣṭhâ, after committing such a sinful act and taking Devayânî to be killed, and not waiting for her, returned home full of wrath.—13.

After that, Yayâti, the son of Nahuṣa, getting tired and thirsty in course of his shoot, went to drink water at the same well. As soon as that thirsty monarch peeped into the well, he saw a beauty, gleaming like the flame of fire, inside it. On seeing that girl of Divine form and consoling her, that best of kings, said in words full of sweetness :—" O young beauty, adorned with ornaments, how and for what reason, have you fallen into this well covered with grass ? Whose daughter are you ? Tell me all this."—14-18.

Devayânî replied : "I am the daughter of that Śukra who, through his science, restores the Daityas to life, when they are killed by the Gods. You do not know me full well. King ! Catch hold of my right hand with its fingers decked with copper-coloured nails and pull me out of this well ; I know you are of noble birth. I know you to be self-controlled, strong, and illustrious ; therefore I know you are capable of delivering me from this well."—19-21.

Śaunaka said.—King Yayâti, knowing her to be of the Brâhmaṇa caste and also a woman, caught hold of her right hand, and by his force pulled her out of the well. After that, the king saluted and welcomed Devayânî and returned to his metropolis.—22-23.

Devayânî, thus abused and full of sorrow, commanded her maid, Ghurṇikâ, who had returned in search of her, thus :—" go quickly, O Ghurṇikâ, and acquint my father with all that has happened, and also tell him that I have made up my mind not to enter the King Vriṣaparvan's city."—24-25.

Digitization by Arya Samaj Charitable Foundation, Chennai

Śaunaka said.—Ghurṇikâ instantly repaired to the palace of the Asura and seeing the high priest Śukra there, said to him trembling and confusedly :—

"Sage! Śarmiṣṭhâ, the daughter of King Vriṣaparvan, has injured Devayânî."—26-27.

Śukra on getting the ill tidings of her daughter being injured at the hands of Sarmiṣṭhâ, was overwhelmed with grief and immediately started in quest of Devayânî in the forest.—28.

On meeting Devayânî face to face in that forest, Śukra embraced her with open arms and sorrowfully said : "Every being reaps the harvest of pain and pleasure in this world, according to his actions ; consequently, I look upon this affair, as Śarmiṣṭhâ taking revenge upon you for some evil deed of yours."—29-30.

Devayânî said : "There may or may not have been a revenge ; but listen to what the daughter of Vriṣaparvan said.—31.

Is it true, that I am merely a singer in the palace of the Daityas, for Śarmiṣṭha, the daughter of Vriṣparvan tells me so. She, with harsh and sharp words and eyes red with anger, spoke :—'I am the daughter of a king, who is praised by thy father and who gives gifts to him, but accepts nothing from any body and whilst thou art the daughter of him who sings the praises of my father and begs and accepts gifts from him.' Thus said Śarmiṣṭhâ, the daughter Vriṣaparvan, with eyes red with anger and face flushed with pride. Father, I then said to Śarmiṣṭhâ that if I were the daughter of a panegyrist, and a beggar, I would also please her similarly."—31-35.

Śukra said, "O child ! thou art not the daughter of a panegyrist or of a beggar ; on the other hand, thou art the daughter of one who is always praised by others, O Devayâni. King Vriṣaparvan knows that my pure, matchlees and inconceivable spirituality is my power ; so also know Indra and King Yayâti.—36-37.

Here ends the twenty-seventh chapter describing the history of King Yayâti.

CHAPTER XXVIII.

Śukra said.—"Devayânî ! hear, one who calmly and patiently endures the hard speech of others, conquers all. One, who curbs his rising anger, like a fiery steed, is called the real driver by the wise, and not he who merely holds the reins. One who conquers another's arising anger

Digitization by Arya Samaj Charitable Foundation, Chennai

by not getting angry himself, conquers the universe. Know this, O Devayâni. One who throws aside the outbursting of his wrath by forgiveness, as a serpent discards its worn out skin, is said to be truly a man. One who hankers after virtue, always shows forbearance to all, and does not cause pain to others even after suffering great pain, is the receptacle of high and sublime merits. Between the one who performs many Aśvamedha sacrifices each month for hundreds of years, and the other who does not get angry with any one, the latter is decidedly superior. As in childhood, boys and girls, through their folly become enemies, not do so the sensible, and after considering their power and the weakness of their foes, never entertain any feeling of enmity."—1-7.

Devayânî said.—"Father! In spite of my girlhood, I know the causes and consequences of actions in the matter of anger, reproof and relative strength or weakness of acts. A sensible man should not tolerate an unbecoming action of his disciple. I have therefore no desire to live among people whose conscience is loaded with vice. A person desirous of his welfare and prosperity should not live among those vicious men who are not well spoken of, by men of character and position. People who are considered high, by men of character and position, are worthy of company. Consequently, the harsh words of Vriṣaparvan's daughter are rubbing against my mind like Araṇî (the two pieces of wood used in kindling the sacred fire). Father! I do not think there is anything baser in the world than the adoration of an enemy, howsoever majestic he may be, by one who is in the humbler walk of life and is devoid of riches."—8-13.

Here ends the twenty-eighth chapter describing the history of the King Yayâti and the dialogue of Devayâni and Śukra.

CHAPTER XXIX.

Śaunaka said :—On hearing those words of Devayânî, Śukra the best of the Bhṛigus also got angry and going to the King Vriṣaparvan who was sitting on his throne spoke to him without caring for the consequences.

"King! a sinful act does not instantly fructify, but is like a cow which does not give birth at once after (conception). A sin is sure to produce its fruit just like a heavy meal to produce colic in the stomach, not at once but after sometime. In process of time it entirely roots out the sinner. He who overlooks his own faults or those of his sons, and grandsons, etc, loses his Trivarga, the three objects of wordly existence, *viz.*, Artha (riches or worldly prosperity), Dharma (religion), Kâma

Digitization by Arya Samaj Charitable Foundation, Chennai

(enjoyments). You are sure to reap the fruit of your sin of killing the grandson of Aṅgirasa and son of Bṛihaspati, and then causing his remains to be deposited in my stomach by mixing them with my wine. King! on account of your having killed my disciple, who was sinless, chaste, submissive and unworthy of being slain, as well as for the injury done to my daughter, I leave you along with your kinsmen. I do not consider it proper to stay in your empire any more. As you do not heed the actions of your vicious and proud danghter, I consider you from today a Daitya who talks much but does not think of keeping his promises; thou thinkest me, O Daitya! censurable and a talker of falsehoods."—1-6.

Vṛiṣaparvan said:—"Bhârgava! I do not consider you as censurable or a talker of falsehood because I am so well aware of your truth and asceticism; therefore be pleased with me. Excepting you, none can protect me; and if you are going to leave me today, I will drown myself in the ocean, for there is no other refuge for me."—7-9.

Śukra said:—"You may either drown yourself in the ocean or roam about in the world, my daughter is very dear to me, and I cannot make her feel hurt. You should please Devayânî. I shall settle down with her wherever she goes. If you will please her, I shall guard you as Bṛihaspati does Indra and other Devas."—10-11.

Vṛiṣaparvan said:—"Bhârgava! you are the master of elephants, chariots, horses and all the riches of the Asuras; and, similarly, you are the master of all my wealth and belongings."—12.

Śukra said:—"King of Asuras! I will consider myself the master of the Daityas then only when you please Devayânî and not otherwise."—13.

Śaunaka said:—Hearing that, Śukra went to Devayânî along with Vṛiṣaparvaṇa and said to her:—"Now thy words are realized, for I am considered as lord of all."—14.

Devayânî said:—"If, O Father! thou art the lord of the king's wealth then I will believe it if the king himself says so to me."—15.

Vṛiṣaparvan said:—"Devayânî! I shall fulfil your desires, howsoever difficult they may be."--16.

Devayânî said:—"When you promise to fulfil my desires, I wish Śarmiṣṭhâ to be my maid, with a thousand damsels; and she should go with me wherever my father may please to marry me."—17.

Vṛiṣaparvan said:—"O Nurse, get up, go and bring Śarmiṣṭhâ at once in my presence. I shall do exactly as Devayânî desires."—18.

Digitization by Arya Samaj Charitable Foundation, Chennai

Śaunaka said :—On being thus commanded by the king, the nurse at once went to Śarmiṣṭhâ and told her O Śarmiṣṭha ! get up and save your kinsmen from impending calamity ; because incited by his daughter, Śukra is forsaking his disciples and the fulfilment of Devayanî's desires rests on you. You have become the maid of Devayânî."—19-20.

Śarmiṣṭhâ said :—" I shall do what she wants, let Śukra not go away in a fit of anger nor Devayânî get offended at what I have done."—21.

Śaunaka said :—Then at the behest of her father Śarmiṣṭhâ in a palanquin went to Devayânî along with a thousand maids ; and said, " Devayânî ! I have come with a thousand maids to serve you and shall accompany you wherever you go, after being married by your father."—22-23.

Devayânî said :—" I am the daughter of a panegyrist, one who begs and receives, how then do you, who are the daughter of one praised, serve me as my maid ?" – 24.

Śarmiṣṭhâ said :—" It is my bounden duty to do that which may bring relief to my distressed kinsmen ; consequently I shall follow you as your maid, and will also accompany you after your marriage wherever your father may wed you."—25.

Śaunaka said :—" After the daughter of Vṛiṣaparvan made up her mind to serve Devayânî as her maid, the latter said to her father :—

" Father ! I am satisfied. Indeed, the power of thy knowledge and wisdom is infallible and fruitful. I shall now enter the city."—26-27.

Hearing those words of his daughter, Śukra, worshipped by the Dânavas, cheerfully entered the town.—28.

Here ends the twenty-ninth chapter in the history of Yayâti dealing with the pacification of Devayâni.

CHAPTER XXX.

Śaunaka said :—O king ! Long after that, Devayânî again went to amuse herself in the same forest in the company of Śarmiṣṭhâ and a thousand maids. Whilst she, along with her companions was thus amusing herself there by drinking wine and eating various victuals and fruits, King Yayâti, also chanced to visit the same forest with the object of enjoying a shoot, and, feeling thirsty whilst he was in search of water, he saw Devâyânî and Śarmiṣṭhâ along with other women folk drinking. Among them he marked Devayânî, the beautiful, who, wearing lovely ornaments, was sitting, attended by Śarmiṣṭhâ and other maids. Then

Digitization by Arya Samaj Charitable Foundation, Chennai

King Yayâti said : "Two of you are charming beauties horizoned by two thousand women. I request you to please tell me your names and clan."—1-8.

Devayânî replied :—"King ! Hear what I say. I am the daughter of the Sage Śukra who is preceptor of the Asuras and she is my maid-in-chief, Śarmiṣṭhâ, the daughter of Vṛiṣaparvan, the mighty king of the Dânavas. She always accompanies me wherever I go."—9-10.

Yayâti, who was astonised to hear that, enquired how that daughter of the king of the Asuras came to be her maid-in-chief.—11.

Devayânî said :—"Do not be astonished. All this has been ordained by Brahmâ. You look like a king from your bearing and sweet and dignified speech. Tell me your name and parentage."—12-13.

Yayâti said :—"I have studied all the Vedas after leading a student's life, and I am King Yayâtî, the son of King Nahuṣa."—14.

Devayânî said :—"King ! What for have you come here—to drink water or to enjoy a shoot ?"—15.

Yayâtî said :—"In course of my shoot I have happened to come to this spot to satisfy my thirst and am ready to obey your commands."—16.

Devayânî said :—"Friend ! I am at your disposal with Śarmiṣṭhâ and my retinue of maids, be my lord."—17.

Yayâtî said :—"Lady ! You are the daughter of Śukra, who is a Brâhmaṇa, and consequently you cannot be wedded by a Kṣatriya sovereign."—18.

Devayânî said :—"King ! the race of the Kṣatriyas has been created by Brahmâ and is supported by him. O, son of Nahuṣa ! you are a sage ; and also the son of a sage ; by all means marry me."—19.

Yayâtî said :—"O, Lady ! Though all the four castes have sprung from one and the same body of Brahmâ, yet their duties and rules of life are entirely different from one another, and a Brâhmaṇa is superior to all."—20.

Devayânî said :—"O, son of Nahuṣa ! this hand of mine has not been touched by any other person and you have once grasped it. I therefore choose you to be my partner in life. Who else can take my hand ? You took me by the hand, because you are the son of a sage or because you are a sage yourself."—21-22.

Yayâtî said :—"The sages of hoary lore have said that a Brâhmaṇa is more formidable than the mouth of an angry venomous serpent and the raging fire."—23.

Digitization by Arya Samaj Charitable Foundation, Chennai

Devayânî said :—"O, Blessed one! How do you describe a Brâhmaṇa to be more formidable than an angry venomous snake and the raging fire?"—24.

Yayâtî said :—"By the bite of a poisonous serpent and by the blow of a weapon only one life is lost, but by the anger of a Brâhmaṇa the whole realm and country is devastated; this is my reason for having described a Brâhmaṇa as such, and I therefore cannot accept you in marriage without your father's consent.—25-26.

Devayânî said :—"King! When my father gives me away to you of his own accord, you will then accept me as yours. You cannot beg, I know; and consequently I have accepted you as my lord; now there is no question of receiving on your part."—27.

Śaunaka said.—After that, the nurse, deputed by Devayânî, went and explained all that to Śukra. Śukra on hearing that went to the king, and both of them were pleased to meet each other.—28-29.

The king, seeing Śukra, saluted him with folded hands; and the latter also spoke to him mildly and sweetly.—30.

Devayânî said to her father that the King Yayâti had once grasped her hand, when she was in great difficulty and he should, therefore, dedicate her to him, and that she would marry no one excepting him.—31.

Śukra then said to Yayâti, that he had been chosen by her daughter before, whom he should accept as his queen after being willingly made over to him by her father.—32.

Yayâtî said :—"Bhârgava! By such deeds, I fear, I will commit a sin; I therefore beseach you to parry off the sin of creating a confusion of castes by such intermarriage."—33.

Śukra Said :—"I shall free you from all sins. Accept this gift chosen by her. You will become laudable by this marriage; I free you from the future sin; marry this amiable Devayânî, according to law and have every enjoyment in her company; this Sarmiṣṭhâ, the daughter of Vṛiṣaparvan, will attend on you, and you should hever invite her to your bed."—34-36.

Śaunka said :—On hearing those words of the Seer Śukra that king circumambulated the latter, and with his permission entered his city with great rejoicings.—37.

Here ends the thirtieth chapter describing the marriage of Yayâti with Devayânî.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER XXXI.

Śaunaka said :—Yayâti entered his capital, which was as beautiful as the city of Indra. He then ushered Devayânî into his palace and, according to the advice of the queen, located Śarmiṣṭhâ, the daughter of King Vriṣaparvan, in a separate house in Aśokavana. Thus Śarmiṣṭhâ, along with her retinue of a thousand maids, was separated after being provided with clothes, provisions, and ornaments. Then that son of King Nahuṣa enjoyed himself like the Devas, in the company of Devayânî, for a great number of years. In the fullness of time, Devayânî conceived, and after ten months gave birth to a child.—1-5.

After a thousand years, Śarmiṣṭhâ, the daughter of Vriṣaparvan, when she was in her full bloom of youth, felt very sad on not having a husband. She said in her mind : "What will be meet for me to do? How am I to get happiness? Devayânî has given birth to a son, but my youth is declining, for nothing. I will also make the king my husband, as she has done. I will request the king to give me a similar fruit in the shape of a son." With these thoughts, she longed to see the king privately. Now, at that time the King, coming out at pleasure, was astonished to meet Śarmiṣṭhâ, outside the Aśokavana. Śarmiṣṭhâ meeting the king in private, addressed him with folded hands:—

"King! Even Soma, Indra, Varuṇa and the wind are incapable of seeing the women in your palace. You know me to be a beauty, full of modesty and coming of good parents; I beseech you to enjoy my company."—6-13.

Yayâti replied :—"I know all thy qualifications. I know thou art the chaste daughter of the valiant king of the Daityas. Thou art modest, but I cannot look at thee with any feeling of lust, because at the time of Devayânî's marriage Śukra enjoined on me not to invite thee to my bed."—14-15.

Śarmiṣṭhâ said :—"King! there is no sin in speaking untruth at the time of indulging in sexual pleasures, on the occasion of marriage, when life is in danger, wealth is at stake, and in joke. Lying on these five occasions is venal. It is only a sin to speak an untruth at the time of being summoned as a witness, or when one is entrusted to dispose of a thing, or when one is asked his advice on any point."—16-17.

Yayâti said :—"A king, being the authority for his people, should abstain from untruth, even at the time of danger."—18.

Śarmiṣṭhâ said :—"One's own husband and the husband of her com-

Digitization by Arya Samaj Charitable Foundation, Chennai

panion are equal ; and as you are the lord of my companion, you must also take me as wedded to you."—19.

Yayâti said :—" One should give away according to one's means to one's supplicants ; and it is also my vow not to have any matrimonial connections with you ; now you yourself tell me what am I to do of these two things."—20.

Śarmiṣṭhâ said :—" King ! Save me from immorality by your righteousness. I shall lead the life of highest virtue after getting a child through you. King ! a woman, a servant and a son—all these three have been said to be poor ; for the wealth acquired by them belongs to their master. I also take my meals with Devayânî and live as a maid, dependant on her ; therefore receive me also. I am worthy of your support."—21-23.

Śaunaka said :—Hearing those words of Śarmiṣṭhâ, the king accepted her and guarded her virtue. They then enjoyed themselves in each other's company and were immensely pleased. Through that conjunction, the daughter of Vriṣaparvan, conceived and gave birth to illustrious sons gleaming with the radiance of the sun.—24-27.

Here ends the thirty-first chapter describing the secret marriage of Yayâti with Śarmiṣṭha.

CHAPTER XXXII.

Śaunaka said :—On hearing the news of Sarmiṣṭhâ giving birth to a child, Devayânî became deeply afflicted and went and asked her, why she committed that sin by being a slave to Cupid.—1-2.

Sarmiṣṭhâ said :—"A seer, well-versed in the Vedas, came to me whom I pleased, taking him as my lord ; and this son has been born of him. O blessed one ! I have not basefully been a slave to passions. This child has been born of a Ṛiṣi ; believe this without doubt."—3-4.

Devayânî said :—"Śarmiṣṭhâ ! If this is true, I am no more angry with you, but how can it be made certain that you have got this progeny from a high class Brâhmaṇa ? I wish to know his clan and lineage."—5-6.

Śarmiṣṭhâ said :—"Lady ! I felt myself overpowered by his glory. He was so valiant and illustrious, I could not therefore ask him anything."—7.

Digitization by Arya Samaj Charitable Foundation, Chennai

Saunaka said :—After that mutual conversation, Devayânî believed what Sarmiṣṭhâ told her, and then she returned to her mansion.—8.

Then King Yayâti begot two sons—Yadu and Turvasu—as glorious as Indra and Viṣṇu, from Devayânî.—9.

Druhya, Anu and Puru, those three sons were born from Śarmiṣṭhâ. After that, Devayâni went with King Yayâti to the Harit forest.—10-11.

There she saw the three boys of divine elegance, as beautiful as Sanat Kumâras, playing, at which she amazingly said :—" King ! whose sons these boys of divine lusture, and bearing such a close affinity to you are ?"—12-13.

After putting that question to the king, she then approached the boys and asked them to tell her frankly and sincerely whose sons they were and what was their clan. The boys in reply to her query pointed with their finger to Yayâti as their father and Śarmiṣṭhâ as their mother. Saunaka said, that, on ascertaining that from the boys, she, along with the boys, hurried back to the king. The king, afraid of the presence of Devayânî, did not fondle those boys, as usual, at which they went weeping to Śarmiṣṭhâ.—14-17.

Devayânî, knowing them to be the sons of the king, went and spoke to Śarmiṣṭhâ :—" You liar ! why do you incur my displeasure, in spite of being my dependent ? Do you not fear me, and dare you continue to follow your Asurik ways ?"—18-19.

Śarmiṣṭhâ said :—" O Sweet smiling lady ! What I told you before about the Ṛiṣî is truth and nothing but truth. I am leading a life, as dictated by religion and morality. Why should then I be afraid of you. O Beautiful one ! the moment you made this king your husband, he became my lord as well, on account of his being the husband of my companion. You are honored by me on account of being a Brâhmaṇî and my elder in age, and consequently this Râjarṣi, who is your husband, is worthy of being shown more honor and respect by me. Do you not know it ?"—20-22.

Śaunaka said :—On hearing those words of Śarmiṣṭhâ, Devayânî said to the king that she would no longer stay with him, because he had done what was extremely hateful to her. Saying that, she went to her father, the sage Śukra, with her eyes full of tears.—23-24.

The king also followed her and did his best to pacify her, but Devayânî, whose eyes were red with anger, did not heed him ; and shedding tears and mumbling something to the king, she hastened to her father. The king also followed her there.—25-26.

Digitization by Arya Samaj Charitable Foundation, Chennai

After taking a little pause, Devayânî saluted her father and Yayâti also showed his reverence to the sage.-- 27.

Then Devayânî said :—" Father! righteousness has been conquered by unrighteousness, because this king has begotten three sons from Śarmiṣṭhâ, that discarded daughter of Vriṣaparvan, whilst he has begotten only two from my unfortunate self Father! this king is called righteous, but he is the transgessor of the bounds of virtue."—28-30.

Śukra said :—" King! as you have committed a sin, in spite of your being virtuous, you will be visited soon with invincible old age."—31.

Yayâti said :—" O Brâhmaṇ! One who does not satisfy the desire of a damsel, after the termination of her mensturation, commits the sin of slaying a Brâhmaṇa; and one who does not grant the desire of a damsel, even on her making such a request, he is said to commit a sin equal to the sin of slaughtering a great Brâhmaṇa. O Preceptor! for fear of such sins, I tremblingly offered myself to Sarmiṣṭhâ."—32-34.

Śukra said :—" King! you depend on me, you ought to have taken my advice, therefore, your doing such an act without my permission, even on the score of righteousness, is nothing short of theft."—35.

Śaunaka said :—Then the King Yayâti, after being thus cursed by the wrathful sage Śukra, instantly turned old.—36.

Yayâti then said to the sage that he had not had enough of enjoyment with the young Devayânî therefore he might mercifully ward off his old age from him.—37.

Sukra said :—" King! My words cannot prove false. You are therefore bound to be old, but you can exchange it with the youth of some young man."—38.

Yayâti said :—" Brâhmaṇ! Be pleased to grant this favour that one who exchanges his youth with my old age will inherit my kingdom and will get fame and honor."—39.

Sukra said :—" By my favour, O King! You will exchange your old age with youth without committing any sin; and any of your sons, willingly giving you his youth in exchange for your old age, will certainly be blessed with many children and will be illustrious and long-lived."—40-41.

Here ends the thirty-second chapter dealing with the curse of Śukra on Yayâti.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER XXXIII.

Śaunaka said.—On being visited with old age, King Yayâti went to his capital and said to his eldest son, Yadu, that owing to the curse of Śukra he had become old, though he had not had ample satisfaction of his desires in his youth; that he might therefore exchange his youth with his old age and thus enable him to satisfy his cravings, and that after a thousand years he would return his youth to him and take back his old age.—1-4.

Yadu refused to exchange his youth with the old age of the king, who, on account of it, looked lean, decrepit and furrowed and incapable of indulging in enjoyments; and said that the king had other sons dearer than him to whom he might transfer his old age.—5-7.

At that Yayâti got vexed and cursed Yadu that, as he being his son, refused to give him his youth, his sons would be wicked like his maternal uncle; and afterwards he made a similar request to his son Turvasu, making the same promise to him of restoring back to him his youth after a thousand years. Turvasu also refused to accept the proposal of the king, saying that he would not accept the old age which made one devoid of potency, power, enjoyment, beauty, intellect and honour.—8-11.

Yayâti cursed him for his refusing to accommodate his father with his youth, and said that his clan would become extinct; and that he would be the king of the vilest of the Mlechchha races who would be thieves, the doers of unnatural deeds, flesh-eaters, indulging in immoralities with the wife of their preceptor and lower animals.—12-14.

After cursing them thus, he asked his son, Druhya, from Śarmiṣṭhâ, to accede to his wishes on the same condition of getting back his youth after one thousand years. Druhya also refused to do that, and said that he did not feel inclined to put himself in the old age in which he would be incapable of enjoying his kingdom, chariot drive, riding, the company of women and feeling love. Yayâti cursed him, and said that in consequence of his refusal to meet with his wishes, inspite of his being his son, he would never enjoy the things he wished for. Thou and thy children will go to that place where there will be no enjoyment of kingdom, nor enjoyment of beauty and youth.—15-20.

The king then put the same proposition before his son, Anu, who also, like his other brothers, discarded it, saying that he could not force the old age upon him, in course, of which a man, like an infant, takes his meals in spite of his remaining defiled all the time, and is not able to

Digitization by Arya Samaj Charitable Foundation, Chennai

perform a sacrifice at any moment. The king pronounced a curse on him, as well, saying, that being his son, he did not accede to his proposal and that he would, also sooner or later, be visited with the old age, which he decried and his progeny, born in his youth, would not survive.—21-24.

Yayâti then put the same proposal to his son, Puru, and said that by carrying it out he would be the dearest of all his sons. He had been visited with that untimely and formidable old age, and had not been able to satisfy his desires. He would therefore restore him his bloom of youth after ten centuries.—25-27.

Hearing that, Puru said that he would do exactly what his father wished and asked him to do. Let him satisfy all his cravings, and that he would, most willingly, accept his old age and would do what appeared to him best.—28-30.

Note.—**This chapter has not been translated literally.**

Here ends the thirty-third chapter dealing with the acceptance by Puru of the old age of Yayati.

CHAPTER XXXIV.

Śaunaka said :—On hearing those words of the prince Puru, king Yayâti, after mentally reciting the name of Śukra, transferred his old age to his son; and then king Yayâti, the son of Nahuṣa, cheerfully indulged himself in the enjoyment of pleasures. He, however, did not do that at the sacrifice of his royal duties ; for, according to the times, with earnestness, and in conjunction with the prescribed rules, he performed the libations to the Deities, and the manes of the ancestors, was regular in the performance of Śrâddha and sacrifices, was merciful to the poor and satisfied the wishes of the Brâhmaṇas, entertained his guests by ministering to their comforts and supported the Vaiśyas by protecting them ; was not cruel to the Śudras and kept thieves down by inflicting proper punishment on them. In that way, the king was alert in his duties and was thus supplied all the wants of his subjects, like the God Indra. That king, valiant like the lion, never deviating from the path of virtue and continuing his pursuits of enjoyment, led a life of sublime comfort and happiness.—1-7.

On getting satisfied, after enjoying himself for a thousand years, he recalled to his mind the bygone days ; and, finding that his cherished days were complete, he spoke to his son, the prince Puru :—

"Son ! a man never feels satisfied with pleasures, the lust for

Digitization by Arya Samaj Charitable Foundation, Chennai

pleasures waxes by daily indulgence, as the fire flames all the more by ghee being poured into it. I have become sober, on the consideration that the mundane boons in the form of grain, gold, domestic animals, (horses, cattle, etc.) women, are not meant for any single individual. Son! I have had enough of pleasures according to my potency by acquiring your vigour of youth; I am consequently very much pleased with you, now you take back your bloom of youth from me and also receive charge of this vast realm. You are my dearest son."—8-13.

Saunaka:—After that, king Yayâti turned old, and Puru became young again.—14.

Then the king appointed a day for Puru being anointed and proclaimed king, when the Brâhmaṇas and others assembled, said:—

"King! how do you confer this vast kingdom on Puru, overlooking prince Yadu, who is the grandson of Śukra and the eldest son from the queen Devayânî! Yadu is your eldest son, next to him is Turvasu, your third son is Druhya from the Queen Śarmiṣṭhâ, younger to him is Aṇu, whilst Puru is the youngest of all. How then are you making Puru a king, overlooking the claims of his elder brothers? O king! you should not forsake justice."—15-18.

Yayâti:—"Brâhmaṇas and others! Hearken. My eldest son did not obey my commands. I therefore do not give him the empire; for a disobedient son ought not to be recognised. This is what the great men have said; and Turvasu, Druhya and Aṇu also disobeyed me. Puru stood firm and obeyed my behests; therefore, he alone is entitled to my monarchy. It is he who exchanged his full flourish of youth with my infirmity, and it is through him that I have fulfilled all my desires. The sage Sukra had also blessed that one who would carry out my orders would be the Emperor. For these reasons, you should all consider Puru to be fit for the Empire."—19-25.

Then the Commons (Prakṛiti) all assembled there cried out in a chorus: "Indeed, the son, endowed with all the good qualities and who obeys the mandates of his parents, deserves being proclaimed a sovereign, in spite of his being the youngest. O king! Puru, who has done you a good turn, appropriately deserves the kingdom and the sage Śukra has also said so: therefore nothing need now be said about this."—26-27.

Saunaka.—When the assemblage pronounced that verdict, the king seated the prince Puru on the throne, after which he quitted the metropolis and went to the forest in company of many Brâhmaṇas and ascetics.—28-29.

Digitization by Arya Samaj Charitable Foundation, Chennai

Yadu begot Yâdavas, Turvasu begot Yavanas, Druhya begot Bhojas and Aṇu became the father of the Mlechchhas.—30.

Puru became the founder of the Paurava dynasty in which you are born a king, which afterwards came to be known as the Kuru clan and in which the kingdom is to last for one-thousand years.--31.

Here ends the thirty-four chapter of the Purâṇa dealing with the coronation of Puru.

CHAPTER XXXV.

Śaunaka.—Thus King Yayâti, making over his Empire to his son, Puru, turned an anchorite ; and living on fruits, passed a number of days in that forest and afterwards went to heaven, where he began to pass his days in happiness. Sometime after, Indra hurled him to the earth, but he managed to gain his footing on the celestial soil and again rose to heaven owing to his being in touch with the Kings, Aṣṭaka, &c. It is said that Yayâti returned to heaven from the firmament in company of the Kings Aṣṭaka, Śibi Vasumat and Pratardana.—1-5.

Śatânîka.—"Sage ! tell us in detail how Yayâti was hurled down to the earth and how he again went to heaven. King Yayâti was powerful like Indra, radiant like the Sun, and was the promoter of the Kuru clan. O Sage ! I am eager to hear the story of his celestial and mundane glory."—6-9.

Śaunaka.—" Hear you all the sacred history of Yayâti which is the dispeller of all sins. Hear it with attention, I am going to relate it to you."—10.

King Yayâti, after putting his son on the throne, went to the forest as an anchorite, in other words, he made over his vast dominions to Puru and put his other sons, Yadu, &c., to discharge the various offices of the state, after doing which he passed a great number of days in the forest, living on fruits and herbs. By subduing his mind and conquering his anger he regularly performed agnihotra and offered libations to the Deities and the manes of ancestors, according to the rules prescribed for anchorites. He entertained his guests by offering them the jungle fruits and ate what he could get by picking up gleanings of harvest (Śiloñchha-vritti). Thus he passed a thousand years. Then he lived only on water for three years and kept up his vow of silence. Afterwards he warmed himself with the

Digitization by Arya Samaj Charitable Foundation, Chennai

heat of fire around him, and for six months he practised penance by standing on one leg only. The glory of the king's ascerticism went up to heaven from the earth.—11-17.

Here ends the thirty-fifth chapter, dealing with the forest life of Yayâti.

CHAPTER XXXVI.

Śaunaka.—That king, on reaching heaven, was venerated by Sâdhyas, Marutgaṇâs, Vasus and the Devas. Afterwards, on account of his virtue, he went to Brahmaloka, where he resided for a long number of years. Once upon a time that sacred King Yayâti chanced to go to the region of Indra, when the latter asked him.—1-3.

Indra.—" King ! tell me plainly what you said to your son, Puru (who taking your old age roamed about the world), at the time of his coronation ?"—4.

Yayâti.—" After making over charge of my realm, with the approval and advice of my ministers, and the people (Prakṛiti) to Puru, I told him : 'You will be the sovereign of the country lying between the Ganges and the Yamunâ. Your other brothers will be under you and ruling over the lands bordering on your kingdom'." At the same time, the following piece of advice was also given to him :—" Man devoid of anger is superior to one full of it ; man with forbearance is superior to one who is bereft of it ; as man is superior to non-human beings, so a learned man is superior to an illiterate fool. One who shows forgiveness to another who abuses him in anger, consumes that angry being, and gets all his virtue. One should not utter such a harsh word as may cause pain to another. One should not accept anything from a low caste man. One should not use a speech that would grieve others. A harsh speaker, whose words pierce others like nails, should be considered a low creature, who goes to hell. A man should always win the admiration of high class people, and should always be defended by them at his back, should bear their criticism, obey their advice, and lead a good life. Harsh words penetrate a man like arrows and cause grief ; they should therefore be avoided by sensible men. In the three worlds there is nothing superior to friendship, charity and sweet speech ; consequently one should always be gentle in his speech and should show obedience to high class men and not curse any one."—5-13.

Here ends the thirty-sixth chapter, dealing with the advice given by Yayâti to his son Puru at the latter's coronation.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER XXXVII.

Indra.—" King ! I ask you to please tell me, how you practised austerities after renouncing your kingdom and repairing to the forest as an anchorite."—1.

Yayâti.—" I do not consider the austerities of the Devas, men, Gandharvas and Maharṣis as equal to my own. "—2.

Indra.—" King ! you do not know the glory of high souls and you decry other beings who are as good, or, better, than you ; consequently, you are not fit to reside in these regions, because by this sin, you have lost your virtue and the privilege of living here. You must fall to-day, O King."—3.

Yayâti.—Indra ! If I have lost my virtue and the privilege of living here by running down the glory of the Devas, Ṛiṣis, Gandharvas, and men, I wish to fall from this Heaven, among good people.—4.

Indra.—" You will fall now among good people, where you will regain your lost position. From this experience, you should no more despise those who are your equal or better than you."—5.

Saunaka.—After that, Yayâti was thrown from the heaven. Aṣṭaka, residing in the central region and knower of the highest virtue, seeing him fall, said :—

Aṣṭaka.—" O, young soul, beautiful like Indra, shining like fire, and brilliant like the sun among the planets ! Who are you ? O, being, shining like the fire and the sun and falling from the path of the sun, on seeing you going down, we are confused and are in doubt whether the time has not come for all of us to fall. We have come to make enquiries about you, but we are bewildered by your power. You do not seem to heed us and make enquiries about us ; consequently, we make ourselves bold to ask you the reason of your fall from the heavens. O Soul, beautiful like Indra, cast away your fears, grief and delusion. Nobody can view you with disrespect when you are standing face to face with high souls. The good ones are empowered to support the fallen. Here are the good, the lord of the moveable and the immoveable creations, and you are now in this holy company. Fire is lord in imparting heat, the Earth is lord with regard to those things which fecundate, the Sun is lord of all objects that shine ; so a guest is lord to all good men."—6-13.

Here ends the thirty-seventh chapter, describing the fall of Yayâti and his meeting with Aṣṭaka.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER XXXVIII.

Yayâti.—"I am King Yayâti, son of Nahuṣa and father of Puru. Indra has hurled me down from the world of Surâs and Siddhâs for despising all creatures; and, now devoid of virtue, I am falling. I do not salute you, for I am your senior in age, because among the twice-born, one who is greater in learning, or, asceticism or senior in age, is a respected."—1-2.

Aṣṭaka.—"King! You say you are senior in age which is also a degree of superiority; but among the twice-born, one, who is greater in wisdom and asceticism, is alone reckoned superior, and not one who is merely senior in age."—3.

Yayâti.—"They say, it is a sin to act against the rules of courtesy, and the doer of such a thing goes to the region of sinners; consequently, the good never follow the example of the wicked, when the latter speak against the rules of courtesy. I had vast riches which I had earned by my exertions,—considering this, who devotes himself to the good of the self, that man is truly wise. A wise man should take everything in the world to be subordinate to Fate, but taking the dominance of his fate into consideration, he should not give way to despair under adverse circumstances. One should always look upon prosperity and adversity to be subordinate to the Supreme Being, and should never consider them to be within his own power. Taking, therefore, fate to be predominant, one should not be influenced by grief or happiness. Aṣṭaka, thus taking fate to be all powerful, I am never overcome with delusion in fear, and never keep my mind loaded with grief. I believe that I shall go wherever my fate may take me. Aṇḍaja, Svedaja, Jarâyuja, Udbhija, snakes, reptiles, fish, stones, grass, wood, &c., assume their forms through fate. Aṣṭaka! Regarding prosperity and adversity to be frail, I do not worry myself about them. In other words, what was I? what I have become? what I shall do?—I never bother myself with thoughts like these."—4-11.

Śaunaka.—Then that Aṣṭaka, on hearing those words of his maternal grandfather—Yayâti—asked him again—12.

Aṣṭaka.—"King! Tell me all about the chief regions where you have been to, because you lecture on Dharma like a learned man."—13.

Yayâti.—"First, I became a king of an extensive Empire; afterwards, through my virtue, I lived in the region of Mahat, for a thousand years; and from that place I passed to higher spheres where I lived for another ten centuries in the enchanting realm of Indra, which is four hundred

Digitization by Arya Samaj Charitable Foundation, Chennai

kośa in extent and has a thousand gateways; whence I went to still higher regions. Then I passed one thousand years in the divine and ageless realm of Prajâpati, which is inaccessible [even to the Devas and Lokapâlas.] Afterwards, according to the will of the God of Gods and conquering several spheres, I lived there, according to my choice, venerated by the handsome and illustrious Devas equal in glory and lustre to the gods; after which, I went and spent ten thousand years in the pleasure-garden called Nandana the Kâma-rûpi, where I enjoyed the bloom of the flowers along with the captivating faces of the Gandharvas and the nymphs. Thus I enjoyed there for a considerable length of time, until a ferocious attendant of the God, came and said loudly, 'Throw him down, throw him down.' At that very instant, I fell from the heaven, but as I fell from Nandana, I heard the voice of the Devas who said, 'This pious king Yayâti is falling with the loss of his virtue,' at which I requested them to show their clemency by letting me fall amongst the good on a sacred soil; and in this way, I have come to this land of sacrifices of yours, guided thereto by the smell of incense and of the offerings made to the fire."—14-22.

Here ends the thirty-eighth chapter describing the dialogue between Yayâti and Aṣṭaka.

CHAPTER XXXIX.

Aṣṭaka.—"After spending ten thousand years in the pleasure garden called Nandana Kâmarûpa, how did you happen to come to this Earth again?"—1.

Yayâti.—"As a penniless man is forsaken by his companions and relations, so the man deprived of virtues is deserted by the Devas in heaven."—2.

Aṣṭaka.—"In that region how do the people become bereft of virtue, and then to which regions do they go? Do remove my doubts."—3.

Yayâti.—"King! Most of them fall to the earth and many of them fall so low that they are ultimately feasted upon by vultures and jackals. Consequently, it is meet for kings to always keep themselves aloof from forbidden things. I have explained all this to you; what more do you wish to enquire about?"—4-5.

Aṣṭaka.—"King! I now wish you to please explain to me what pain do they suffer when they are eaten by vultures and jackals, and what is the way of saving themselves from that hell torture? Also tell me all about the hell on earth and the means to save one from it."—6.

Digitization by Arya Samaj Charitable Foundation, Chennai

Yayâti.—"The people who are not conscious of their duty in course of their existence on earth, and whose corporeal actions are not lofty, go to the mundane hell. First, they hover about in the sky in the form of air, for a period of sixty thousand and eighty terrible years, and then at the time of their fall, they are devoured by terrestrial Râkṣasas who have formidable fangs."—7-8.

'Aṣṭaka.—"How do they escape the torture inflicted upon them by ferocious, terrestrial Râkṣasas with formidable fangs and how are they born on the earth?"—9.

Yayâti.—"The menstrual flow of a woman suddenly developes conception as soon as it mingles itself with the semen virile of man, through the sap of the flowers of herbs.—10.

Note. -Puṣprasânuyuktam.—lit., endowed with the juice of flowers. It means semen virile, purified and made potent by the properties of the juice of medicinal herbs.

"Medicinal herbs, full of vigour, go to the human and animal embryo, after getting into water, earth, air and the sky."—11.

Note.—Apovâyum pṛithvîm chântrikṣam.—lit.,—water, air, earth and the sky. It is said that the body is made of those elements. It therefore means that the vigour of medicinal herbs gets into the womb through the semen-virile, after first getting into the corporeal system.

Aṣṭaka.—"Does this soul present itself in the womb with the help of other bodies, or of its own accord? Pray remove this doubt. Also explain, O king! how the body is developed and how the organs like the eyes, ears, etc., are formed. I regard you to be endowed with the supreme wisdom, and I therefore venture to request you to remove all these doubts."—12-13.

Yayâti.—"At the time of menstruation, the air draws the semen virile up, from the inside, after which it magnifies itself there; and then it developes into the embryo and assumes human or animal form (according to the kind of the womb where such development occurs; it then hears the sounds through the ears, sees things through the eyes, smells with the nose, tastes with the tongue, feels perception with the skin, meditates with the mind. Similarly, all the limbs are gradually formed."—14-16.

Aṣṭaka.—"The body which is consumed in fire, buried or eaten away by the lower animals; how does it again enshrine the soul within it?"—17.

Yayâti.—"Just as a sleeping animal maintains life, similarly the soul after vacating the corpse, enters another body according to its virtue or sin. A virtuous soul is reborn (as a sequence of its good actions), in the form

Digitization by Arya Samaj Charitable Foundation, Chennai

of a pious being, and similarly a vicious soul takes its birth as a reptile or insect. It is not, for me, to enumerate the sins, the commitment of which leads the soul to be born as a reptile or an insect. Aṣṭaka! I have explained to you, briefly, the reasons of the soul becoming a quadruped, lower animal and man. Now tell me what more do you wish to ask me?"—18-20.

Aṣṭaka—"Sire! Through what knowledge or which form of asceticism, does a man attain high name, and through what deeds, does he achieve high regions; please answer these questions."—21.

Yayâti.—"For a man, the following seven things are the gates to heaven, *viz.*:—asceticism, charity, self-control, restraint, modesty, honesty, and kindness to all living creatures. Sages also say, that even ascetics are ruined by conceit and tamoguṇa. A student who, thinking too much of his learning, employs his knowlege to belittle others, loses his privilege of finding a place in the higher regions, and that wisdom does not bear him fruit. The following four things, *viz.*, the performance of agnihotra, the observance of the vow of silence, the acquirement of knowledge and the performance of sacrifices, in spite of their being good deeds, are marred by indulgence in drinks and conceit. It is worthy of a large-minded man not to become elated on being praised by others and not to get angry at their calumnies. High-minded men worship the good, and the wicked never get supreme knowledge in the world. To give alms and to study the Vedas, according to the ways prescribed, should be considered to be the best of all, and the vices mentioned above, should always be discarded; which would enable the learned to go closer to Brahma, through constant contemplation, and then attain final beatitude."—22-28

Here ends the thirty-ninth chapter describing the dialogue between Yayâti and Aṣṭaka.

CHAPTER XL.

Aṣṭaka.—"O King! Be good enough, to tell me how does a householder go to the Devas in the Heaven world, and how do a Sanyâsi and a Brahmachâri reach them? Similarly how does a Vânaprastha attain the heavens?"—1.

Yayâti.—"A student [Brahmachâri] attains his end by diligently studying when called by his teacher to do so, by showing reverence and obedience to his preceptor, by getting up ahead of his preceptor, and by going to bed after him, by being mild, by controlling his passions, by keeping himself steady and not fickle, and by applying himself to his

Digitization by Arya Samaj Charitable Foundation, Chennai

studies. A householder, [Gṛihastha], is said to be ideal when he earns an honest living, performs sacrifices, entertains his guests, gives alms to the poor, and does not beg from others, nor accepts anything unless given unasked, and constanly studies Upanisads and Purâṇas. An anchorite, [Vânaprastha], should live in the forest on his daily-earned subsistence, is said to reach his goal when he earns his subsistence by self-perseverance, keeps himself quite aloof from sins, is entertaining and of good cheer to others, and does not cause injury to any one. Such a muni attains perfection, being regular in his diet and activities. The Sannyâsi should subsist on begging, and should not resort to any craft, should have no house of his own to live in, who check his passions, keep himself devoid of all company, sleep under a tree, having limited ambitions, travelling in various countries, and having one suit of clothes. He is said to be a true Bhikṣuka. At night time, when the rest of the world is indulging in sensual pleasures by being a slave to Cupid, the learned hermit should, peacefully, pass his time in the forest, because the man who fixes his abode in the forest after weaning himself from the world, leads his twenty-one generations, including himself, *viz.*,—ten ancestors and an equal number of his successors, including himself, to the path of virtue."—2-7.

Aṣṭaka.—" King ! I wish to hear who are to be classed among sages who keep the vow of silence (munis), and among observers of the vow of silence how many kinds of vows of silence (Mauna) are there?"—8.

Yayâti.—" One who dwells in the woods and turns his back upon habitations, and also one who lives in town having his back turned upon the forest, are both high-minded munis."—9.

Aṣṭaka.—" How one dwelling in the woods has his back turned on habitation, and how one residing in town, has his back turned on the forest."—10.

Yayâti.—" The muni who, fixing his dwelling in the forest, spurns at all the provisions of the town, and lives only on the produce of the woods, is said to turn his back on habitation. The sage (muni) who has passed the stage of performing agnihotra and has no house of his own, and has transcended the limitations of gotras (clan), and Charanas (Vedic Schools), puts on only a *kaupîna* or wears cast off garments, eats only to keep his body and soul together, is the ascetic (muni) living in the village with his back turned towards the forest."—11-13.

Note.—Kaupîna—A strip of cloth worn as cover.

The seer (muni) who, after forsaking all, curbs his passions and observes the vow of silence, accomplishes his object in the world.—14.

Digitization by Arya Samaj Charitable Foundation, Chennai

A seer (muni), howsoever shabby he may be, ought to be adored by even such a man, who keeps his teeth clean, pure, white, always trims his finger nails, bathes every day, wears ornaments on his body, and leads a chaste life.—15.

Note.—It means that a seer (muni), howsoever dirty and shabby he may be, is worthy of being venerated and adored without demur even by a good man whose person is comparatively most clean. The latter should, on no account, feel disgusted by the former's ugly appearance.

One whose plethora of flesh and blood has disappeared by his severe penances and who has thereby become reduced to a mere skeleton, showing all his decayed bones, and devoid of the feeling of prosperity or adversity, sticks to his meditation, is said to be firm in his vow of silence (muni). When such a sage chews his morsel like a cow, and remains silent like the latter, he wins both the worlds and paves his way for the final bliss.—16-17.

Here ends the fortieth chapter describing the duties of the four stages of life.

CHAPTER XLI.

Aṣṭaka.—"King! Who between the two (orders), *viz*, the Sanyâsi or the Vânaprastha attains to the region of the Devas first? Both of them are striving after Devahood in the heavenly path like the sun and the moon."—1.

Yayâti.—"A Sanyasi, though living in the village and amongst gṛihastas, but having no house of his own and control over his desires, goes first to Devahood and is better than one living in the forest."—2.

"One who, getting the body of man obtained with difficulty, commits sins, must repent sincerely for them and then practise rigid penances in forest to wash them off. Whatever is cruel, is said by the wise to be unwholesome; the follower of the path of unrighteousness is foolish; and, as an unrighteous man is aimless. Similarly, O King! holy man is truly simple, who is always in meditation, and is really noble."—2-4.

Aṣṭaka.—"How have you chanced to come here? You are young, adorned with a beautiful garland (of flowers), and full of lustre. In which direction do you live, and where have you come from."?—5.

Yayâti.—"Losing my virtue, and consequently falling from the heaven, I have come here. I shall, after telling you all my experience of the heaven, go to the hell on earth, whilst all of you and these Brâhmaṇas

Digitization by Arya Samaj Charitable Foundation, Chennai

will go to heaven. It is through the clemency of Indra that I have had the pleasure of meeting you good men, the lofty and the learned folks of this region."—6-7.

Aṣṭaka.—"King! I reckon you to be pious, and I therefore venture to ask you, whilst you are falling, whether there are any regions for me also in the heaven."—8.

Yayâti.—"Take it for certain, that there are as many regions for you in the heaven, as there are forests in your worldly realm, full of cows, horses, birds, &c."—9.

Aṣṭaka.—"King! I dedicate all those regions of mine in the heaven (Deva plane), as well as in the astral plane, to you, on account of your fall. May you reach there ere long."—10.

Yayâti.—"King! A Non-Brâhmaṇa, versed in the Vedas like myself, cannot accept any charity. I have also given away alms in my former days, as is always given to Brâhmaṇas daily. Excepting a Brâhmaṇa, no one of any other caste, howsoever poor he may be, can accept the offerings of charity. Even, the wife of a Brâhmaṇa, having a valiant husband, does not accept alms. On these considerations, how can I persuade myself to do a thing which I never did before, and accept your gift."—11-12.

Note.—Mark the magnanimity of Aṣṭaka and the firm righteousness of Yayâti. The ideal of that high civilization is also remarkable.

King Pratardana.—"O beautiful one! I am King Pratardana. Have you also heard anything about there being any regions for me in the Deva or the astral world? I put this question to you, because I consider you to be so holy."—13.

Yayâti.—"King! There are many regions for you, on account of your having poured a stream of ghee and honey, into the fire for full seven hundred days. All these of your regions are devoid of grief and every day incessantly, leaks with honey for seven hundred days at a time. They are, however, measurable."—14.

Pratardana.—"King! I also dedicate my regions whether in the Devaloka or in the astral plane to you who are falling, and may you instantly attain them in the heaven."—15.

Yayâti.—"King! an equally valiant king does not accept help and support from his compeer. A king, even getting into trouble through accident, should never do anything undignified. The thinker of Dharma, the knower of Dharma and fame, the learned like myself should never

Digitization by Arya Samaj Charitable Foundation, Chennai

do such a thing as you wish me to do. What has not been done before, I can never do now."—16-17.

Then King Vasumân addressed Yayâti who was talking like that.—18.

Here ends the forty-first chapter describing the offers of Aṣṭaka and Pratardana to Yayâti.

CHAPTER XLII.

Vasumân.—" O ruler of men! I, King Vasumân, known as Auśadaśvi ask you about that world of mine, whether it is in Heaven or in the middle region, for I consider thee to know the duties pertaining to that world.—1.

Yayâti.—" King! Like the lustre of your world wide fame, your regions in the heaven glitter like the sun and are awaiting for you."—2.

Vasumân.—" I bestow all those regions on you who are falling, and O King! if you cannot accept them as a present, then be good enough to buy them from me after making a nominal payment."—3.

Yayâti.—" King! I have never gone in for such a sham purchase even in my boyhood. A conscientious man never resorts to such methods."—4.

Vasumân.—" King, if you are not willing to accept them on payment of something nominal, then take them as a gift from me. I will not go there, may they be yours."—5.

Śibi.—" Sire! I Śibi, descendant of Uśinara, and knowing you to be pious, I also wish to enquire whether there are any quarters for me in the heaven and the middle region."—6.

Yayâti.—" King! You have never decried or defamed any one either in your mind or by your words; consequently, you have many regions in the heaven that shine like lightning and always resound with music, and are wide stretching."—7.

Śibi.—" King! Be pleased to accept those regions after paying me something for them if you do not feel disposed to accept them as a present. I shall not go to those regions; you take them for yourself."—8.

Yayâti.—" Your regions are as illustrious as yourself, who are as glorious as Indra, but I do not feel inclined to go to the regions conferred on me by others, nor do I approve those words of yours."—9.

Aṣṭaka.—" King! Thou dost not accept individually any one of our regions given separately nor do you approve our words, we will all

Digitization by Arya Samaj Charitable Foundation, Chennai

therefore prefer collectively to go to hell, after conferring all our respective worlds on you."—10.

Yayâti.—"You being the speaker of truth, and noble, should utter proper words. I do not accept the fruit of the deeds not done by me in my past life, not because you have expressed your wish like this to one who does not hanker after anything, but the words with which you offered them to me will give you manifold benefit for having done so."—11-12.

Aṣṭaka.—"To whom do these five chariots, visible at a distance and shining like gold and luminous like the flame of blazing fire, belong?"—13.

Yayâti.—"These chariots, glittering like gold, are meant for you and myself. You are worthy of going to heaven after getting yourself seated in them along with me."—14.

Aṣṭaka.—"King! You get yourself seated in the chariot and go to heaven through the sky. We shall also go there when our turn comes."—15.

Yayâti.—"All of you are even now worthy of going to heaven, because you have won it. This seems to be your spotless road to heaven."—16.

Śaunaka.—At the time of their ascending to heaven, seated in those chariots, they looked as majestic as Heaven and Earth covered by Dharma.—17.

Aṣṭaka.—"Indra is my companion; and I had thought that I should go the best way; but how is this King Śibi going now, seated in the chariot, drawn by the swiftest of horses?—18.

Yayâti.—"King Śibi has given away all in charity for the sake of going to heaven, consequently, Śibi, the son of Uśînara, is superior to all of you. O King! Śibi is charitable, pure, truthful, harmless, modest, wealthy, enduring, gentle, and views every one with equality. It is for this reason that he is going in that finest chariot."—19-20.

Śaunaka.—Aṣṭaka again asked his maternal grandfather, who was like Indra, through curiosity, to tell him who he was, how and whence he went there, because there was no other Brâhmaṇa or Kṣatriya who had pursued high actions like him.—21.

Yayâti.—"I am King Yayâti, the world Emperor, the son of Nahuṣa and the father of Puru, and your maternal grandfather. I never speak untruth before any one. I conquered all the world and dedicated it to Brâhmaṇas, and also conferred on them many a beautiful steed. The Devas seeing me doing such noble deeds acknowledged my virtue. After giving away the land, flourishing with all kinds of produce, to the

Digitization by Arya Samaj Charitable Foundation, Chennai

Bâmaṇas, I also bestowed on them innumerable cows, horses, elephants, and a vast quantity of gold. On account of truthfulness, my glory shines before men and the Devas on Earth and in the Heaven respectively. I have not said anything untrue, because it is only truth that is admired by the high-minded. O Aṣṭaka! I am speaking the truth to you and to Pratardhana, Vasumân and Śibi. My conviction is that all the Devas, sages and regions deserve being worshipped and venerated only on account of truth. Any one who, after having conquered the Heaven, offers ungrudgingly and without envy to the best of the twice-born, will attain the same regions where we are going."—22-27.

Śaunaka.—"King! That high-souled Yayâti in this way, through his magnanimous daughter's sons, was saved from fall; and after leaving the earth, that doer of great charitable deeds rose to Heaven, filling the Earth with his renown. This history of King Yayâti I have narrated to you in detail. It is in his dynasty, which is famous by the name of Kauravayas, that you have been born, O, Son of Manu, illustrious like Indra."—28-29.

Here ends the forty-second chapter dealing with the story of Yayâti born in the Lunar dynasty.

CHAPTER XLIII.

Sûta.—King Śatânîka was amazed to hear all that from Śaunaka and glowed, like the full moon, with delight. Afterwards, he presented jewels, cows, gold and several kinds of clothes to Śaunaka. Śaunaka also disappeared then and there, after distributing to the Brâhmaṇas all that he had obtained from the king.—1-3.

The Ṛiṣis.—"Sûta! Now we are anxious to hear in detail about the sons of King Yayâti, and the dynasty which was established in the world by the sons of Yadu and others.—4.

Sûta.—"Hearken, O Ṛiṣis! I am now going to narrate to you at full length about the family of Yadu, the eldest son of Yayâti. Yadu had five sons of mighty chariots and great bows who looked like the Devas. They were named, Sahasraji, Krosṭhu, Nîla, Antika, Laghu. The eldest—Sahasraji—was the father of Śataji.—5-7.

Haihaya, Haya and Veṇu-haya were the three famous heirs of Śatajî.—8.

Dharmanetra was the son of Haihaya and the father of Kunti. Kunti was the father of Saṃhata and Saṃhata was the father of Mahiṣmân. Mahiṣmân begot an illustrious son, Rudraśreṇya.—9-10.

Digitization by Arya Samaj Charitable Foundation, Chennai

Rudraśreṇya was afterwards the famous king of Kâśî and became the father of Durdama.—11.

Kanaka, the intelligent and powerful, was the son of Durdama. Of Kanaka, there were four famous sons, *viz.*, Kritavîrya, Kritâgni, Kritavarmâ, Kritojâ.—12.

Arjuna, who was the Lord of seven continents through his thousand arms, and the son of Kritavîrya, practised difficult penances for ten centuries and worshipped Datta, the son of Atri, who, becoming pleased, granted him four boons.—13-15.

Arjuna sought and got the boons of having a thousand arms, of the power of protecting the virtuous against the doers of evil deeds, the power of ruling the world righteously after conquering it, and his destruction in war at the hands of an adversary more valiant than himself. After thus getting those four boons by his valour, he conquered this world of seven continents by righteous war, conducted, according to the Kṣatra rules, together with the oceans and mountains. At his mere wish he got a thousand arms; and it is also said that, similarly, chariots and banners were also called into being. He performed ten thousand sacrifices and had access to every nook and corner of the universe. He gave enormous presents to the Brâhmaṇas at those sacrifices. On the occasion of those sacrifices, the pillars and the sacrificial altar were made of gold, and the Devas, seated in their Vimânas, the Gandharvas, men and Apsarâs took part in them.—16-22.

Seeing the glory of that sovereign, the sage Nârada, the Gandharvas, and the Apsarâs began to sing the praises of his sacrifices. There was no other Kṣatriya king who could rival him in the performance of sacrifices, in the giving of alms, in the practice of asceticism, in prowess and in the learning of the Śâstras. That monarch always toured about his extensive state, and punished the thieves, and the wicked with his sword, quoit, and arrows.—23-25.

He ruled the Earth for eightyfive thousand years. He was world Emperor and had a treasury full of gems. He was the protector of cattle of fields; he was the giver of rain like thunder-cloud and the defender of the faith, and through his asceticism became illustrious. He looked as beautiful as the thousand-rayed autumnal sun, at the time of his twanging his bow with his thousands arms. He founded the city of Mâhiṣmatî, after conquering the Nâga King, son of Karkotaka. That city was laved by the waves of the ocean during the rains wherein the king played in the waves, as it ebbed and flowed in the beach.—26-30.

Digitization by Arya Samaj Charitable Foundation, Chennai

When he agitated the waters of the river in his gambols, the Narmadâ, trembling with fear at his sight and becoming highly astonished, surrendered herself to him. He alone, with his thousand arms, swelled it by putting the water of the sea into it and increased it, as it increases in the monsoon; and the ocean being thus agitated by his thousand arms became subdued by him, and he extended his sea power, so that the residents in Pâtâla (antipodes) became inoffensive and quiet.—31-33.

When he would break the surges and powder the sharks and the fish, &c., by his thousand arms, and remove the foam arising out by contact of the wind, he really looked as if he was annihilating the very ocean. At that time, by the tremour of the Mandara Mount, the mighty serpents clustering round it, trembled with fear, thinking that they might again be employed in the churning of the ocean to get out nectar; they were quiet like the plantain leaf that does not shiver in the evening when there is no wind to shake it.—34-36.

That king once tied up the valiant Râvaṇa and stunned him with his five arrows in his own kingdom, Lanka. After conquering him he brought and confined Râvaṇa in his capital—Mâhiṣmatîpurî when Pulastya went and solicited Arjuna to release his son Râvaṇa which he did.—37-39.

The sound of his thousand arms resembled the echo of clouds that arise at the close of Yuga; but it is very strange, that his thundering arms were cut down by Parasurâma, the descendant of Bhṛigu.—39-40.

Arjuna, who had a thousand arms, that looked like golden palm trees, had burnt the forest of the sage Âpava, at which the latter becoming enraged cursed him that Parasurâma would humble his pride and deprive him of his thousand arms, and that the same powerful ascetic, after cutting down his thousand arms, would also kill him.—41-43.

Sûta said:—On account of that curse of Âpava, that thousand-armed king was killed by Paraśurâma. He had also himself sought the boon of being killed in battle by some valiant adversary superior to him in prowess.—44.

That thousand-armed monarch had one hundred sons, and out of them, five were the most righteous, valiant and illustrious. The first valiant son among them was Śûrasena, next the powerful Sura, then Kroṣṭu, then Jayadhvaja of diverse deeds, and lastly Avanti.—45-46.

Tâlajangha was the powerful son of Jayadhvaja who had one hundred sons under the name of Tâlajanghas.—47.

Digitization by Arya Samaj Charitable Foundation, Chennai

Afterwards, those sovereigns of the Haihaiya clan had these five illustrious clans, *viz.*—Vîtihotras, Śâryâtas, Bhojas, Âvantis and Kuṇḍikeras. Vîtihotras begot the powerful Ânarta, who became the father of Durjeya, the conqueror of all enemies.—48-49.

That Kartavîrya Arjuna, of thousand arms, was renowned for his prowess, righteousness and protection of his subjects.—50.

He conquered the earth up to the sea with his bow and arrow. One who recites the name of the thousand-armed king in the morning, never loses his wealth; on the other hand, he gets back his lost riches. One who would relate the birth of Kâritavîrya with a clear conscience will go to heaven.—51-52.

Here ends the forty-third chapter dealing with the history of Soma dynasty in the family of Yayâti and of Kârtavirya Arjuna.

CHAPTER XLIV.

The Ṛiṣis said:—Sûta! Why did the thousand-armed King Kârtavîrya, burn the forest of the Sage Âpava? Please tell us fully the reason of his having done so. We have been given to understand that that royal sage was the protector of his subjects; how then did he burn the forest of that ascetic.—1-2.

Sûta answered.—Once upon a time, the Sun went to the king in the form of a Brâhmaṇa, and said, 'O Lord of men, I am Âditya, grant me one satisfaction.'—3.

The King said:—O Lord, the Day-maker, what will satisfy you? What shall I offer you for your repast? Hearing which I shall make the arrangement for the same.—4.

The Sun.—'O the best giver amongst all persons! give me all stationary objects (trees, &c.) to feast upon, and that would satisfy me.'—5.

The King.—O God! I have not the power with all my energy or strength to cook the entire stable objects of the world as thy food, so I bow down to thee.—6.

The Sun.—"King! I am pleased with you, and I present you with the exhaustless quiver of arrows that would have their effect in all directions. These arrows will be endowed with my potency, and the moment you discharge them on the trees they would be consumed. These arrows endowed with my potency will dry up the trees and reduce them to ashes afterwards, and thus I shall get satisfaction, O Lord of men."—7-8

Digitization by Arya Samaj Charitable Foundation, Chennai

Sûta.—Afterwards, the Sun presented him with the arrows, and the latter burnt all the trees with them. He burnt up the villages, hermitages, the population of herdsmen, big cities, forests of ascetics and orchards. In that way, when he consumed the eastern direction it became treeless, grassless, and the land was destroyed along with the south, by that terrible heat.—9-11.

The Sage Âpava, who was practising penances standing in water for ten thousand years, found on his return that his forest had been burnt down by the king—at which he became enraged and cursed him, as stated before. Now listen to the history of the glorious dynasty of King Kroṣṭu.—12-14.

It was in the family of this very King Kroṣṭu that the God Viṣṇu incarnated Himself as Kriṣna, who afterwards promoted the Vriṣṇi clan, which I am going to relate to you in due order. Kroṣṭu begot Vrijinîvâna, and the latter became the father of the powerful Svâhâ, and Ruṣaṅgu was the son of Svâhâ.—15-16.

Sammya was the son of Ruṣangu and the father of Chitra and Chitraratha.—17.

Śaśavindu was the son of Chitraratha, who was renowned for his charity, and became World Emperor—18.

Afterwards, the family of Śaśavindu became of worldwide fame. He begot one hundred sons who also begot the same number of sons.—19.

Out of the hundred grandsons of Śaśavindu, the following six were the most illustrious, clever, handsome, wealthy, powerful, and all having the title of Pṛithu, *viz.*, :—Prithuśravâ, Pṛithuyaśâ, Pṛithudharmâ, Pṛithuñjaya, Pṛithukîrti and Pṛithumanâ. Out of them, the learned in Purâṇas speak very highly of Pṛithuśravâ, who performed many sacrifices. He was the father of Suyajña.—20-22.

Suyajña became the father of Uśanâ, who was the protector of the world and the performer of one hundred aśvamedha sacrifices.—23.

Titikṣu, the destroyer of enemies, was the son of Uśanâ and the father of Marutta, best of all royal sages.—24.

Marutta begot Kambalbarhiṣa, the father of the learned Rukmakavacha, who also conquered his enemies and performed aśvamedha sacrifices and gave many presents to the Brâhmaṇas, when out of the sacrificial fire emerged five valiant sons, armed with bows and arrows. They were :—Rukmeṣu, Pṛithurukma, Jyâmagha, Parigha, Hari.—25-28.

Digitization by Arya Samaj Charitable Foundation, Chennai

Parigha and Hari were given to rule the Videha country by their father, while Rukmeṣu succeeded to the throne [of his father] and was a ruler of a protectorate under him.—29.

Jyâmagha was turned out by his other brothers, and in disgust he took to Sannyâsa, and was taught by a Brâhmaṇa, and so became of serene mind and again entered the order of house-holders.—30.

After that, he armed himself with bow and arrows and seating himself in a chariot with a streaming banner over it, started all by himself to seek his fortune in other lands. He went to some place on the banks of the Narmadâ, whence he went to the Rikṣavanta hills and settled there along with others. There he married a noble lady, named Chaitrâ. He did not marry any other lady, in spite of his not getting any children from his wife Chaitrâ. Sometime after, the King Jyâmagha brought a beautiful damsel as a booty of his victory in a war; and said to the queen, through fear of her, that she was a daughter-in law; whereupon the queen, amazingly enquired whose son's wife she was.—31-34.

The king replied, "She shall be the wife of the son born to thee in the future." Hearing which, through the virtue of great austerities of that girl, Chaitrâ begot a son, named Vidarbha.

He, Vidarbha, begot out of that princess Kratha, Kaiśika and Lomapâda, who were heroes and well-versed in the art of war.—35-36.

Lompâda's son was Manu, whose son was Jñâti.—37.

Kaiśika was the father of Chidi, who was the founder of Chaidya dynasty of kings; Kratha, the third son of Vidarbha, was the father of Kunti and the latter of Dhṛiṣṭra, who was renowned as most valiant and righteous. Dhṛiṣṭra became the father of Nirvriti, the valiant and virtuous.—38-39.

Nirvriti was the father of Vidûratha, and the latter of Daśâha, the father of Vyoma. The son of Vyoma was Jîmûta.—40.

Vimala was the son of Jîmûta and the father of Bhîmaratha, who begot Navaratha.—41.

Navaratha begot Driḍharatha, the father of Śakunî, who begot Karambha, the father of Devarâta. Devarâta was the father of the very famous Devakṣatra, the father of Madhu, the rejoicer of Devanakshatra and born as if a Deva. He was father of Puravasas, who begot Purudvân, of Vidarbha clan, the father of Jantu from his wife Bhadrasenî, daughter of Vidharva clan. Jantu bore from his wife, the lady of the Ikṣvâku clan, Sâtvata who diffused the name and fame of the Sâtvatas (Yâdavas) through his sattvaguṇa. One who hears the narration of the lunar race of Jyâmagha is blessed with children.—42-46.

Digitization by Arya Samaj Charitable Foundation, Chennai

The lady, named Kauśilya, begot the progeny known by the epithet of Sâtvata, the righteous. The Sâtvata kings were Bhajin, Bhajamâna, Devâvṛidha, Andhaka, Mahâbhoja, Vriṣṇî and Yadunandana, under four different sub-divisions, which is going to be narrated in detail.—47-48.

King Sriñjayî had two daughters, both of whom became the wives of Bhajamâna. They were Sriñjayî and Vâhyakâ. Their progeny is known under the epithet of Vâhyakâs. These two sisters, his wives, begot many sons, *viz.*, Nimi, Krimila, and Vriṣṇî, the conqueror of enemy's town.—49-50.

Devâvṛidha improved the relations with his kinsmen, but was issueless, and with the intention of having a son he practised devout austerities. With that view, he touched the holy waters of the Parnâśâ at which that river brooded over the desires of Devâvṛidha. She decided in her mind that Devâvṛidha should beget a handsome child like herself, but could not hit upon any lady who would bear him such an offspring. Therefore, she determined in her mind that she herself, having the power of manifesting herself in thousands of ways, would give birth to a child like that, for him. With that resolution, she appeared before the king in the form of a young beauty and attracted the ascetic king towards her; after which they became enamoured of each other and enjoyed themselves. Nine months after, she gave birth to Vabhru.—51-56.

The learned in the Purâṇas sing the praises of that virtuous king, Devâvṛidha, as follows:—" As we heard his praises from a distance, so we find them true when seeing him from near. Vabhru is best amongst men and equal to Devas and his father, Devâvṛidha. By the glory of Vabhru, the son of Devâvṛidha, 70,060 of his ancestors were liberated and attained final bliss. That King Vabhru was the performer of great sacrifices, the giver of alms, valiant, steady observer of religious rites, handsome, most illustrious, ambitious and fond of listening to the Śâstras."—57-60.

His queen, the daughter of the King Kanka, gave birth to four sons, *viz.*, Kukura, Bhajmâna, Saśî, Kambal Varhiṣa.—61.

Vriṣṇî was the son of Kukura and the father of Dhriti, who begot Kapotromâ, the father of Taittiri. Taittiri was the father of the learned Nala, and is known as Nandanodaradundubhi of worldwide fame.—62-63.

He performed aśvamedha sacrifice with the desire of getting a son. At the end of Atirâttra ceremony, his son, named Punarvasu, arose in the

Digitization by Arya Samaj Charitable Foundation, Chennai

midst of the assembly from the sacrificial pool. Therefore, he was learned, renowned for his love of sacrifices, charities, &c.—64-65.

Punarvasu begot a twin, named Âhuka and Âhukî. The following Ślokas are recited about Âhuka. 66.

"He always lived equipped with an army of armoured chariots, with banners flying over them. His army consisted of ten thousand chariots thundering like the clouds. He was never untruthful, never lustreless, never remained without performing sacrifices and never gave less than a thousand in charity. He was never impure, never ignorant of learning. Such was Âhuka, born in the Bhoja family, and after him Âhuka and other clans came to be known."—67-69.

He married his sister, Âhukî, to Avanti, and begot from his queen, the daughter of Kâśya, the two sons, *viz.*, Devaka and Ugrasena, who were born like the Devas. Devaka also begot four sons and seven daughters, *viz.*, Devavâna, Upadeva, Sudeva and Devarakṣita. Their seven sisters were Devakî, Śrutadevî, Mitradevî, Yaśodharâ, Srîdevî, Satyadevî, and Sutâpî, the seventh, who were married to Vasudeva.—70-73.

Ugrasena was father of nine sons. Amongst them, Kaṃsa was the eldest. The others were Nyagrodha, Sunâmâ, Kaṅka, Saṅku, Ajabhû, Râṣṭrapâla, Yudhamuṣṭi, Sumuṣṭi. Their sisters were five, *viz.*, Kaṃsâ, Kaṃsavatî, Sutantû, Raṣṭrapâli and Kaṅka. Ugrasenâ and his descendants all belonged to the Kukura clan.—74-76.

Bhoja was the father of the famous Vidûratha, who begot the valiant Râjâdhideva.—77.

Râjâdhideva begot two deva-like, virtuous sons, named Śoṇâśva and Svetavâhana.—78.

Śoṇâśva had five sons, all heroic and well-versed in war. They were :—Śamî, Vedaśarmâ, Nikunta, Śukra and Śatrujîta.—79.

Śamî was the father of Pratikṣatra, who begot Pratikṣetra, the father of Bhoja, who became the father of Hṛidîka.—80.

Hṛidîka had ten valiant sons :—Kritavarmâ, was the eldest amongst them. Śatadhanvâ was the second. The others were Devârha, Nâbha, Bhîsaṇa, Mahâbala, Ajâta, Vanajâta, Kanîyaka, and Karambhaka. Devârha was the father of the learned Kambalavarhiśa, who begot Asâmañjâ, the father of Ta-Mojâ.—81-83.

Ajâta begot the following three illustrious sons, who were known under the name of Andhakas :—Sudanṣṭra, Sunâbha, Kriṣṇa.—84.

Digitization by Arya Samaj Charitable Foundation, Chennai

One who daily recites the family of the Andhakas obtains a large family.—85.

Here ends the forty-fourth chapter describing the Soma dynasty.

CHAPTER XLV.

Śuta.—Gândhârî and Mâdrî were the wives of Vriṣṇi, and Sumitra, the rejoicer of his friends, was born from Gândhârî. Mâdrî begot five sons, named Yudhâjita, Devamîḍhuṣa, Anamitra, Śibi, Kritalakṣaṇa.—1-2.

Anamitra became the father of Nighva, who begot two sons, *viz.*, the most powerful Prasena and Śaktisena, also known as Satrâjita.—3.

Prasena possessed Syamantaka, which was the best of all gems on the earth, and was known as the king of all gems. Prasena used always to wear his beautiful Syamantaka jewel on his breast and Kriṣṇa more than once expressed a desire to have it, but was refused by Prasena; and even though Kriṣṇa was powerful to take it by force, he did not like to do that.—4-5.

Once upon a time, Prasena wearing his Syamantaka gem went out for a hunt, when hearing the voices of some wild beasts in a cave he entered it and found a bear inside, and they looked at each other. He fought with the animal, but was killed by the latter. After that, the bear took the matchless jewel from the person of the dead king and retired into the deeper cavities of the cave. In the meantime the news of Prasena's death became public.—6-8.

Knowing him to be dead, Śrîkriṣṇa was dismayed. Some one gave currency to the rumour that Prasena was murdered by Kṛiṣṇa for the sake of the Syamantaka gem. It was insinuated that Prasena went out wearing his priceless Syamantaka gem and was decidedly killed by Kriṣṇa, who usurped the jewel from him. Satrâjita, the brother of the deceased, also thought the same.—9-11.

Sometime after Śrîkriṣṇa, also went out to hunt in the forest and approached the very cave of the bear, when the beast seeing him began to groan and growl, at which he entered the cave with sword in hand. He found the bear to be Jâmbavanta, the King of all bears. He then hastily, with great valour, made Jâmbavanta a captive and then turned his eyes full of wrath towards him. The King of the bears then pleased Lord Srîkriṣṇa, the manifestation of Viṣṇu, with his devotion.—12-15.

Kriṣṇa becoming pleased wanted to grant him some boon. Jambavânta said :—I wish that I may be killed by Thee, O Lord, through the striking

Digitization by Arya Samaj Charitable Foundation, Chennai

of Sudarśana Chakra, and this auspicious daughter of mine be accepted by Thee as Thy wife. This gem which I had obtained, O Lord, by killing Prasena, be accepted by Thee.—16-17.

After that, Kriṣṇa killed Jâmbavanta by his Sudarśana Chakra and then returned with the Syamantaka and the daughter of the King of bears, named Jâmbavatî.—18.

Then Kṛiṣṇa presented Syamantaka to Satrâjita in the assemblage of the Sâtvatas, and told them how much aggrieved he was by the false accusation levelled by them against him.—19-20.

Then all the Yâdavas thus spoke to Vâsudeva:—"Our idea was that Prasena was killed by Thee."—21.

King Kaikaya had ten daughters, who all were married to Satrâjita. The sons born of them were one hundred and one, of worldwide fame and the eldest of them was Bhaṅgakâra. Then Bhaṅgakâra begot from his wife Vratavatî three graceful and lotus-eyed daughters named, Satyabhâmâ the best amongst women, and Vratînî, of strong vows, and Padmâvatî. All three of them were the most virtuous of all women. Satrâjita, to please Kriṣṇa, gave them all in marriage to him.--22-24.

Anamitra, the youngest of the sons of Vriṣṇi, was the father of Śini, whose son was Satyaka, whose son was Sâtyaka. Yuyudhâna, the truthful, was the grandson of Sini and was powerful. Asaṅga was the son of Yuyudhâna and the father of Dyumna. Yugandhara was the son of Dyumna. This is how the family of Śini has been described.—25-26.

The family of Animitra belonging to the Vriṣṇi clan, has been thus described: Animitra was the father of Yudhâjita, the brave, whose brothers were Vṛiṣabha and Kṣatra, both great heroes. Vriṣabha was married to the daughter of the King of Kâśî. His wife, Jayantî, bore him Jayanta who performed many sacrifices and was renowned for his prowess and hospitality.—27-29.

Jayanta was the father of Akrûra, who was also famous for the performance of sacrifices and giving of many presents. He was married to Ratnâ, the daughter of Saivya from whom he begot eleven sons, *viz.*—Upalambha, Sadâlambha, Vrikala, Vîrya, Sinî (Savitara), Mahâpakṣa, (Sadapakṣa), Satrughna, Vârimejaya, Dharmabhrit, Dharmavarmâ and Dhṛistamâna. Those sons of Ratnâ were all very pious.—31-33.

Akrûra was also the father of two sons, named Devavâna and Upadeva, from his other wife, Ugrasenâ. Both of them were handsome like the Devâs.—34.

Digitization by Arya Samaj Charitable Foundation, Chennai

Besides them, Akrûra had the following sons from his wife, Aśvinî :— Pṛithu, Vipṛithu, Aśvathâmâ, Subâhu, Supârśva, Gaveṣana, Vṛiṣṭinemi, Sudharmas, Saryâti, Abhûmi, Vajrabhûmi, Sramiṣṭha and Sravaṇa.—35-36.

Śrîkriṣṇa saved Himself from the calumny of stealing the Syamantaka jewel, by killing Jâmbavâna. One who hears or recites to others this piece, will never be liable to be falsely defamed a thief.—37.

Here ends the forty-fifth chapter describing the Vriṣṇi branch of the Lunar dynasty.

CHAPTER XLVI.

Sûta said :—Aikṣvâkî, the daughter of King Ikṣvâku bore Śûra, a heroic son, named and renowned as Adbhutamîḍhuṣam, to her lord, Puruṣa. Śûra, the son of Puruṣa, begot from Bhojâ ten sons, named, the famous and mighty-armed Vasudevâ, known also as Ânakadundubhi, Devamârga, Devaśravâ, Anâdhriṣṭi, Śini, Nanda, Sriñjaya, Śyâma, Śamîka, Saṃyûpa, and the following five daughters, *viz.*—Śrutakîrtî, Prithâ, Śrutadevî, Śrutaśravâ, Râjâdhidevî. All these five girls were mothers of heroes.—1-4.

Krita begot from Śrutadevî his son, Sugrîva ; Kaikaya begot Anuvrata from Śrutakîrtî ; the King Chaidya became the father of Sunîtha, from his wife, Śrutaśravâ, who was the conqueror of his enemies and the observer of all religious rites in the year.—5-6.

After that Śûra, out of friendship, gave his daughter, Prithâ, for being adopted by Kuntibhoja, who was very old, and for that reason she also came to be known as Kunti, the sister of Vasudeva. Vasudeva gave in marriage his sister, Kunti, to King Pâṇḍu, for whom he bore several brave sons, through Devas.—7-8.

Kunti gave birth to Yudhiṣṭhira, through Dharma, Bhîmasena through Vâyu, Arjuna, as powerful as Śakra, through Indra. Mâdri gave birth to Nakula and Sahadeva, through the glory of the Aśvini Kumâras. Both of the brothers were brave, modest and handsome.—9-10.

Rohiṇî, of the Puru family, the wife of Vasudeva known as Ânakadundubhi, gave birth to the eldest son, Balarâma, and to his brothers, Sâraṇa, Durduma, Damana, Subhru, Piṇḍâraka, and Mahâhanu. She also gave birth to two beautiful daughters, named Chitrâ and Akṣi.—11-12.

Vasudeva begot from his other wife, Devakî :—Suṣeṇa, Kîrtimâṇa, Udâsî, Bhadrasena, Riṣivâsa, and Bhadravideha the sixth, who were all killed by the King Kaṃsa, as soon as they were born.—13.

Digitization by Arya Samaj Charitable Foundation, Chennai

Lord Kṛiṣṇa was born on the first Amâvâsya of the year, in the month of Vaiśâkha.—14.

(It is so stated in the Purâṇas, owing to the difference in Kalpa: otherwise it is laid down in the Bhâgavata that Kṛiṣṇa was born in the month of Bhâdra, on the 8th of the dark fortnight.) The sweet-speaking Subhadrâ, the beautiful sister of Kṛiṣṇa, was born after him. Both Kṛiṣṇa and Subhadrâ were born of Devakî.—15.

Vasudeva begot from his wife, Tâmrâ, Sahadeva, after whom Upâsaṅgadhara and his sister were born. She was also killed by Kaṃsa.—16.

Vasudeva begot from Upadevî:—Rochmâna, Vardhamâna, Devala, and from Vṛikadevî he begot:—Mahâtmâ, Avagâha, and Nandaka.—17-19.

Afterwards, Vasudeva begot Madana, the seventh son of Devakî, and from Śraddhâdevî he begot Gaveṣaṇa. Formerly, he had begotten Kauśika from his wife of the Vaiśya clan.—20.

Note.—This is an instance of an intermarriage between a Kṣatriya and a Vaiśya.

Paṇḍra and Kapila were born from the wives of Vasudeva, Sutanu and Ratharâjî, respectively.—21.

Of whom, the first came to be known as a great archer among the Niṣâdha clan, known as Jorâ. After him, Saubhadra and Bhava were born of his wife, of the Vaiśya caste.—22.

Uddhava was the son of Devamârga, who is known to be a man of great learning.—23.

Anâdhriṣṭi became the father of Śatrughna from Ikṣvâkû, who also begot Śrâddha.—24.

King Karuṣa, who had no issue, was given in adoption a powerful son, named Suchandra, by Śri Kṛiṣṇa.—25.

Kṛiṣṇa begot Chârudeṣṇa and Sâmba from his wife, Jâmbavatî.—26.

Tantipâla and Tantî were the sons of Nandana. Śamîka begot four powerful sons, named Virâja, Dhanu, Śyamya and Śriñjaya.—27.

Syâmya had no issue, and Śamîka despising all pleasures went to the forest, where he attained to Râjarṣihood.—28.

One who daily hears or recites the birth and family history of Lord Srî Kṛiṣṇa, will become liberated from all his sins and go to heaven.—29.

Here ends the forty-sixth chapter dealing with the dynasty of the Vṛiṣṇis.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER XLVII.

Sûta said :—The Lord of all, the Protector of the universe, manifested Himself as Śrîkṛiṣṇa for the purpose of His pastime. Through the asceticism of Vasudeva, Śrîkṛiṣṇa was born in the womb of Devakî. His eyes were like lotus. He had four arms, and His Divine form was of unsurpassing splendour. When He was born like that in His glory, wearing the Śrivatsa jewel, Vasudeva besought Him with folded hands, saying "Hide that form. O Lord, I make this request to you, on account of my fear of Kaṃsa, who has killed my powerful sons, thy elder brothers."—1-4.

In compliance with those words of Vasudeva, Lord Kṛiṣṇa hid His form of Divine glory and asked Him to send him to the house of Nanda. Accordingly, Vasudeva took him to the house of Nanda, and requested the latter to look after the Divine babe, like his own child, and added that the celestial infant would bring prosperity to the Yâdavas ; and this child, born of the womb of Devakî, will kill Kaṃsa.—5-6.

The Sages said :—Sûta ! Who were Vasudeva and Devakî, to whom the manifestation of Lord Viṣṇu was born as a son and called them His parents ; and who were Nanda and Yaśodâ, who saw the childish freaks of that Divine babe ?—7-8.

Sûta said :—Kaśaypa became man and had Aditi for his wife. The former was born by the glory of the Creator and the latter was created from a particle of the Earth.—9.

Note.—It means that Kaśyapa was a partial incarnation of the Creator, whilst his wife, Aditi, was that of the goddess of earth.

Afterwards Devakî, in the form of Aditi, was granted all the fulfilment of her desires by Viṣṇu.—10.

Note.—It means that Aditi was afterwards born as Devakî, through the process of transmigration of the soul, in which life her desires were fulfilled by the pleasure of Viṣṇu.

Lord Viṣṇu manifested Himself in the human form and deluded the world by His Yogic powers. Its history is that, when the earth became deprived of righteousness and the Asuras swelled the world, Lord Viṣṇu, in order to re-establish righteousness, incarnated Himself in the human form in the Vṛiṣṇi family.—11-12.

Śrî Kṛiṣṇa had sixteen-thousand wives, of whom Rukmiṇî, Satyabhâmâ, Satyâ, Nâgnajîti, Subhâmâ, Śaivyâ, Gândhârî, Lakṣmaṇâ, Mitravindâ, Kâlindî, Jâmba-Vatî, Susîlâ, Mâdrî, Kauśalyâ, Vijayâ were the principal ones.—13-14.

Digitization by Arya Samaj Charitable Foundation, Chennai

Rukmiṇî gave birth to the following sons, proficient in the art of war, *viz.*, Chârudeṣṇa, Pradyumna, Suchâru, Bhadrachâru, Sudeṣṇa, Bhadra, Paraśu, Chârugupta, Chârubhadra, Suchâruka, Châruhâsa, and a girl named Chârumatî.—15-16.

Sṛî Kṛiṣṇa, the beautiful-eyed, begot from Satyabhâmâ four sons, named Rohita, Dîptamâna, Tâmra Chakra, and Jalandhama, who had four younger sisters also.—17-18.

Jâmbavatî gave birth to Sâmba, who was an ornament to all assemblages. Mitravindâ became the mother of Mitravâna and Mitravinda. Sunîtha and Mitra Bâhu were born from Nâgnajîti.—18-19.

Beginning with these, there were thousands and, according to some, hundreds of thousands, and according to others eighty thousand sons born to Vâsudeva. While others say that he had a hundred thousand sons.—20-21.

Upâsanga had two sons, named Vajra and Saṅkṣipta, and Bhûrindrasena and Bhûri were the two sons of Gaveṣaṇa.—22.

Pradyumna begot from his wife, the daughter of the King of Vidarbha (Modern Berar) named, Aniruddha, who was most brave and steady in battle. That is why he came to be known as Aniruddha. He begot Mṛigaketana.—23.

Sâmba begot five valiant and truthful sons from his wife, Kâśyâ, the daughter of King Supârśva.—24.

The valiant Yâdavas multiplied themselves into a race of three crores, out of whom 60000 powerful ones were born as incarnations of Devas on this earth. The incarnations of Asuras who were killed in the war between Devas and Asuras, were born on earth as obstructors of all human progress, and in order to destroy whom Śrî Kṛiṣṇa was born in the clan of the Yâdavas.—15-27.

The Yâdâvas, among whom Lord Kṛiṣṇa was born, had one hundred different families, all of which were supported by Viṣṇu; and it was for that reason that the Yâdava clan went on prospering. All the Yâdavas were the companions of Lord Kṛiṣṇa.—28-29.

The Ṛiṣis said—Sûta! How did Viṣṇu, the prime cause of the universe, come to be born on this earth, along with the seven Ṛiṣis, Kuvera, Yakṣa, the sages Mâṇichara, Sâlaki and Nârada, Siddha, Dhanvantari? How many manifestations have there been of Viṣṇu, and how many of them will be in future? Why does the Lord Viṣṇu incarnate Himself exclusively among the tranquil Brâhmaṇs, and the Kṣatryâs? O Sûta!

Digitization by Arya Samaj Charitable Foundation, Chennai

pray tell us the object of Viṣṇu's incarnating Himself in the family of Vṛiṣṇi, Andhaka, &c., and also the cause of manifesting Himself again and again in human form.—30-33.

Sûta said:—At the end of a Yuga, and when morals of the time becomes lax, owing to the loss of righteousness in the universe, Lord Viṣṇu casts off His Divine form and assumes that of a man; or, when the Devas and the Asuras combine to oppress the world, then the Lord Hari incarnates Himself. Thus he incarnated when, in the days gone by, the Daitya Hiraṇya Kaśyapu was ruling the three worlds. Similarly, He incarnated when Bali of yore ruled the three worlds. In the reigns of these two rulers there was great friendship between the Devas and the Asuras.—34-36.

But all the same, the world was agitated by the presence of the Asuras; for it was an age of Asuras, the Devas being in minority. The Devas and the demons residing under the sway of Hiraṇyakaśyapu and Bali were on equal footing. In other words, the Devas and the Asuras under their sway enjoyed equal rights and privileges. At the same time, on account of the curse of Bhṛigu, there was a destructive warfare between the Devas and the Asuras to cause pain to Bali, when Lord Viṣṇu manifested Himself in the human form to re-establish righteousness, for the sake of the Devas and the Asuras.—37-39.

The Ṛiṣis said:—Sûta! Why did Lord Viṣṇu interest Himself personally in the affairs of the Devas and the Asuras? How did this conflict arise of itself between the Devas and the Asuras, who were living on friendly terms before? Pray tell us all that.—40.

Sûta said:—There were twelve hard fought battles between the Devas and the Asuras on account of getting their heritage, beginning from the Varâha (Boar) incarnation and ending with Śaṇḍâ and Marka times; and there were incarnations on the occasion of each war. The first was that of Man-lion (Nṛisiṃha), the second that of Vâmana, third that of Varâha, the fourth incarnation was on the occasion of the churning of the ocean for the nectar, the fifth took place at Târakâmaya war, the sixth was called the Âḍîvaka war, the seventh was the Traipura war, the eighth was the Andhaka war; the war for the destruction of Vṛitrâsura was the ninth, the Dhâtṛi war was the tenth, the Hâlâhala war was the eleventh and the twelfth was the terrific war, named Kolâhala.—41-45.

Nṛisiṃha killed the Daitya king, Hiraṇyakaśyapu, Vâmana made the Daitya king Bali a captive, by measuring the three regions. Varâha killed

Digitization by Arya Samaj Charitable Foundation, Chennai

the Daitya Hiraṇyâkṣa with His tusks and divided the ocean into two.—46-47.

At the time of churning the ocean for nectar, Indra conquered Prahlâda, and then He killed Virochana, the son of Prahalâda, in the Târakâmaya war; for the latter was always after the life of Indra and never was friendly to the deeds of the Devas.—48-49.

At the time of Âḍîvaka war, Lord Śiva killed the Daitya Tripura, along with other Dânavas, besides those that He killed in the Andhaka war.—50.

In the Vṛitra-nâśaka war, Indra, by the help of Viṣṇu, killed Vṛitrâsura, who was sided with by men, Pitṛis and Devas and then He also killed most fearful Dânavas in the Dhâtṛi and Hâlâhala wars. He killed the Daitya Viprachit in the Kolâhala war, which was an offshoot of the Śaṇḍâ Marka wars that ensued between the Devas and the Daityas over the right of Avabhṛitha bath; when Viprachit was hiding himself with the army of Dânavas under his banner.—51-53.

Note.—Avabhṛitha=Bathing at the end of a principal sacrifice, for purification.

In that way, there were a dozen battles between the Devas and the Asuras in which the military classes of Devas and Asuras were killed; but it was good for the general populace.—54.

Hiraṇyakaśyapu ruled the land with all the mundane glory at his command, for a period of one hundred million seventy eight crores and eighty thousand years, after whom Bali ruled for 20,080,000 years and Prahlâda also ruled for a similar period with other Asuras.—55-57.

All three of them were the most powerful Daitya Kings, and known as Indras of Daityas. This world was under the sway of the Daityas for ten yugas. After which, Indra ruled over the three regions with marvellous tact and statesmanship.—58-59.

Indra ruled, since the close of the sway of Prahlâda, when the seer, Śukra, deserted the Daityas and joned the Devas.—60.

Once the sage Śukra happened to go to the sacrifice of the Devas, when the Daityas called him and asked him how he did that during their loss of kingdom. The Daityas said that they could no longer stay in that region and would repair to Rasâtala—which grieved the seer, who said that they need not fear, he would sustain them by his power, for it was he alone who had spells, medicines, nectar, and the best of things, in his possession to the full. The Devas had only one-fourth of them. He would give every thing to them, for he had preserved them with him for their sake.—61-65.

Digitization by Arya Samaj Charitable Foundation, Chennai

The Devas on seeing the Daityas clustering around the sage Śukra (Kâvya), held a council of their own to devise means to acquire all those boons from the sage. They all discussed among themselves that the sage was forcibly usurping their dues, and so before he conferred them on the Daityas they would all go and manage to let the Daityas go to Pâtâla by their stubbornness. With that resolution, the Devas went and caused trouble to the Dânavas.—67-68.

At that, the Daityas, overpowered with affliction, went and sought the succour of Sukra and were rescued by him instantly. Afterwards they started their operations against the Devas who, defying the support of Śukra, began to annihilate them.—69-70.

Then the sage, thinking of the past, addressed the Daîtyas for their well-being :—" Vâmana has deprived you of all your realm by measuring it with his three strides, and has made Bali a captive. Besides, He has killed Jambhâsura and Virochana. In course of the twelve battles, the Devas have killed most of your powerful members, by their various stratagems. Very few of you are left now, therefore follow my advice and cease fighting for sometime. I shall teach you a useful contrivance. I will go to acquire the spell of victory from Śiva, and, after acquiring those powerful charms from him, shall make you victorious in your fight with the Devas."—71-75.

Hearing those words of their Preceptor, the Asuras spoke to the Devas, " O Devas! We are without arms, our armours are broken, we have no chariots; consequently, we will now go and practise austerities in the forest after covering ourselves with the bark of trees." Hearing those words of the Asuras and believing the utterances of Prahalâda to be true, the Devas cast off their wrath and cheerfully stopped fighting with the defenceless Asuras.—76-78.

Sometime afterwards, the seer Śukra said to his disciples :—" For the accomplishment of your desires, keep yourselves engaged in your penances, and, O Daityas! go and reside in my father's house and await my return there." Giving that piece of advice to the Dânavas, Śukra went to Mahâdeva.—79-80.

Śukra said :—" O, Mahâdeva! I wish to acquire the spells, that are not possessed by Brihaspati even, for the defeat of the Devas and the victory of the Asuras."—81.

Mahâdeva said :— " Bhârgava! You shall acquire those spells after practising austerities with your head suspended down and imbibing the smoke of chaff for a thousand years. If thou succeedest in this, thou shalt obtain the mantras."—82.

Digitization by Arya Samaj Charitable Foundation, Chennai

Then Śukra, accepting the injunctions of the Lord Śiva, touched His feet and said, "Sire! In obedience to your will, I start to observe the penances dictated by you."--83.

Afterwards, the sage, to acquire the spells for the well-being of the Asuras, went to practise asceticism by the side of the altar from which smoke emitted fire.—84.

The Devas, understanding the treacherous policy of the Asuras, tried to turn them out of the region where they were residing.—85.

The Asuras, on seeing the Devas unexpectedly advancing towards them well-armed, in company of their Preceptor Bṛihaspati, became grieved and said :—86-87.

"We have disarmed ourselves at your request on giving us the assurance of safety, and our preceptor is engaged in the observance of his vow. How have you come to fight us after giving us an assurance of peace. O Devas, we have not our preceptor by us and are living peacefully without weapons, and we are dressed in deer skin and tree barks and without any occupation or possessions. O Devas! We are not in a position to fight with you. We will go and seek shelter from the mother of our preceptor without offering you any resistance. We will live with her in peace and safety till the return of the sage, after which we will fight with you."—88-91.

All the terrified Asuras afterwards went and took shelter with the mother of the sage who gave them assurance of safety.—92.

She said, "Dânavas, do not be afraid of anything; drive away all your fears from your mind. Nothing will happen to you in course of your stay with me."—93.

Then the Devas, without any regard for their comparative strength, went for the Asuras, who had placed themselves at the mercy of Śukra's mother; seeing which the mother of their preceptor very angrily said that she would make them Indraless.—94-95.

After saying that, she, mustering all her will-force, advanced towards Indra and made him helpless and spell-bound by her great power of yoga and austerities. The Devas, seeing Indra thus spell-bound and helpless like a dumb person by the mother of Śukra, took to flight—96-97.

After the retreat of the Devas, Lord Viṣṇu said :—"Indra! You enter yourself within me and I shall carry you away from this place."—98.

Hearing those words of Viṣṇu, Indra Purandara instantly entered himself within Him, when the mother of the sage seeing him thus protected by Viṣṇu said in anger :—99.

Digitization by Arya Samaj Charitable Foundation, Chennai

"Indra! I have such powers of asceticism that I shall reduce you to ashes along with Viṣṇu, in presence of all creatures."—100.

At that, both Indra and Viṣṇu were overcome with fear and began to contrive some means of escape. Viṣṇu said to Indra:—"How shall we escape from her?" Indra replied:—"Lord! kill her before she consumes me. I am solely protected by you, destroy her soon without delay." Viṣṇu thought over the great sin of killing a woman, but, in spite of that, he took up his Sudarśaṇa Chakra to free Himself from that impending calamity.—101-103.

Trembling with fear, on thinking over the consequences of her anger and being afraid of the consequences of His own wrath, He severed her head with His Chakra.—104.

The sage Bhrigu then cursed Viṣṇu for killing his wife.—105.

He said:—"Viṣṇu! You will be born seven times among men for the sin of killing a woman, knowing that a woman under no circumstances is to be killed."—106.

Since then, owing to that curse of the sage, Viṣṇu manifests Himself among men for the good of mankind, whenever there is a decay in righteousness.—107.

Afterwards, the seer Bhṛigu at once picked up the severed head of his wife and joined it to the trunk, saying:—"Devi! You have been killed by Lord Viṣṇu, and now I recall you to life again." Saying that, he joined the head and the trunk together, and said "Abhijîva;" ("Be revived"); if I have fulfilled all the rules of law and acted righteously, and if I have always spoken the truth, then through that truth you come back to life. I say so truthfully.—108-110.

After that, he sprinkled cold water and again pronounced the spell, "Abhijîva," and the lady at once came back to life.—111.

On seeing her thus coming to life, as if rising from her slumber, everyone present there repeatedly expressed his delight by saying, "Well done," "Well done."—112.

Thus that lady was revived by Bhṛigu, in the presence of the astonished Devatâs, and the whole thing was considered a miracle—113.

Indra seeing the sage Bhṛigu quietly bringing back his wife to life, became terribly afraid and had no peace He said to his daughter, Jayantî:—"Daughter! This seer Śukra is practising rigid and devout asceticism for the sake of my foes, which is causing me deep pain; so you should go to him and please him by your service and conduct. Do just what he

Digitization by Arya Samaj Charitable Foundation, Chennai

wishes, and serve him with all diligence. Do exactly what would please him. Go, I have dedicated you to him. Worship him and try all that lies in you to serve my end."—114-117.

Hearing those words of her father, Jayantî went to the spot where the sage was engaged in his rigid austerities.—118.

There she saw the sage suspended with his head downwards and imbibing the smoke of the chaff; while a Yakṣa had just thrown him down the side of the Kuṇḍa. She found him all absorbed in his austerities, looking very lean and having all his body covered with ashes. Seeing the sage like that, she set herself to serve him according to the injunctions of her father. In other words, she began to serve the sage by shampooing his legs and winning his pleasure by her sweet and flattering speech; and, adapting herself to suit his pleasure, she practised penances along with him for many a year. On the lapse of a thousand years of practising this vow of smoke, the God Śiva, becoming satisfied, appeared to grant boons to Śukra, and said:—"Śukra! You alone have undergone this penance, none other has done so, consequently, you alone will have the glory of conquering all the Devas by your asceticism, intellect, knowledge of the Śâstras, splendour, and power; and O, Bhrigunandana! in addition to all these, you will achieve all the rest of your desires. Do not say so before any one, but you alone will accomplish everything."—119-125.

The Lord Śiva, after granting all those boons to Śukra, also made him master of mankind and riches as well as invulnerable.—126.

On getting all those boons, Śukra (Kâvya) had such an unbounded pleasure that all the hair of his body were thrilled with joy. After that, the sage pleased the Lord by standing curved and singing the hymn of praises to the God of blue red color.—127.

Śukra said:—"I salute Thee, O Śiva! designated as Śiti Kaṇṭha (blue-necked), Kaniṣṭha (short-statured), Suvarchas (full of splendour), Lelihâna (eats much), Kâvya (omniscient), Vatsara and lord of Andhasa, Kapardin (whose hair is matted), Karâla (whose form is formidable), Haryakṣa, Varadâ (who is propitious), Saṃstuta (well praised), Sutîrtha (most sacred), the Lord of all the Deities, Raṃas (full of impetus), whose eyes are threatening, who wears a crown on His head, whose face is handsome, who is the Creator, whose forms are infinite, who is the seed of the universe, fountain-head of asceticism, whose size is short, hair is unkempt, is the leader of forces, whose eyes are adorable, who is full of velocity, is worthy of being worshipped, whose complexion is red, whoes body is like

Digitization by Arya Samaj Charitable Foundation, Chennai

a sandal wood tree for the enjoyment of serpents, who has a thousand heads and eyes, is bountiful, beautiful, ever omnipresent, white, the soul of the universe, reposes on mountains, is worshipful, whose body is covered with wrinkles, the Supreme God, capable of being pleased easily, well-dressed, armed with bow, who is known under the epithet Bhârgava, wearer of a quiver, full of radiance, known as svakṣa and kṣapaṇa, a typical ascetic, copper-complexioned, fearful, of mighty form, of peaceful disposition (Śiva), the greatest of the Gods (Mahâdeva), the annihilator of the universe (Śarva), the soul of the universe, the great benefactor, known also as Hiraṇya, (Hiraṇya literally, means gold), the pre-eminent, the highest, the central, Vâstoṣpati, armed with a bow, the exclusive giver of the final emancipation, the punisher of the wicked, the dexterous, the steady (Sthâṇu), the cause of speech, many-eyed, the foremost, the three-eyed, the master of all (Īśvara), the carrier of the goblet of human skull (Kapâlin , the brave, the destructor, the three-eyed (Tryambaka), having capacious body, of tawny colour, red colour, armed with bow and arrow, of wonderful form, also known under the name of Dundubhi (a kettle-drum), the only footpath of a man leading to the gates of heaven, existing from all eternity, the giver of intellect, the deweller in the forest, householder, the controller of passions, the celibate (Brahmachâri), the great discriminator (Sâṅkhya), the giver of absolution to the soul by uniting it to the supreme self (Yoga), omnipresent, the great Initiate, Ineffable, the great destructor, the lord of the universe, the great restrainer, the high bank of final beatitude, one who is known under the epithet of Chekitâna, the pious, the greatest of the seers, the revealer of the Vedas, the pure, the protector of all, the expeditious in movements, having a tuft of hair on the head, mighty, having large teeth, the creator of the universe, the resplendent, the well-known, the illustrious, the sharp-witted, the terrible in form, the grim, the giver of prosperity to all, the simple, the chief, the righteous, the propitious, the invulnerable, the imperishable, the everlasting, the perpetual, the busy, the most eminent, the supporter, the Supreme Being, the forgiver, the forbearer, the truth, the imperishable, the Common Cause, the bearer of the battle-axe, the wielder of the trident, having the Divine Vision, the quaffer of the Soma, the inhaler of the smoke, the sacred, the great director of the universe, the prompt in making appearance whenever needed, the annihilator, the master of flesh-eaters, the giver of rain in the form of clouds, the lightning, the all-peneterating, the all-superior, the great nourisher and the supporter of all, the destructor of the demon Tripura, the sacred, having the curly hair and sharp-pointed weapons, the great source of communication, the giver of supernatural powers with ease, the

Digitization by Arya Samaj Charitable Foundation, Chennai

one known under the epithet of Pulasti, the shining, the impetuous, the giver of prosperity, the rider of the bull, the all and ever-abiding, the uniter of the soul with the Supreme Spirit, the holy, the observer of celibacy, the annihilator of demons, the conqueror of self and of death, the worthy of being offered sacrifice, blazing like fire and known under the epithet of Prachetas, the pure, the destructor of the evil spirits and beasts, free from all impediments, the very soul, the intoxicated owing to the quaffing of the poison, the annihilator of all, the most unfathomable, whose neck is dark blue, owing to the drinking of the poison, (cf. कण्ठे यस्य विराजते हि गरलं), who is known under the epithet of Jayanta, the Lord of all the realms, the independent, the Creator, the regulator of equality, whose hands are as white as silver, all-pervading, the omnipresent, the holy, the forcible, the sovereign Lord, the far-seeing, the possessor of high class arrows and horses, the benefactor, the giver of emancipation, whose complexion is reddish (Kapila), the Lord of Deities, the most learned and intellectual, of the mighty form, the illustrious, known under the epithet of Rodana, the patron of all, the renowned archer, the wearer of the armour, the great charioteer (Rathin), the guardian of all, the Lord of Bhṛigu, the radiant, the dweller in the cavity of the heart, the creator, the unfailing, the serene, the wise, the best, the glorious, the soul of the universe, the wearer of the deer-skin, the Lord of animals and ghosts, the Sacred Symbol (प्रणव), the soul of the Rik, Yajus and Sâma (Vedas), as well as of the oblations made to the Gods and the Manes of ancestors, and the Deities, the creative power, the chief agent, the great ocular evidence, the Vedic knowledge, the Master of the past and the future of the universe, the soul of actions, who manifests Himself as Vasu, Sâdhya, Rudra, Âditya, Sura, Viṣa, Mâruta, Devâtmâ, the knower of the ceremony of bringing out Agni and Soma, the supreme soul, the sacred text, the Lord of medicaments, who calls Himself into being at His will (Swayambhu), who is not born (in the ordinary course), the magnificent, the Prime, the father of creation, the soul of Brahmâ, the Master of soul, the Master of all, the infinite, the omnipresent among all the purified souls, devoid of the properties belonging to all created things, the most excellent, the manifest, the immortal, the great nameless, the universal friend, the deliverer of the soul from the fetters of the phenomenal creation by conveying a correct knowledge of the other tattvas, the life of the seven worlds, *viz.*, the earth, the astral plane, the heaven-world, the space, the sky, and of the regions Mahâ, Jana, Tapa and Satya, the unmanifest (Prakriti), the Mahattatva, the elements, the senses, the Atman, the subtle element called Viśeṣa, salutation to Thee, O Soul of all. Thou art the

Digitization by Arya Samaj Charitable Foundation, Chennai

eternal, the subtle, the gross, the enlightened, the supreme, the giver of final bliss, the omnipresent in the three regions and existing beyond these three, the pervader in the four higher realms, *viz* :—Mahâ, Jana, Tapa and Satya.—128-167.

O Lord Siva! if in course of this hymn of devotion, I have failed to describe Thee adequately, forgive me in consideration of my being your staunch adherent, for Thou art always a friend to a Brâhmaṇa.—168.

Sûta said :—The sage, after thus saluting Mahâdeva, stood quietly, with folded hands, before Him. Then the Lord became still more pleased with Śukra; and, after placing His Divine hand on the seer, vanished instantly. After that, the sage addressed Jayantî, who was standing close by him. He said, "Who art Thou, and why art thou sorrowing for me, on account of my penances? Why art thou serving me with so much devotion and austerity? O Beautiful one! I am very much pleased with thy devotion and affection. What dost thou wish? Tell that to me. I shall certainly do anything for thy sake, howsoever difficult it may be.—169-174.

Hearing those words of the sage, Jayantî said :—"Brâhmaṇ! Ascertain my desires through the powers of your asceticism."—175.

At that expression of Jayantî, the sage realized everything through his Divine sight, and said to her :—"O Enchanting one! Thou hast thought of living with me for ten years. This is your desire, which will be fulfilled; follow me to my abode." Afterwards, Śukra took her home and married her there.—176-178.

Then the sage Bhârgava, to enjoy himself in her company undisturbed, made himself invisible by means of his magical power.—179.

The Daityas, getting news of the return of their preceptor crowned with success, went exhilarated to pay their homage to him; but not being able to see him owing to his being enveloped in illusion, they returned as they had gone.—180-181

Unfortunately for the Daityas, Bṛihaspati came to know of the doing of Śukra. He knew for certain that the preceptor of the Daityas would not break his shell of magic for ten years, as he was enjoying himself with Jayantî; the Devas, on the other hand, also came to know of the weak point of the Daityas, that the latter were ignorant of the distinctive features of their preceptor. They consequently entreated Bṛihaspati to do something for them. Bṛihaspati thus incited by his disciples, personating as Śukra, went and rallied the Daityas round him.—182-183.

He, in the form of Śukra, then addressed the Daityas that had flocked to him. He said :—"O, my disciples! You are welcome. I have also

Digitization by Arya Samaj Charitable Foundation, Chennai

come here to do you good. I shall teach you the knowledge that I have acquired from Śiva." The Daityas were carried away by joy, and began to take lessons from him.—184.

After the lapse of ten years, the sage Śukra was also free from his enjoyments with Jayantî, and it is heard that Devayânî was born of her. Then the Sage Śukra made up his mind to see his disciples—the Daityas—and said to Jayantî, "Lady, I am going out to see my disciples.—185-187.

Jayantî said :—"Lord! go and look after your devotees. This is the duty of high-minded folks and I will not keep you away from it."—188.

Śukra, on finding the Asuras deceived by Bṛihaspati, said to them :—"Asuras! I am Śukra, who has pleased Lord Śiva. All of you have been deceived by Bṛihaspati, who was personating me."—189-190.

The Dânavas were bewildered to hear those words of the sage, and began to look amazingly at both of them sitting there. At that time, the bewildered Dânavas could not say anything, nor could they distinguish their preceptor, at which the sage Śukra said :—"Asuras! I am your preceptor Śukra ; this is Bṛihaspati, the preceptor of the Devas. Leave him and follow me."—191-193.

Then the Asuras again looked at both of them, but did not perceive any difference between Śukra and Bṛihaspati.—194.

At that time, the sage Bṛihaspati instantly addressed the Asuras :—"Asuras! I am your preceptor, Śukra. This is Bṛihaspati, who has come here after assuming my form. Asuras! Bṛihaspati is trying to deceive you by assuming my form." After that, all the Asuras held a council and discussed among themselves that, that preceptor (Bṛihaspati) had been giving them lessons since ten years who, according to their judgment, was their real preceptor.—195-197.

After that, all the Dânavas paid obeisance to the sage Bṛihaspati, in the guise of Śukra, and accepted what he said to them ; for they were deluded by him during his stay with them for ten years.—198.

Then all the Asuras, with their eyes burning with rage, most angrily said to Śukra :—"He, Bṛihaspati, is our well-wisher and preceptor ; depart thou (Śukra), for the thou art not our guru. He might be Śukra or Bṛihaspati, but he is our guru. We remain under his instruction."—199-200.

Saying so, the Asuras acknowledged Bṛihaspati under the garb of Śukra, as their preceptor. At that, the sage Śukra, in a fit of anger, pronounced the following curse upon the Dânavas :—"Dânavas,

Digitization by Arya Samaj Charitable Foundation, Chennai

in spite of my advice, you have refused to acknowledge me as your guru, in consequence of which you will lose your intellect and will be routed by the Devas." Afterwards, he departed from there.—201-203.

Bṛihaspati became immensely pleased to find his object gained when the Daityas were cursed by Śukra. Then he assumed his own form, and instantly disappeared, after which the Dânavas were confused when they saw him thus vanishing.—205.

They then said among themselves: "Oh, we have been grossly deluded on all sides by Bṛihaspati and got cursed by the sage Śukra." —206.

They got very vexed; and all the Asuras, under the leadership of Prahlâda, immediately went to their preceptor; and with their heads cast down in shame, they stood before him in repentence. The sage, finding his disciples come back, addressed them thus:—"Though I tried my best to enlighten you all as to the true state of affairs, you did not pay heed to my warning. On account of this disregard of my advice, you will surely be defeated in future."—207-209.

Hearing those words of Śukra, Prahlâda, with his eyes full of tears, falteringly said to the preceptor:—"O Bhârgava, do not abandon us, we all are your devotees and look to you for protection; shield us. O perceptor of the Divine Vision! You are capable of knowing, that not having the good luck of seeing you, we were deluded by Bṛihaspati, the preceptor of the Devas. And, O Bhṛigunandana! if you will not show kindness to us, then all of us, discarded by you, shall go to Rasâtala." —210-212.

The sage Śukra, on hearing these words, curbed his anger and, moved by pity and compassion, said: "You need not entertain any fear, nor need you go to the Rasâtala. Certainly, you will obtain prosperity in future, so long as I am away, but your destiny must be fulfilled. I cannot make it otherwise, for fate is stronger. You must lose your intelligence from to-day, though you will regain it hereafter. You will conquer the Devas only once, and after that you had better go to Pâtâla. Now the ten ages of your prosperity have come to an end; for that was the period predicted by Brahmâ in which you had world-dominion. You will again regain your kingdom in the Sâvarṇika Manvantara, after which, O Prahlâda, your grandson, King Bali, will reign with all glory, in different realms; for, even, Lord Viṣṇu will promise this secretly to your grandson, when He will deprive him of his kingdom in His Dwarf incarnation. Because you were devoted to Viṣṇu and your mind was regulated according

Digitization by Arya Samaj Charitable Foundation, Chennai

to His will; therefore Brahmâ being pleased with you, gave you this world-sovereignty. Śiva, the most supreme Lord of the entire universe, has spoken to me, as a secret, that Bali will be the future king of the Devas; and therefore He, invisibile to all, is awaiting that time. O Prahlâda! Brahmâ, on being pleased with you, has granted another boon to you which I am not in a position to reveal to you, because Brahmâ, the knower of the future, has not authorised me to do so. He has also said that both these my disciples (Śaṇḍâ and Mârka) are equal in wisdom to Bṛihaspati. These two will protect you against all the machinations of the Devas in my absence."—213-224.

On hearing these words of Śukra, the rigid follower of ritualistic rites, all the Asuras retired pleased, along with the high-souled Prahlâda, and being assured by their preceptor, Śukra, that they would gain at least one victory over the Devas, the Asuras, acting on these words, put on their armours and challenged the Devas to fight them. The Devas, seeing the Asuras standing in the battle-field well-equipped to fight, came out to give battle.—225-227.

The great war between the Asuras and the Devas lasted for a century in which the Devas were repulsed and the Asuras were victorious. The Devas held a conference and decided to invite Śaṇḍâ and Mârka (as guests of the Devas), on the occasion of their sacrifice, after which they would get victory in the next war. After coming to that conclusion, the Devas invited both of them to their sacrifice, and said:—"O, twice-born ones! You forsake these Asuras, we will be yours always, after conquering them through your support."—228-230.

The Devas, thus made friends with Śaṇḍâ and Mârka, and then fought with the Dânavas, when they were victorious. As the Dânavas became powerless by being deserted by Sandâ and Mârka, so they were defeated easily, and thus the curse of Śukra took effect.—231-232.

The Asuras, thus cursed by their preceptor, and without any spiritual support from any side, and repulsed by the Devas, found themselves in a most helpless condition and eventually entered Rasâtala (infernal regions). The Dânavas, being thus dispirited by the victory of the Devas and through the instrumentality of Bhṛigu, went to Pâtâla.—233-234.

Again, whenever there is decay in righteousness, Viṣṇu takes birth, in order to establish righteousness by destroying the Asuras.—235.

Brahmâ had also ordained this, that those Asuras who go against the righteous injunctions of Prahlâda would also be killed by men.- 236.

In accordance with that ordinance of Brahmâ, there was a partial

Digitization by Arya Samaj Charitable Foundation, Chennai

incarnation of Nârâyaṇa as Dharma, at the end of the Châkṣusa Manvantara, when the Devas performed a sacrifice at the beginning of the Vaivasvata Manvantara. At this incarnation, Brahmâ was the officiating priest. This was the first incarnation. There was another incarnation of the Supreme Soul. When the Devas were in distress, then, on the fourth day of the Moon, which was the anniversary of the beginning of a Yuga, Lord Viṣṇu manifested Himself on the sea-coast. He incarnated Himself as Nṛisiṃha for the destruction of Hiraṇyakaśipu. Rudra officiated as the sacrificial priest. This was His second incarnation.—237-239.

In the seventh Tretâ Yuga, when King Bali was in power, Dharma was the sacrificial priest at the time of the Lord manifesting Himself as Vâmana.—240.

O Sages! these three are the celestial incarnations of Viṣṇu; and there are seven more human incarnations which the Lord underwent owing to the curse of Bhṛigu.—241.

In the first Tretâ Yuga, when the fourth part of righteousness was lost, the Lord incarnated as Dattâtreya, and the sage Mârkandeya was the officiating priest. This was His fourth incarnation —242.

The fifth incarnation was that of the world-Emperor, Mandhâtri, which took place in the fifteenth Tretâ, when Uttânga was the officiating priest.—243.

In the 19th Tretâ, there was the sixth incarnation, as Paraṣurâma, to root out the Kṣatriyas, when Viśvâmitra officiated as the sacrificial priest.—244.

In the 24th Tretâ Yuga, the seventh manifestation was that of Śrî Râmchandra, as the son of Daśaratha, and with Vasiṣṭha as the priest, to kill Râvaṇa.—245.

In the 28th Dvâpara, Viṣṇu incarnated Himself as Vedavyâsa, the son of Parâśara, when Jâtûkarṇya sage was the officiating priest. This was the eighth incarnation of Viṣṇu.—246.

For the establishment of righteousness and the destruction of Asuras, through asceticism, there was the 9th incarnation, in the form of Buddha of Divine splendour, with His Eyes as beautiful as lotus, and with the sage Dvaipâyana Vyâsa as the officiating priest.—247.

At the close of Kaliyuga (the present iron age), there will be the Kalki mainfestation, in the house of Viṣṇuyasa, and the sage, Pârâsarya Vyâsa will be the officiating priest. This will be the tenth incarnation, and Yâjñyavalkya will make his appearance before this coming mainfestation.—248.

Digitization by Arya Samaj Charitable Foundation, Chennai

This incarnation will destroy all the wicked ones and the hypocrites; and, with a large army of the Brâhmaṇas, He will kill Śudra Kings and drive away all hypocrisy. After killing the enemies of Brâhmaṇas and other enemies, He will march on with His army in the 28th of the Kaliyuga, and then, after purifying the Śudras, will cross the ocean, where He will destroy the sinful mixed castes and, thus fulfilling His mission, He will educate his peoples.—249-253.

Afterwards, the people, by becoming enraged and deluded with each-other, will kill each other to fulfil the future destiny.—254.

When, in process of time, the incarnation of Kalki will vanish, then the future kings will be destroyed, through the rebellion of their subjects.—255.

The people, not finding any one as their protector, will fight amongst themselves, and will then land themselves in great troubles after killing one another.—256.

All cities and villages will be devastated, and the duties of castes and the stages of life will disappear.—257.

At that juncture—the end of the Iron Age—men will open markets to sell boiled rice, the Brâhmaṇas will sell the Vedas and the women will earn their living by selling their hair.—258.

People will be very short of stature, and they will be short-lived. They will make forest, as their place of dwelling, or they will reside by rivers and hills, subsisting on roots, fruits and leaves.—259.

They will clothe themsevles with tattered clothes, the deer-skin, &c. All the castes will mingle into one mass, and the people will be reduced to penury and will find themselves in great distress and subjected to many troubles.—260.

Being thus tormented with myriads of troubles and difficulties, all the population will become annihilated along with the end of the Kali-yuga.—261.

Satyayuga (the Age of Truth) will follow on the heels of the dis-appearing Kaliyuga. "This is the narration of the doing of the Devas and the Asuras that I have related at some length to you, O sages; now hear an account of Yaduvaṃśa, Turvasu, Puru, Druhya, Aṇu, along with the glory of Viṣṇu."—262-263.

Here ends the Forty-seventh chapter dealing with the curse of Śukra on Asuras and the ten Incarnations.

Note.—A summary of this chapter is given by Dr. John Muir, in Volume IV of his *Original Sanskrit Texts*, pp. 151-156.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER XLVIII.

Sûta said :—Turvasu was the father of Garbha, who begot Gobhânu, the father of the heroic Trisâri. Trisâri was the father of Karandhama, and Bharata was his son. This Bharata should not be confounded with Bharata, the son of Duṣyanta. Duṣyanta the father of Bharata, who was sinless belonged to the family of Puru.—1-2.

Because Turvasu did not exhange his youth with the infirmity of Yayâti, through the curse of the latter, therefore, the family of Turvasu did not become prominent, but it lapsed into the house of Puru.—3.

Duṣyanta was the father of Varûtha, who begot Âṇḍîra, who was the father of Sandhâna. He also begot Pândya, Kerala, Chola, Karṇa, and their respective countries were named after them.—4-5.

Druhya was the father of two heroic sons, named Setu and Ketu. Setu begot Saradvâna, the father of Gandhâra, after whose name the vast Gândhâra country is known. He had choice horses of the Ârratta country.*—6-7.

Gândhâra was the father of Dharma, who begot Dhṛita, the father of Viduṣa, whose son was Prachetâ. Prachetâ was the father of a hundred sons, all of whom ruled as sovereigns in the Mlechha country lying in the north.—8-9.

Aṇu was the father of the following three pious sons, *viz.*, Sabhânara, Chakṣuṣa, Parameṣu.—10.

Sabhânara was the father of the learned Kolâhala who became a king. Kolâhala became the father of the holy Sañjaya, of worldwide reputation.—11.

Sañjaya was the father of Purañjaya, who begot Janamejaya, the father of Mahâśâla. Mahâśâla was the father of the renowned and pious king Mahâmanâ, who was the lord of seven continents and a universal monarch. He was the father of two famous sons, called Usînara and Titikṣu.—12-15.

Usînara had Bhṛiśâ, Kriśâ, Navâ, Darśâ and Driśadvatî as his five queens, all daughters of a Râjarṣi.—16.

The old king Usînara, through his piety and righteousness, begot from his queens, the following pious and worthy sons, *viz.*, Nṛigu from Bhṛiśâ, Nava from Navâ, Kriśa from Kṛiśâ, Suvrata from Darśâ, Śibi Auśinara from Driśadvatî.—17-18.

* Name of the Pañcha-nada or Panjâb (Mahâbhârata).

Digitization by Arya Samaj Charitable Foundation, Chennai

Śibi begot four famous sons, *viz.*, Prithudarbha, Sutîsa, Kekaya, and Bhadraka; and their countries were named after them, *viz.*, Kekayâ, Bhadrakâ, Sanvîrâ, and Paurâ, and the country of king Nṛigu was also known as Kekayâ.—19.

Ambaṣṭha was the name of the capital town of Suvrata's country, and Vriṣalâ was the capital of Kṛiśa, and Navarâṣtra was the capital of Nava. Now listen to the family of Titikṣu.—20-21.

Titikṣu became a renowned king and ruled in the East. He was the father of Vriṣadratha, who begot Sena.—22.

Sena begot Sutapâ, whose son was Bali. Bali, the Daitya King, was without an issue; for he was bound by the Mahâtmâ [in bonds of captivity.] But, as he was a great Yogi, he took birth in human body as Bali, the son of Sutapâ, and procured five Kṣetraja sons for himself. These were Aṅga, Vaṅga, Suhma, Puṇḍra and Kaliṅga, and their country is called Bâleya. The Bâleyas and the Brâhmaṇas* were the sons of that lord Bali."—23-25.

Lord Brahmâ, satisfied with Bali, gave him a boon, namely, that Bali would be a great Yogî, would live for a Kalpa, would be invincible in war, superior in wisdom, and his mind would always be inclined towards religion. He would be endowed with knowledge of the past, present and future, the chief in his community, victorious in wars, a philosopher, and the establisher of the prescribed orders.

It was through the glory of Brahmâ that Bali was favoured with children (even though made a captive by Viṣṇu).—26-28.

The family of Aṅga will now be described.—29.

The sages said:—"Sûta! How was Bali blessed with five children? What was the name of the mother of those children? Which Ṛiṣi begot them? How did he do so? Be good enough to relate to us all this, and also explain to us the glory of that sage (who begot those children for Bali).—30-31.

Sûta said:—In the days gone by, there was a great sage, named Uśija, and Mamatâ was his wife. Bṛihaspati, the younger brother of Uśija, entertained a desire to enjoy in the company of the latter's wife. Mamatâ, understanding the intentions of Bṛihaspati, told him not to think of anything of the kind, as she was bearing a child to his brother; and added: "O! Bṛihaspati, the child in my womb will get angry, for being

* Brahmaṇâs here does not refer evidently to the Brâhmaṇa caste, but to those descendents of Bali from whom the modern Burma got its name.

Digitization by Arya Samaj Charitable Foundation, Chennai

of the seed of Uśija, thy brother, he knows all the Vedas [and will not allow thy seed to fecundate in my womb]. Thou, O Bṛihaspati, art also one, whose seed never goes in vain. So do not approach me now. After I am delivered of this seed of Uśija, do as thou thinkest proper, O Lord."—32-36.

In spite of her remonstrance, Bṛihaspati, even though he was such a mighty sage, could not check his passion, and forcibly carried out his intention. When he was about to emit his seed, the child in the womb cried out :—37-38.

"Sire! There is no room for two souls in the embryo; and I have come here before"—39.

Hearing those words, Bṛihaspati became enraged, and thus cursed his brother's son in the womb:—"You, who are present in the embryo and are putting an obstruction in my way of enjoyment, will suffer from blindness."—40-41.

Afterwards. on account of the curse of Bṛihaspati, the child was born blind and named Dîrghatamâ. [Deep darkness]. He was illustrious and persevering like Bṛihaspati.—42.

Dîrghatamâ settled himself in the house of his brother, leading a life of total celibacy. Whilst so dwelling, he learnt from a bull, the dharma of the cattle, that of promiscuous intercourse without regard to relationship. He was supported by his brother and uncle Sometime after, an ox happened to go there of his own accord, and began to feast himself on the Kuśa grass, planted there for sacrificial purposes, when Dîrghatamâ caught him by the horns.—43-45.

The ox, thus taken hold of by him, could not extricate himself from his grip, and, finding himself in a helpless condition said :—"O, bravest of the brave! Let me go. I have never come across a valiant man like you, nor was there any one as powerful as myself. Now leave me. I am pleased with you, and you can ask for any boon from me.—46-47.

Dîrghatamâ replied :—"Where will you go, so long as I am alive? I shall not let you—the encroacher on other's rights—go."—48.

The ox said :—"Sire! I have committed neither any sin nor theft. There is no hard and fast rule laid down to dictate to us, animals, what to eat and what not to eat, what to drink and what not to drink. Many of these duties are imposed on bipeds, and not on us, the quadrupeds. We are not guided by any such restrictions as to what should be done and what should not be done; and whom we should approach for sexual intercourse and whom not."—49-50.

Digitization by Arya Samaj Charitable Foundation, Chennai

Sûta said :—Hearing from the ox the natural laws of cattle, he released him from his grasp. Afterwards, he fed him with corn, etc.—51.

On the ox going away satisfied with the repast, Dîrghatamâ began to meditate on the natural laws of cattle, and being convinced of its being the true law, he became a devoted follower of it.—52.

On one occasion he met the wife of his younger brother's son, Gautama, and, in spite of her being with child, he taking the laws relating to cattle to be of superior importance, did not desist from her, and caught hold of her with a violent jerk and enjoyed himself in her company, though she was like his daughter-in-law in relation. Knowing about futurity, he began to dilate upon the cattle law, when that lady said :—"You going against nature are behaving like an ox, and without having regard for the rules of prohibited relationships in sexual intercourse; but following the natural law of the beast, you have committed an incest on your daughter. Consequently, I forsake you base and mean, and now go away on account of your doings."—53-56.

With those words, she packed him in a wooden case and threw him into the Ganges, saying, "I abandon you (and do not kill you, pitying) your blindness and old age."—57.

That case, after a long run, was drifted ashore and was taken possession of by Bali, the son of Virochana. Bali made over the contents of the case to his queen, where he was taken out of the case and nourished with various kinds of dainties. After that, he told Bali that he would grant him any boon he would ask for.—58-59.

Bali, the king of the Dâṇavas, besought him to beget progeny from his wife.—60.

In reply to the request of the king, that sage said, "This will be so;" hearing which, Bali sent his queen, Sudeṣṇâ, to him; but she, thinking him to be old and blind, did not approach him. She, however, sent the daughter of her nurse who, through her contact with that sage, gave birth to Kâkṣîvâna and others.—61-62.

King Bali, seeing the Śudra sons, Kâkṣîvâna, etc., so well up in saintly precepts, so illustrious, so sacred and so versed in saintly lore, said to Dîrghatamâ that they were his sons. The sage said they were not the sons of Bali and claimed them to be his own, on account of their having been born of the Śudra nurse sent by the queen, who herself had discarded him on account of his age and blindness.—63-66.

After that, King Bali appeased that sage and was furious with his

Digitization by Arya Samaj Charitable Foundation, Chennai

wife; and sent her again well-dressed, after her toilet, to the sage, when the seer said.—67-68.

"O, Devi! Cast off your bashfulness and then lick the whole of my body with your tongue, after rubbing it with salt, curds and honey; you will then attain your wish and get sons."—69.

The queen followed the directions of the seer, but omitted to lick the hind private parts.--70.

When the sage said: "O, blessed one! Your eldest son will be without that part of the body which you have omitted to lick."—71.

The queen said:--"Sire! It is not worthy of you to bless me with such an offspring. Be pleased at my devotion and show your mercy to me."—72.

Dîrghatamâ said:—"O, Blessed one, through your fault this will happen exactly as I have told you and this son of yours will not delight you in any way, but your grandson will; he will, however, not feel the necessity of the missing part of his body." Then the sage, touching her abdomen, said, "O, queen because you have licked all parts of my body except the privates, your sons will be like the full moon, and, in all you will be blessed with five sons of Divine beauty who will be most illustrious, renowned, righteous and performers of sacrifices."—73-76.

Sûta said:—O Ṛiṣis, Śudeṣṇâ begot, through the favour of Dîrghatamâ, Aṅga, the eldest, along with his brothers, Kaliṅga, Puṅḍra, Suhuma, and Vaṅgarâja. Thus the sage begot the above-named five sons to the king Bali.—77-78.

Afterwards, the sage took all the five sons through a course of ceremony, enjoined on all the twice-born. Thus that posterity was begotten.—79.

Then the divine cow Surabhi said to Diraghatamâ:—"As you followed the cattle law deliberately and took it to be superior to all, O, sinless! I am very much pleased with you and hereby remove your blindness by smelling you. The sin of Bṛihaspati is inherent in you. I however relieve you of your old age, death and loss of vision, by merely smelling you."—80-82.

That sage was instantly restored to his vision after being smelled by Surabhi, and got a long lease of life, along with beautiful eyes and form. He came to be known as Gautama, on account of his being relieved of his blindness by (the smelling of) the cow. Afterwards, Kâkṣîvâna, the son of that Śudra nurse, went with his father, Dîrghatamâ, to Girivraja,

Digitization by Arya Samaj Charitable Foundation, Chennai

and after seeing and touching him practised penances for a long time, and in the fulness of time, through his asceticism, he purified the body obtained from a Śudra mother and became a Brâhmaṇa, at which his father told him: "I consider myself to-day blessed with a son through you, and O pious one! I feel blessed on getting a righteous and renowned son like you, who after casting off his previous sheath, has became a Brâhmaṇa."—84-87.

Kâkṣîvâna, on becoming a Brâhmaṇa begot a thousand sons, who came to be known as Kauṣamâṇḍa and Gautamas.—88.

Thus the circumstances bringing Bali, the son of Virrochana, into contact with the sage, Dîrghatamâ, as well as the family of Bali, have been explained.—89.

Bali said to his five pious sons that he considered himself highly blessed on having them as his sons; and then encasing himself in his Yoga Mâyâ, he became invisible to all, and began to wait for the predicted period, in the Pâtâlapuri.—90.

The son of Aṅga was the King Dadhivâhana. Dadhivâhana's son was King Diviratha, who begot the learned Dharmoratha.—91-92.

That Dharmoratha the great, drank the draught of nectar with the seer Śukra, on the Viṣṇupada mount; after which he became the father of Chitraratha, who begot Satyaratha, the father of Daśaratha, who is also known as Lomapâda. He was the father of a girl, named Śântâ and a renowned son, named Chaturaṅga—93-95.

Chaturaṅga, through the blessings of the sage Śriṅgi, was the promoter of his clan. He was the father of Prithulâkṣa, who begot Champa, after whose name the country Champâpurî is known. It first belonged to Mali.—97.

Champaka, through the favour of Pûrṇabhadra, begot Haryaṅga, the father of Vibhâṇḍa, who begot Vâraṇa, the resister of his foes, who made the celestial conveyances descend on earth through his supernatural powers. Haryaṅga was the father of Bhadraratha, who begot the King Bṛihatkarmâ, the father of Bṛihatbhânu.—98-100.

Bṛihatbhânu was the father of Jayadratha, whose son was Brihadratha. Janamejaya, the great conquerer, was the son of Bṛihadratha, who became the father of the King Aṅga, the father of Karṇa.—101-102.

Karṇa became the father of Vṛiṣasena who begot Prithusena. "Ṛiṣis! I have enumerated to you the family of Aṅga; now I shall relate to you the family of Puru."—103.

The Ṛiṣis said:—"Sûta! How is it that Karṇa is said to be the son

Digitization by Arya Samaj Charitable Foundation, Chennai

of Sûta, when you say that he was the son of Aṅga? We wish to know about it, for you are an expert in these matters.—104.

Sûta said :—Bṛihadbhânu begot a son, called Bṛihanmanâ, who had two queens, *viz.* :—Yaśodevî and Satyâ, the daughters of the king Saivya. —105.

Jayadratha was born of Yaśodevî, and Vijaya was born of Satyâ.—106.

Bṛihat was the son of Vijaya and the father of Bṛihadratha, who begot Satyakarmâ, the father of Adhiratha, who was the [Sûta] chariot-driver of Satyakarmâ. He had nurtured Karṇa, the son of Aṅga, and so Karṇa is known as the son of Sûta also.—108.

Here ends the forty-eighth chapter dealing with the family of Soma and the founding of the Eastern dominions.

CHAPTER XLIX.

Puru was the father of the most illustrious Janamejaya who begot Prâchîtvata and ruled in the East, and gave his name to the Eastern quarter (Prâchî means East).—1.

Prâchîtvata became the father of Manasyu, who begot Pîtâyudha, whose heir was Dhundhu, whose son was Bahuvidha, the father of Saṃpâti. —2-3.

Saṃpâti begot Rahaṃvarchâ, the father of Bhadrâśva, who begot from the Apsarâ, named, Dhṛitâ, ten sons, *viz.*, Aucheyu, Hṛiṣeyu, Kakṣeyu, Saneyu, Dhṛiteyu, Vineyu, Sthaleyu, Dharmeyu, Sanateyu and Puṇeyu. Jvalanâ, the daughter of Takṣaka, became the wife of Aucheyu, from whom he begot the King Antinâra (another reading is Rantinâra), who became the father of many good sons, through his queen, Manasvinî. The heroic Amûrtarayas, the pious Trivana, and, third, a daughter, named Gaurî, who afterwards became the mother of Mândhâtâ, (were born to him).—4-8.

Ilinâ, the daughter of Yama, who was an auspicious lady (and was another queen of Antinâra), begot sons who were gifted with Divine knowledge.—9.

The son of Ilinâ begot four sons through his wife Upadânavî, *viz.*, Ṛiṣyanta, Duṣyanta, Pravîra and Anagha.—10.

Duṣyanta became the father of a world-conquering and Universal Emperor, Bharata, from his wife Śakuntala, whose descendants are called Bhâratas.—11.

Digitization by Arya Samaj Charitable Foundation, Chennai

To the King Duṣyanta, an incorporeal Voice thus addressed:—"Mother is like a pair of bellows to the father, from whom the son is born. The son is thus identical with the father. Therefore, O Duṣyanta! foster your son and do not discard Śakuntalâ. The son raises his deceased father back from the hell of Yama to heaven. Thou art the generator of this child. What Śakuntalâ said is true. 12-13.

Thus Bharata was born of Śakuntalâ and Duṣyanta. In ancient times, when all the sons of Bharata perished, through a widespread and virulent epidemic, brought on by the wrath of the Goddess Mâtrikâ [? smallpox], then the Marut Devas brought Bharadvâja, the son of Bṛihaspati, and gave him to Bharata.—14-15.

The sages said :—'Sûta! Please explain to us fully how the Marut Devas gave the most illustrious Bharadvâja to Bharata."—16.

Sûta said :—Bṛihaspati, whilst staying on Earth, one day saw the wife of his brother, Uśija, who was big with child, and addressed her thus:—"Dress thyself well and let us enjoy." She, being thus addressed, replied to Bṛihaspati thus :—"The embryo in my womb is mature and is already reciting the Vedas. Thy seed will also not be fruitless and thy proposal is sinful." Hearing which, Bṛihaspati said :—"I need not be taught morality by thee, O sweet one." After saying that, he carried out his desire by force; when on the verge of his final enjoyment, the child from her womb cried out to Bṛihaspati :—"I have entered the womb first, O Bṛihaspati, thy seed will also not go in vain. There is no room for a second body in this womb." Bṛihaspati being thus addressed by the child in the womb, replied in anger :—"Because on such an occasion, dear to every creature, thou preventest me from enjoyment, thou shouldst see lasting darkness [Dîrghatamas]." —17-28.

Afterwards, Bṛihaspati cast his seed on the floor which at once became a child; seeing whom, Mamatâ said to Bṛihaspati, "I am going home, you should support [Bhara] this child [born of us two (dvâja)], O Bṛihaspati."—24-25.

Afterwards, she went away, and the child was also given up by Bṛihaspati. Seeing the child thus forsaken by both his father and mother, the Maruts, through pity, carried that child, Bharadvâja, to Bharata.— 26.

At the same time, King Bharata performed a big sacrifice to beget a progeny, but his object was not gained. Then he performed the Marut-soma sacrifice, when the Marut Devas becoming pleased with the devotion of the king, gave him the child Bharadvâja. In that way, the Marut Devas

Digitization by Arya Samaj Charitable Foundation, Chennai

presented this son of Bṛihaspati, the son of Aṅgiras, to the king Bharata. —27-30.

Bharata on getting Bharadvâja said :—"I consider myself blessed on getting you."—31.

Bharadvâja was named Vitatha [futile], owing to his being futile as a son, for he never entered the mother's womb. The Brâhmaṇas and Kṣatriyas born on this Earth of Bharadvâja, came to be known as Dvyâmusyâyaṇa Kaulînas. When Vitatha was thus brought to Bharata, then Bharata went to heaven, and the sage Bharadvâja also went there, after anointing his son.—33-34.

Vitatha begot the renowned Bhuvamanyana, who had four famous sons, *viz.*, Brihatkṣatra, Mahâvîrya, Nara and Garga. Nara became the father of Saṅkṛiti, who begot Mahâyaśâ, who, through Satkṛitî, had two sons, named Gurudhî and Rantideva. Gargâ's heir was the learned Śibi, whose sons, known as Śâibyas and Gargâs, were twice-born Kṣatriyas as well as Brâhmaṇas. Urûkṣvata was the worthy son of Âhârya (Mahâvîrya) who begot, through Viśâlâ, three sons, named Triyuṣṇa, Puṣkari and Kavi, and they became Brâhmaṇas and were called Urûkṣavas, and these three were the highest Ṛiṣis amongst Kâvyas.—35-40.

The Gargâs, the Saṅkritayas and the Kâvyas are twice-born Brâhmaṇas with Kṣatriya strain in them. They were all very learned. Kṣiti, the son of Bṛihatkṣatra, is known as Hasti. He was the founder of yore, of the city, called Gajasâhvaya (Hastinâpura). Hasti had three sons of great glory, named, Ajamîḍha, Dwimîḍha, and Purumîḍha. Ajamîḍha had three wives, born of Kuru clan, Nîlinî, Dhuminî and Keśinî.—41-44.

From his wives, Ajamîḍha begot sons of Divine lustre; because they were born to him in his old age, on the completion of his asceticism; therefore, they were very pious and powerful. They were all born through the blessings of Bharadvâja. Hear now their names in detail.—45-46.

Ajmîḍha begot from Keśinî, Kaṇva, who became the father of Medhâtithi, the progenitor of the Kâṇvaya clan of Brâhmaṇas; from his wife Dhuminî, Ajmîḍha begot the King Bṛihadanu, who was the father of Bṛihamta, who begot Bṛihanmanâ the father of Brihadhanu, who begot Bṛihadiṣu, the father of Jayadratha, who begot Aśvajît, the father of Senajit, who had four world-famous sons, *viz.*, Ruchirâśva, Kâvya, King Dhridaratha and Vatsarâja.—47-50.

Vatsarâja was the founder of the dynasty of Parivatsaka, and Ruchirâśva became the father of Prithusena, who begot Paura the father of Nîpa, who begot one hundred valiant sons, who all were known as Nîpâs. Among them Śrimâna was the most renowned.—51-53.

Digitization by Arya Samaj Charitable Foundation, Chennai

Kâvya begot Samara, who was only fond of wars; and he begot three sons, namely, Pâra, Sampâra, and Sadaśva. They were renowned as great men in the world, and of them Pâra begot Pṛithu, the father of Sukṛita, who begot Vibhrâja of versatile genius, who became the father of Aṇuha, who was the son-in-law of Śukra and the husband of Kritvî. Aṇuha begot Brahmadatta, the father of Yugadatta, who begot Viṣvakasena who, again, came back to this Earth on account of his good deeds.—54-58.

Viṣvaksena begot Udakasena, the father of Bhallâta who begot Janamejaya. Ugrâyudha, for the sake of Janamejaya, then put an end to the family of Nîpa kings.—59.

The Ṛiṣis said:—"Sûta! Whose son was Ugrâyudha, and in what family was he born, and why did he annihilate the Nîpa Kings? Pray tell as all that fully."—60.

Sûta said:—Ugrâyudha was born in the Solar dynasty and practised penances for eighteen thousand years, when he was dried up like a pillar. King Janamejaya adored him for getting kingdom; and he, after promising kingdom to him, killed the Nîpas. Once, the Nîpas attacked the Ṛiṣi Ugrâyudha and Janamejaya, who was serving him in his Âśrama. Ugrâyudha addressed the Nîpas with many conciliatory speeches, but they, heedless of them, injured them. Then Ugrâyudha, when being thus injured, addressed them:—"Since you have not paid heed to my words asking protection and safety from you, therefore, I curse you thus: May you all be taken away by Yama, if there is any force in my asceticism." After that, they were all taken before the God of Death. Seeing which, Ugrâyudha, overcome with pity, said: "Janamejaya, you are worthy of rescuing these misguided, but brave men;" hearing which Janamejaya began to fight Yama, after crying out to his victims, "O, sinners! become the slaves of Ugrâyudha."—62-66.

Strange to say, Janamejaya vanquished his foe and captured Yama, along with hells and their tortures.—67.

The God of Death, becoming pleased at the end, gave the knowledge of emancipation to Janamejaya, after which all the Nîpas went to Lord Kṛiṣṇa.—68.

One who hears their history does not die an unnatural death, but attains bliss in both the worlds.—69.*

Now the family from Dhûminî—another queen of Ajamîḍha.

*The translation of verses 62-69 is tentative only. The passage is very obscure, and not found in many Mss.

Digitization by Arya Samaj Charitable Foundation, Chennai

Ajamîḍha begot from his wife, Dhuminí, the learned Yuvînara, who became the father of Dhṛitimân, who begot Satyadhṛiti, the father of the valiant Driḍhanemi.—70.

Dṛiḍhanemi became the father of Sudharmâ, who begot the illustrious Śârvabhauma, who became the world-emperor, and Mahâpaurava was born in his famous family. Mahâpaurava begot the King Rukmaratha, the father of Supârśva, who begot the righteous Sumati, the father of Sannatimâna, who begot Kṛita, who became the disciple of Hiraṇyanâbhi Kauśalya.--71-75.

This Kṛita was the promulgator of twentyfour kinds of Sâma Vedic Saṃhitâ, and the chanter of these Sâmas came to be known as Eastern Kârtâsâmagâs.—76.

Ugrâyudha was the son of Kṛita, and was known as Kârti. He was the promoter of his family, and it was he who killed the father of Pṛithu by his valour.—77.

That father of Pṛithu was Nîla, the king of the Pâñchâla, and Kṣema the renowned, was the son of Ugrâyudha.—78.

Kṣema was the father of Sunîtha, who begot Nṛipaîjaya, the father of Viratha. This completes the line of the Paurava Kings.--79.

Here ends the forty-ninth chapter describing the Paurava dynasty.

CHAPTER L.

Sûta said :—Ajamîḍha begot from Nîlinî, Nîla, who was the father of Suśânti, through his severe austerities. Suśânti begot Purujânu, the father of Pṛithu, who begot Bhadrâśva. Now listen to the progeny of Bhadrâśva. He had five sons, namely, Mudgala, Jaya, Bṛihadiśu, Javîhara and Kapila. They all five, it is heard, were the kings in different parts of the Pañchâla and ruled with righteousness. Hence their country was called Pañchâla, or ruled by the five. Thus we have heard.—1-4.

The sons of Mudgala became Brâhmaṇas from Kṣatriyas and were founders of the family of Maudgalyas. Maudgalas and Kâṇvas, mentioned before, were the followers of the school of Aṅgirâ.—5.

Mudgala begot the renowned Brahmiṣṭha, the father of Indrasena, who begot Vindhyâśva, the father of a pair of twins, called Divodâsa and the daughter Ahilyâ, from his wife Menakâ.—6-7.

Ahilyâ begot the famous Riṣi, Śatânanda, who was the son of Śaradvâna.—8.

Digitization by Arya Samaj Charitable Foundation, Chennai

Śatânanda begot Satyadhṛiti, who was a famous archer. He was the father of Amoghavîrya.—9.

At the sight of a nymph, Satyadhṛiti cast his seed in a pool of water, out of which, one son and a daughter were born.—10.

At the same time, King Śântanu chanced to go for a hunt and, seeing the babies, took pity on them and brought them with him.—11.

All those sons of Śaradvâna came to be known as Gautamas. Now the family of Divodâsa will be narrated.—12.

Mitrayu was the son of Divodâsa, and he begot Maitreya, the founder of the family of Maitrâyaṇas. They were all Kṣatriyas, but became Bhârgava Brâhmaṇas, belonging to the gotra Yati. King Chaidyavara was the son of Maitreya.—13-14.

Chaidyavara became the father of the learned Sudâsa, who begot Ajamîḍha the second, the father of Somaka, who begot Janta. From him, a hundred sons were born in the line of Ajamîḍha and Somaka. When Somaka was killed, then Dhûminî, the wife of Ajamîḍha, practised most trying and rigid penances on the loss of her promising son. She went to sleep, after duly performing Agnihotra and finishing her meals.—15-18.

Ajamîḍha then enjoyed himself with Dhûminî, when she begot smoke colored Ṛikṣa, the valiant. Ṛikṣa begot Saṃvaraṇa, the father of Kuru, who forsaking Prayâga, built up Kurukṣetra. He practised long asceticism to call Indra, who at last appeared before him out of fear and granted him a boon.—15-21.

It is for this reason that Kurekṣetra is so sacred. The faimly of Kuru multiplied; the members of which came to be known as the Kauravas. The five favourite sons of Kuru, *viz.*,—Sudhanvâ, Jahnu, Parîkṣita, Prajana and Arimardana were all very pious and illustrious.—22-23.

Sudhanvâ begot Chyavana, who was very learned, and he became the father of Ṛikṣa, who begot Kṛimi, the great ascetic, who was the father of Chaidyoparichara, also known as Vasu. He was a remarkable warrior like Indra, and had the power of traversing the sky. He begot from Girikâ the following seven issues, named Mahâratha, known also as Bṛihadratha, King of Magadha (Bihar); Pratiaśravâ; Kuśa; Harivâhana; was the fourth; Yaju was the fifth; Matsya and a daughter, named Kâlî who was the seventh. Brihadratha was the father of Kuśâgra, who begot Vriṣabha, the father of King Puṇyavâna, who begot the King Puṇya, the father of Satyadhṛita, who begot Dhanuṣa, the father of Sarva, who begot Saṃbhava, the father of the King Brihadratha. Brihadratha's son was born in two parts, which Jarâ joined together (Sandhita), who, on account

Digitization by Arya Samaj Charitable Foundation, Chennai

of being joined by Jarâ, came to be known as Jarâsandha. He was the conqueror of all the Kṣatriyas.—24-32.

Jarâsandha begot the illustrious Sahadeva, the father of the illustrious Somâvi, who was a great ascetic. Sutaśravâ was the son of Somâvi. Thus the Kings of Magadha have been described.—33.

King Jahnu was the father of the King Suratha, who begot Vidûratha, the father of Sârvabhauma, who begot Jayatsena, the father of Ruchira, who begot Bhauma, the father of Tvaritâyu, who begot Akrodhana, the father of Devâtithi, who begot Dakṣa, the father of Bhîmasena, who begot Dilîpa, the father of Pratîpa, who was the father of three sons, *viz.*, Devâpi, Śântanu, Bahlîka. Bahlîka was the father of the seven sons, known as Bâhlîśvarâs. Devâpi, forsaken by his subjects turned a muni. —34-39.

The Ṛiṣis asked :—Sûta ! Why was the King Devâpi forsaken by his subjects. For what fault of his did the subjects not accept him ?"—40.

Sûta said :—That prince Devâpi became a leper, and that is why he was forsaken by everybody. Now I will narrate the future family of Śantanu (as given in the Bhaviṣya Pûrâṇa).—41.

King Śantanu was a very learned physician, and was highly accomplished. It is laid down in the books on medicine that by his mere touch even the patient suffering from a most dreadful disease would be instantly cured and become young. He was for that reason known as Śantanu. He married the sacred Ganges.—42-44.

Note.—Śântanu means the healer of the body.

Śântanu begot, from Jâhnavî, the famous Devavrata ; and from his second wife, Satyavati, the daughter of a fisherman, he begot Kâli and Vichitravîrya.* The favourite and sinless son of Śântanu, namely, Vichitravîrya, had died childless, and, consequently, Kṛiṣṇa Dvaipâyâna was appointed to produce a son on the widow of Vichitravîrya. He thus begot three sons, named Dhritarâṣtra, Pâṇḍu, and Vidura. Dhritarâṣtra begot one hundred sons, from Gândhârî.—45-47.

Of his hundred sons Duryodhana was the most remarkable. Pâṇḍu had Kuntî and Mâdrî as his wives.—48.

Then Pâṇḍu became the father of the five sons, given to him by the Devas, *viz.*, Yudhiṣṭhira, from Dharma ; Bhîma, from Vâyu, Arjuna, from Indra. From his second wife, Mâdrî, Pâṇḍu got Nakula and Sahadeva, through the two gods Aświni.—49-50.

* This Satyavati, while still a maiden, had given birth to Vedavyâsa, through Ṛiṣi Parâśara.

Digitization by Arya Samaj Charitable Foundation, Chennai

The five sons of Pâṇḍu had Draupadî, as their common wife, from whom Yudhiṣṭhira begot Prativindhya, Bhîma begot Śrutasena, Arjuna begot Śrutakîrti, Sahadeva begot Śruta Karmâ and Nakula begot Śatânîka. Thus Draupadî begot those five sons to the Pâṇḍavas, and they are known as Drauapadeyâs. The five Pâṇḍavas also begot another half a dozen sons, in addition to those five born of Draupadî. They are known as Pâṇḍaveyas to distinguish them from Draupadeyas. Thus, Bhîma begot from the Asura girl Hiḍambâ, a son, called Ghatôtkacha and Sarvaga from Kâśî ; Sahadeva begot Suhotra from his wife Mâdri ; and Nakula from Kareṇumatî begot Niramitra. Arjuna begot from Subhadrâ, Abhimanyu, and Yudhiṣṭhira begot a son, named Yaudheya, from Devakî.—51-56.

Parîkṣit, the conqueror of enemies' towns, was the son of Abhimanyu, and he became the father of Janamejaya, the Pious. When Janamejaya favored Ṛiṣi Yâjñavalkya, whom he appointed as his Brahmâ priest at the Sacrifice, then the sage Vaiśampâyana cursed him to the effect: "The innovations introduced by you O man of perverted intelligence, will not be respected. They will be honored only so long as thou wilt remain on earth."—57-59.

Thus all the subjects, seeing the Victory of Kṣatriyas over the Brâhmaṇâs, flocked round the King Janamejaya. From that day's curse the priests officiating at sacrifices performed by Kṣatriyas began to decline and refused to attend on occasions of their sacrifices.—60-61.

When, after finishing the sacrifice of Prajâpati, on a full-moon day, Janamejaya was entering the hall of Sacrifice, he was prevented from doing so, by Vaiśampâyana, but the former did not heed him. On the contrary, Janamejaya, the son of Parîkṣit, after performing two Aśvamedha sacrifices, became a great Vâjasaneyaka, and went to the forest on account of his being cursed for entering into hostility with the Brâhmaṇas.—62-64.

Śatânika, the son of Janamejaya, was very valiant; and he was anointed and proclaimed king by Janamejaya; Śatânîka begot the most illustrious Adhisoma Kṛiṣṇa,* by performing aśvamedha sacrifice.—65-66.

Sûta said :—Ṛiṣis! This Adhisoma Kṛiṣṇa is reigning now; and it is in his reign that you have engaged in this big sacrificial session; of which three years have passed in Puṣkara and two years in Kurukṣetra and Dṛiśadvatî.—67.

The Ṛiṣis said :—Sûta! all this is past history now. We wish to hear something about the future kings. Pray tell us about the kings who will

* Mr. Pargiter, in his *Dynasties of the Kali age*, p. 4, note 10, says that the correct name is "Adhisîma Kṛiṣṇa"

Digitization by Arya Samaj Charitable Foundation, Chennai

be the rulers of the land. Be pleased to tell us their names and duration of their reigns; please also tell us the extent of Satya, Tretâ, Dvâpara and Kaliyugas, and also explain to us about the prosperity, adversity and vices of those ages."—68-71.

Sûta said:—Ṛiṣis! listen, while I narrate all which have not yet come to pass, as told to me by Vyâsa, of untiring energy, both with regard to the future Kaliyuga and the Manvantaras. After that, I shall tell you of the future kings.—72-73.

I shall narrate the kings who are to be in the families of Aila and Ikṣvâku, as well as in the family of Paurava, among whom, the auspicious stock of the Aila and Ikṣvâku families was established. All that I shall declare, as mentioned in the Bhaviṣyâ [Purâṇa].—74.

Besides these, other kings will also arise, belonging to the castes of Kṣattrâs, Pâraśavas, and Śudrâs as well as those who are outside these [foreigners]; namely, Andhras, Śakâs, Pulindas, Chulikâs, Yavanâs, Kaivartas, Abhîras and Śabaras, and those having a Mlechchha origin. I shall declare those kings, according to their succession and by name. —75-76.

Note:—According to Mr. Pargiter, these lines follow after the words "Mlechcha origin" *viz.*, Pauravas, Vitihotras, Vaidisâs, five (Panchâlâs ?) Kosalâs, Mekalâs, Koṣalas, Pauṇḍras and Svasphrakas, Sunidharmas, Sâkâs, Nîpas."

Adhisoma Kṛiṣṇâ is the first king, and I shall first relate to you his dynasty, as told in the Bhaviṣya [Purâṇa].—77.

Adhisoma Kṛiṣṇa shall have Vivakṣu* for his son, and after Hastinâpura is washed away by the Ganges, the latter shall make Kauśâmbi his capital, and he shall be the father of eight powerful sons.—78-79.

Bhûri will be the eldest and shall beget Chitraratha, the father of Śuchidrava, who shall beget Vriṣṇimân, the father of King Suṣeṇa, who shall beget Sunîtha, (the father of Rucha, who will be) the father of Nrichakṣu,† who shall beget Sukhîbala, the father of Pariṣṇava, who will beget Sutapâ, the father of Medhâvî; and Purañjaya will be the son of the latter, and the father of Urva, who shall beget Tigmâtmâ, the father of Brihadratha, who shall beget Vasudâmâ.—80-85.

Vasudâmâ will be the father of Śatânîka, who will beget Udayana, the father of the brave Vahînara.—86.

Daṇḍapâṇi will be the son of Vahînara and the father of Niramitra, who shall beget Kṣemaka. The following śloka has been sung by the

* Another reading is Nichakṣu.

† Another reading is Uṣṇâ. Another reading is Suchidratha.

Digitization by Arya Samaj Charitable Foundation, Chennai

ancient prophets :—"The source of Brahma-Kṣatra stock the family honored by Devarṣis, will come to conclusion in the Kali age, when it reaches King Kṣemaka."—87-88.

Sûta said :—Ṛiṣis! I have narrated to you this dynasty of Pauravas who descended from Arjuna, the son of Pâṇḍu.—89.

Here ends the fiftieth chapter describing the dynasty of the Pauravas up to Kṣemaka.

CHAPTER LI.

The Ṛiṣis.—O! Sûta! Pray tell us about those Agnis or Fires which are honored amongst the twice-born, and narrate the history of the descendents of that dynasty in detail.—1.

Sûta.—Ṛiṣis! In Svâyambhuva Manvantara, Agni Abhimânî (the presiding spirit of Fire), was born from the mind of Brahmâ, and Svâhâ was his wife. She gave birth to Pâvaka (Subterranean), Pavamâna (Terrestrial) and Suchi (Celestial) Fires. Pavamâna or Terrestrial Fire is produced by friction, and Pâvaka (Subterranean) Fire produces the magnetic fire, called Vidyuta.—2-3.

Śuchi is also called Saura (Solar or Celestial Fire). These fires are known as Sthâvaras or Fixed Fires. Havyavâha is the son of Pavamâna.—4.

Pâvaki, Saharakṣa and Havyavâhamukha are sons of Pâvaka, Pavamâna and Śuchi respectively. The Havyavâhamukha Agni is sacred to the Devas, and the first-born of Brahmâ (Pavamâna) is the Fire sacred to men.—5.

Saharakṣa is the Agni sacred to the Asuras. These three Fires belong to the three classes. Their sons and grandsons number forty.—6.

They are now described and named separately. Pâvana (Pavamâna), the Fire of human beings (Laukika), is the first-begotten of Brahmâ, and Brahmanandana known also as Bharata, was the son of Pavamâna. Havyavâha is also known as Vaiśvânara Agni. He died while carrying Havya offerings to the Gods. He being dead, the son of Atharvan (Aṅgirasa) produced the Fire Puṣkarodadhi (produced by the churning the cloud), which is known as Atharva Alaukika Agni and also as Dakṣiṇa Agni, by non-rubbing.—7-9.

Atharvan was begotten from Bhṛigu, and Aṅgiras was the son of Atharvan, who begot the above-mentioned Alaukika Dakṣiṇa Agni.—10.

Digitization by Arya Samaj Charitable Foundation, Chennai

Pavamâna is called Nirmathya Agni, also produced by (rubbing fire—sticks or) any friction, and the same is known as Gârhapatya Agni or Household Fire, the first fire amongst the Brâhmaṇas.—11.

He produced, from Samśati, two sons, named Sabhya and Avasathya, then Havyavâhana was enamoured of sixteen rivers. The twice born call this Agni Abhimânî Âhavanîya Fire also.—12.

The sixteen above-mentioned rivers are :—

Kâverî, Kriṣṇaveṇî, Narmadâ, Yamuna, Godâvarî, Vitastâ, Chandrabhâgâ, Irâvatî, Vipâśâ, Kauśikî, Śatadru, Sarayû, Sîtâ, Manasvinî, Hradinî and Pâvanâ.

After dividing his body into sixteen different parts, he dallied with these sixteen river-goddesses, when he was attracted towards Dhiṣṇyas.* Produced from these Dhiṣṇyas was the progeny known as Dhiṣṇus. Since they were the sons of Dhiṣṇyas, they are called Dhiṣṇus.—13-16.

All the sons of the rivers made friends with these Dhiṣṇyas. Listen now about the Viharanîyas (those which are removable from the altar; and Upastheyas (those which are fixed in their places and worshipped there), amongst them. Vibhu, Pravâhana and Agnidhra are fixed in their altars, while the remaining Dhiṣṇus are shifting and moving, and taken from their places when some auspicious occasions arise. Hear the names of Anirdeṣya and Anvârya Agnis, in order.—17-18.

Vâsava and Kriśânu are both the Agnis of Dvitiya and *Uttara vedî* (altars). Samrât was the son of Agni, and the Brâhmaṇas worship these eight Fires.—19.

Parjanya and Pavamâna are also Agnis and are seen on the Dvitiya altar. Pâvakoṣṇa and Samuhya are the Agnis found in the North or uttara altar.—20.

Havyasûda and Asamrijya are both known as Śâmitra. Śatadhâmâ and Sudhâjyoti are described as Raudraiśvarya agnis. Brahmajyoti and Vasudhâmâ are said to be Brahmasthânîya. The Upastheya Agni by Ajekapâda is known to be Śâlâmukha.—21-22.

Anirdeśya and Ahirbudhnya are carried to the south. The Brâhmaṇas say that these Upastheya Agnis should be worshipped by all.—23.

---

* *Dhiṣṇya.*—A sort of subordinate or side altar, generally a heap of earth, covered with sand, on which the fire is placed, and of which 8 are enumerated, *viz.*, besides the *Agnidhriya* [in the *Agnidhra*], those in the Sadas belonging to the *Hotri*, the *Maitravaruṇa* or *Pra-taṣṭri*, the *Brâhmaṇâchchansin*, the *Potṛi*, *Neṣṭri*, and *Achchâ-vâka* and the *Márjâliya*. (Monier-Williams' Sanskrit-English Dictionary.)

Digitization by Arya Samaj Charitable Foundation, Chennai

Now I shall describe the Viharaṇîyas and their eight sons. Barhiṣa Agni, the carrier of sacrifice, was the son of Hotṛiya.—24.

Prachetâ Agni is the son of Praśaṃsya. He is the second Agni. Saṃsahâyaka Viśvevedâ is the son of Agni, called Brâhmaṇâ chaṃśi.—25.

Svâmbha Agni is described having its origin in the waters. His name is Ṣetu. These Dhiṣṇya Âharaṇa (shifting) Agnis are worshipped along with the Soma in the Soma sacrifice by Brâhmaṇas.—26.

The good call Pâvaka Agni to be Yoga, and that Agni is worshipped along with Varuṇa at the time of purificatory bath.—27.

Agni, the son of Hṛidaya, that digests the food, is known as Manyumân, Jâṭharâgni, and Vidhâgni.—28.

The Agni that is produced spontaneously by friction and consumes all beings, is the son of the Agni Manyumân, called Ghorasaṃvartaka.—29.

This Agni dwells in the ocean, drinking water, in the mouth of Vadavâ (? oceanic volcano), and the son of Samudravâsi (oceanic fire) is Saharakṣa.—30.

Saharakṣa Agni resides in the houses of the people, and fulfils their desires. Kravyâda Agni, the son of Saharakṣa, devours the dead (*i.e.*, the funeral fire).—31.

These are the sons of Pâvaka Agni, as related by the Brâhmaṇas. Their sons, through Sauvîṛya, were stolen by the Gandharvas and the Asuras.—32.

The Agni obtained by the rubbing of Araṇi went to dwell in the sacrificial fuel. This fire is called Lord Âyu, in which sacrificial victims are immolated.—33.

Âyu begot Mahimâna, the father of Dahana. This Dahana is the presiding Fire in Pâkayajña domestic sacrifices, and eats the fire oblations made into it ; and it eats also offerings made to the Devas and the pitṛis. His son is Sahita Adbhuta, who is very celebrated.—34-35.

He eats the offerings, &c., made at Prâyaśchitta (atonement). He (Adbhuta) is the father of a portion of the heroic Devâṃśa, known as the Great.—36.

Vividhâgni was born of the Vîra Devâṃśa, who begot Mahâkavi. Arka, the second son of Vividhâgni, begot eight sons.—37.

He who is known as Rakṣohâyatikrit is the presiding deity in all Kâmya sacrifices. The second son is Surabhi (the fifth); Rukmavân (the

Digitization by Arya Samaj Charitable Foundation, Chennai

sixth); Vasumân (the third), Aunada (the fourth), Haryaśva (the fifth), Pravargya (the seventh), and lastly Kṣemavâna (the eighth), and including the progeny of Śuchi Agni, these are fourteen.—38-39.

Thus have been described the Fires, which were employed in sacrifices in previous world periods by the Devas, along with the Yâmâs (a class of gods).—40.

These Agnis were the presiding deities of sacrifices in Svâymbhuva Manvantara. Now, these are subsidiary fires, shifting from one altar to another and roaming among animate and inanimate beings.—41.

They were the presiding deities of altars and were known as Agnîdhra Fires in ancient times, and were then carriers of sacrificial offerings, and were employed in those days, and may be employed in present days in voluntary (Kâmya) and occasional (naimittika) rites.—42.

They were worshipped in the first Manvantara by Śukras, Yâmâs and Devas.—43.

Thus have been described the altars and the sources of the various Fires; they should be known as existing in the seven Manvantaras, beginning with Svârochis and ending with Savarṇa.—44.

Thus have been described the Agnis of the past Manvantaras. Now will be described the characteristic marks of the Fires to be worshipped in the present and the future Manvantaras.—45.

In all Manvantaras, these Fires, along with Yâmâs and Devas, make their appearance in various forms and for diverse objects.—46.

These Fires live along with future Devas; and thus I have described the Past Agnis; what more do you wish to hear now, O Ṛiṣis.—47.

Here ends the fifty-first chapter describing the dynasty of Agni.

CHAPTER LII.

The Ṛiṣis said:—"Sûta! Be good enough to relate to us the difference between Virtue (Dharma) and Vice (Adharma) in detail, as explained by the Lord Viṣṇu, at the respectful enquiries of the King Vaivasvata Manu."—1.

Sûta.—"Ṛiṣis! Lord Janârdana, in the form of Fish, has explained at length Karma Yoga and Sânkhya Yoga to Manu, the most illustrious son of the Sun, at the time when the world was a vast sheet of water.

Digitization by Arya Samaj Charitable Foundation, Chennai

He explained them at length the first creation and the destruction of the world."—2-3.

Note.—Karma Yoga=Performance of wordly and religious rites. Sânkhya here means Jñâna Yoga, as opposed to Karma Yoga.

Hearing those words of the sage, the Ṛiṣis cried out:—"Sûta! We are also most eager to understand the characteristics of Karma Yoga, because, Oh Pious Sûta, there is nothing concealed from you in this world, and you are the knower of all."—4.

Sûta:—Ṛiṣis! I repeat the Karma Yoga, as taught by Viṣṇu. Karma Yoga is superior to a thousand Jñâna Yogâs, because Jñâna Yoga is produced by Karma Yoga, and from Jñâna Yoga, one attains the final emancipation. The divine knowledge of Brahma springs from Karma Yoga and Jñâna combined. Jñâna Yoga in its turn does not arise without Karma Yoga.—5-6.

Note.—Jñâna Yoga=contemplation. Akarma Jñâna=Renunciation.

Consequently a person devoted to Karma Yoga attains to eternal Truth. The entire Veda is the fountain-head of all Dharma; so also the conduct of those good men who know the Vedas is also a root from which Dharma arises.—7.

The eight spiritual qualities must exist in pre-eminence, in order to produce Dharma:—They are,—(1) Clemency to all living beings, (2) forbearance, (3) protection of him who seeks aid in distress, (4) freedom from envy in the world, (5) external and internal purification, (6) to calmly meet sudden emergencies in all works, (7) not to exercise niggardliness in the case of the distressed and with regard to one's earnings, (8) not to hanker after the riches or the wives of others.—8-10.

The above eight spiritual qualifications of the soul are enumerated by those learned in the Purâṇas, and the possession of these qualities is essential which is, for Kriyâ Yoga, the means to the attainment of Jñâna Yoga.—11.

None in this world attains Jñâna without Karma Yoga; consequently, the duties enjoined by the Śruti and Smṛiti ought to be closely followed with diligence.—12.

Every day one ought to perform the five sacrifices, *viz.*, (1) worshipping the Devas, (2) the Pitṛis, (3) feeding men (4) and the lower creatures, (5) and honouring the Ṛiṣis.—13.

The learned, according to the prescribed rites, ought to (1) adore the Devas by performing sacrifices to the fire, (2) worship the Ṛiṣis by the

Digitization by Arya Samaj Charitable Foundation, Chennai

recitation of the Vedas, (3) the Pitṛis by Srâddha offering, (4) the men by showing hospitality to guests, (5) honour all lower living creatures by scattering food for them on the ground, as described in Balikarma — 14.

To ward off the five sins by which the animal life is accidentally destroyed by a house-holder, *viz.*, (1) the threshing of the grain, (2) grinding of condiments and grain, (3) lighting the fire-place, (4) fetching water, by the water-pot, (5) sweeping by the broom; the above five sacrifices have been laid down.—15.

By the above-mentioned five deeds the householder commits the five sins that are known as pañchaguṇa; and he does not go to heaven without freeing himself from the sins, which are wiped out by the performance of the five sacrifices mentioned above.—16.

The twenty-two as well as the eight Saṃskâras laid down in the law-books, put together, do not lead to emancipation if the man does not possess the eight spiritual qualifications mentioned above.—17.

Consequently, a man possessing these qualifications ought to perform the rites laid down in the Vedas and should support the cow and the Brâhmaṇas with his wealth, and always do good to others and should be well-conducted.—18.

One ought to worship Śiva (Vâsudeva) containing within Him Brahmâ, Viṣṇu, the Sun, Rudra, and the Vasus, by means of cows, land, gold, cloth, incense, flower-garland and water.—19.

One should devoutly, free from jealousy, worship Śiva (Vâsudeva), according to the prescribed rites, and observe fasts and vows. Śiva (Vâsudeva) is supersensuous, peaceful, unmanifest, subtle, all-pervading, eternal. And the whole universe is His form. All the following Devas are his manifestations:—*viz.*, Vasudeva, Lord of the universe. Brahmâ, Viṣṇu, the adorable Sun, Śiva, the eight Vasus, the eleven lords of hosts (eleven Rudras), the Lord of the Lokapâlas, Pitṛis, and the Mâtrigaṇas.—20-21.

These above-mentioned Devas are said to be the powers of God. These powers include all moveable and immoveable objects and belong to that Supreme Spirit who is the root of Brahmâ, Viṣṇu, Śiva and the Sun; and who is said to be the overlord of the Unmanifested (Prakṛiti).—22.

He who has adored all the four (Brahmâ, Sûrya, Viṣṇu and Śiva) without observing any difference among them, has worshipped, in fact, the whole universe, including the moveable and the immoveable.—23.

Digitization by Arya Samaj Charitable Foundation, Chennai

He who is the supreme abode of Brahmâ and the rest, in whom all the three (Vedas) reside, He is Pûṣam, the personification of Vedas; and consequently he should be worshipped with great diligence.—24.

These Deities, Brahmâ, &c., should be worshipped by feeding the fire and the Brâhmaṇas. Moreover, they should be adored by utterance of mantras, sacrifices, gifts, penances, fasts, silent recitation of the sacred name, and by fire oblation.—25.

For those who are devoted to the above-described Kriya Yogâ and who love the Vedânta, the Smṛitis and the Śâstras and who are afarid of sinful deeds there is nothing in this world as well as in the next which is beyond their reach, *i.e.*, such people attain everything.—26.

Here ends the Fifty-second Chapter describing the Kriyâ Yoga.

CHAPTER LIII.

The Riśis.—Sûta! Be pleased to describe to us the number and bulk of all the Purâṇas in due order and in detail and also about the giving of gifts and charity (Dâna Dharma).—1.

Sûta.—I shall tell you exactly what the Universal Soul, the ancient Male Lord, said to the King Vaivasvata Manu.—2.

Lord said to Manu! Brahmâ remembered in the beginning first the Purâṇas among all the Śâstras. So Purâṇas are the first among the Śâstras. Afterwards, Brahmâ uttered out the four Vedas from His four mouths.—3.

There was only one Purâṇa in the beginning of the Kalpa. It was alone the means of the accomplishment of the three ends of man (Dharma, Artha and Kama). And it was the only holy book consisting of thousand millions of stanzas.—4.

When all the regions perished by fire at the Great Dissolution, then I recited the four Vedas, with their six Aṅgas as well as the Purâṇas, the manifold Nyâyas, the Mîmâṃsâs and the Dharmaśâstra. In the beginning of the new age, I immersed myself in the furious waters, at the time of dissolution of the universe and explained them fully to Brahmâ, Who in His turn revealed them to the Devas and the sages, after which they spread all over the world. Therefore, the Purâṇas became the source of all other Śâstras. Later on, seeing the neglect of the Purâṇa under the changed circumstances, I repromulgated them in every yuga, through my partial incarnation of Vyâsa. In every Dwâpara yuga I compiled the Purâṇas to

Digitization by Arya Samaj Charitable Foundation, Chennai

the extent of 4 lacs of ślokas, and spread them in the world after dividing them into eighteen. Even now the bulk of the Purâṇa extends to a hundred crore verses in the Deva Loka. On the universe, however, its bulk is abridged only to 4 lacs of ślokas, and is divided into eighteen Purâṇas.—5-11.

Sûta.—Hear, O Riṣis! the names of the different eighteen Purâṇas. I shall enumerate them to you, as they were described to Marîchi by Brahmâ.—12.

(1) *The Brahma Purâṇa.*—Brahma Purâṇa contains 13,000 ślokas. One who writes and gives it away in charity, along with a cow and water, in the month of Vaiśâkha, on the full-moon day, passes his days in Brahmaloka, in happiness.—13.

(2) *The Padma Purâṇa.*—At the time when this universe came out of the cosmic waters, in the beginning of the Lotus Kalpa, and in the form of a golden lotus, then the Padma Purâṇa was revealed, describing that creation, and it is called Padma Purâṇa by the wise. And it consists of 55,000 ślokas.—14.

One who gives away Padma Purâṇa in charity, along with a golden lotus and sesamum, in the month of Jyaîṣṭha, gets the benefit of performing an aśvamedha sacrifice.—15.

(3) *The Viṣṇu Purâṇa.*—Similarly, the rules of virtue laid down by Parâśara, for the period when there was the Varâha incarnation of Viṣṇu, in the beginning of Varâha Kalpa, form the Viṣṇu Purâṇa.—16.

That Purâṇa contains 23,000 ślokas, and one who gives it away in charity, along with a cow and clarified butter, in the month of Âśâḍha, on the full-moon day, is purified of all sin and goes and rests in peace in the region of Varuṇa.—17.

(4) *The Vâyu Purâṇa.*—The rules of virtue laid down by Vâyu, along with the glory of Rudra, in the Śveta-kalpa, is known as Vâyavîya Purâṇa. It contains 24,000 ślokas.—18.

One who gives it away in charity, along with a cow, sugar and an ox, to a Brâhmaṇa, whose family is large, on the day when Râkhî thread is tied on the wrist, in the month of Śrâvaṇa, goes and resides for a Kalpa in the region of Śiva.—19.

(5) *The Bhâgavata Purâṇa.*—The Purâṇa which begins with the description of the sacred Gâyatrî worship, and goes on to mention various Dharmas and which contains a narration of the destruction of the demon Vṛitrâsura as well as an account of the famous men who flourished in the Sârasvata Kalpa, is known as Bhâgavata.—20-21.

Digitization by Arya Samaj Charitable Foundation, Chennai

One who writes Bhâgavata and gives it away in charity, along with a golden lion, on the full-moon day, in the month of Bhâdrapada, attains final emancipation. It contains 18,000 ślokas.—22.

(6) *The Nâradîya Purâṇa.*—The Nâradîya Purâṇa, containing 25,000 ślokas is that in which Nârada has described the Bṛihatakalpa and the dharmas of the Bṛihatkalpa.—23.

One who gives away this Purâṇa in charity, on the full-moon day of Âsvin, along with a cow, attains bliss, and is liberated from the cycles of birth.—24.

(7) *The Mârkaṇḍeya Purâṇa.*—The Purâṇa which begins with the story of the birds solving the difficulty of Dharma and Adharma, and which the pious sages explain in an answer to the question of the sage (Jaimini), which has been described at great length by the sage Mârkaṇḍeya, at the request of the Ṛiśis, and which contains 9,000 couplets, is known as Mârkaṇḍeya Purâṇa.—25-26.

One who writes this Purâṇa, and gives it away in charity, along with a golden elephant, on the full-moon day, in the month of Kârtika, attains the benefit of performing Puṇḍarîka sacrifice.—27.

8. *The Agni Purâṇa.*—The Purâṇa which commences with the description of the Iśâna Kalpa, and which was a path of virtue revealed to Agni by Vaśiṣtha, is known as the Âgneya Purâṇa, and contains 16,000 ślokas.—28.

One who writes this Purâṇa and gives it away in charity, along with a golden lotus, a cow and sesamum, on the full-moon day, in Mârgaśirâ, attains the benefit of performing 16,000 sacrifices.—29.

9. *The Bhaviṣya Purâṇa.*—The Purâṇâ in which Brahmâ has described the history of Aghorakalpa, the glory of the Sun, the existence of the Universe, the characteristics of the aggregate multitude to Manu, is known as the Bhaviṣya Purâṇa, and contains 14,500 Ślokas.—30-31.

One who gives away this Purâṇa in charity, free from the feeling of jealousy, on the full-moon day of Pauṣa, along with a pitcher of raw sugar, attains the benefit of performing the Agniṣṭoma sacrifice.—32.

10. *The Brahmavaivarta Purâṇa.*—The Purâṇa which commences with the description of Rathântara Kalpa, and in which Sâvarṇi Manu has described to Nârada the glory of Kriṣṇa and the history of the Rathântara Kalpa, and in which there is also a constant allusion to Brahmavarâha, is known as Brahmavaivarta Purâṇa, and contains 18,000 ślokas.—33-34.

One who gives away this Brahmavaivarta Purâṇa in charity to a

Digitization by Arya Samaj Charitable Foundation, Chennai

Brâhmaṇa, on an auspicious day, in the month of Mâgha, on the full-moon day, goes and enjoys in the region of Brahmâ.—35.

11. *The Liṅga Purâṇa.*—The Purâṇa in which Śiva explained the virtues of Agni and the four Vargas, *viz.*, Dharma, Artha, Kâma and Mokṣa, by manifesting Himself through the pillar of fire, which commences with the description of Âgneya Kalpa, and which was uttered by Brahmâ Himself, is styled Linga Purâṇa, and it contains 11,000 ślokas. One who gives away this Purâṇa, along with sesamum and cow in charity, on the full-moon day, in the month of Phâlguna, attains the form of and similarity with Śiva.—36-37.

12. *The Varâha Purâṇa.*—The Purâṇa in which Viṣṇu has described the glories of the Great Boar to the goddess Earth, and which was recited in connection with the Mânava Kalpa, is known as the Varâha Purâṇa, and contains 24,000 stanzas.—38-39.

One who gives away this Purâṇa in charity, along with a golden eagle (Grauḍa), cow and sesamum, on the full-moon day, in the month of Chaitra, to a Brâhmaṇa with a large family, reaches the region of Viṣṇu by the favour of Varâha.—40.

13. *The Skanda Purâṇa.*—The Purâṇa in which the six-faced Kârtika has expressed the virtues of high-class men and also about the worship of Mahâdeva, is known as Skanda Purâṇa. It commences with the description of the Mâheṣvara Dharmas, as found in the Satpuruṣa Kalpa, and contains 81,100 ślokas, in this mortal region—41-42.

One who gives away this Purâṇa, along with a golden trident, after writing it out at the time of the Sun being in the 12th sign of the Zodiac (Pisces), goes to the region of Śiva.—43.

14. *The Vâmana Purâṇa.*—The Purâṇa in which the four-faced Brahmâ has related the glories of Trivikrama, and which describes the three Vargas also to the Devas, after declaring the glory of Vâmana, is known as the Vâmana Purâṇa, and contains 10,000 ślokas. It describes the Kalpa, and is auspicious. Following Kûrma Kalpa, one who gives it away in charity, after writing it out neatly in the autumnal equinox, goes to the region of Viṣṇu.—44-45.

15. *The Kûrma Purâṇa.*—The Purâṇa in which Viṣṇu has dwelt on the glories of the four Vargas (Dharma, Artha, Kama and Mokṣa), in the form of a Kûrma, in the Rasâtala regions, before the sages, in connection with the story of Indradyumna, where Indra was also present, through his companion Indradyumna, is known as Kûrma-Purâṇa, and is related to Lakṣmî Kalpa. It contains 18,000 ślokas.—46-47.

Digitization by Arya Samaj Charitable Foundation, Chennai

One who gives it away in charity, along with a golden turtle, at the time of the equinox, gets the benefit of giving away thousands of cows.—48.

16. *The Matsya Purâṇa.*—The Purâṇa in which the Lord has related the glory of Nṛisiṃha to Vaivasvata Manu, at the beginning of the Kalpa, with a view to propagate the Śrutis, in the form of a fish, and in which the Lord has also described about the seven Kalpas, is known, O sages, as the Mâtsya Purâṇa. It contains 14,000 ślokas.—49-50.

One who gives this Purâṇa away in charity, along with a golden fish and a cow, at the time of the summer solstice, acquires the benefit of giving in gift the entire earth.—51.

17. *The Garuḍa Purâṇa.*—The Purâṇa in which Kṛiṣna has described the birth of Garuḍa out of the cosmic egg, in the Garuḍa Kalpa, is known as Garuḍa Purâṇa, and contains 18,000 ślokas.—52.

One who gives away this Puraṇa in charity, along with a golden flamingo, attains a place in the region of Śiva, endowed with highest perfection.—53.

(18) *The Brahmâṇḍa Purâṇa.*—The Purâṇa commencing with the glory of the cosmic egg, and in which Brahmâ has described the future Kalpas as well as the history of the Universe to the Devas, is known as the Brahmâṇḍa Purâṇa, and contains 12,200 ślokas.—54-55.

One who gives away this Purâṇa in charity, along with a yellow woolen garment, and a golden cow at the time of Vyatîpâta, attains the benefit of a thousand Râjasûya sacrifices.—56.

Sûta said :—Vyâsa, of wonderful activity, explained these eighteen Purâṇas, to the extent of 4 lacs of slokas, to my father, and the latter told me about it ; and I, O Riṣis ! have described the same to you.—57.

The venerable sage has abridged the Purâṇas for the sake of the good of this world ; otherwise, the entire Purâṇa existing in the Deva Loka, contains a hundred crore ślokas.—58.

Upapurâṇas—(1) *Nṛisiṃha.*—I shall now tell you about the difference between the Purâṇas that exist in the universe and the secondary Purâṇas. There is a mention of Nṛisiṃha in the Padma Purâṇa, and the 18,000 ślokas (dealing with the history of Narasiṃha) forms the Nârsimha Purâṇa (which is one of the secondary Purâṇas).—59.

(2, *Nandî upapurâṇa.*—Where Swâmikârtika has described the glory of the great goddess Nandâ (the portion dealing with that), is known as the Nandî Purâṇa.—60.

Digitization by Arya Samaj Charitable Foundation, Chennai

(3) *Sâmba upapurâṇa.*—That Purâṇa in which Lord Śiva, taking His most noble consort, Gaurî, as his audience, has related about the future, as found in the Bhaviṣya Purâṇa and also is styled by the sages as Sâmba Purâṇa.--61.

(4) *Âditya upapurâṇa.*—The learned who know, say that the recitation of the list of the Purâṇas dealing with the ancient Kalpa, is conducive to glory, fame and long life. This is the order of the Purâṇas, as described above. Similarly, the Âditya Upapurâṇa is also mentioned therein.—62.

O Riṣis ! the secondary Purâṇas have been deduced from the original eighteen Purâṇas.—63.

The following are the five characteristics of the Purâṇas :—They describe (1) the creation of the universe, (2) its genealogy and dissolution, (3) the dynasties, (4) the Manvantaras, (5) the dynastic chronicles.—64.

The Purâṇas, with these five characteristics, sing the glory of Brahmâ, Viṣṇu, the Sun and Rudra, as well as they describe also the creation and dissolution of the Earth.—65.

The four Vargas (Dharma, Artha, Kâma and Mokṣa) have also been described in all the Purâṇas, along with evil consequences following from sin.—66.

In the Sâtvika Purâṇas, there is largely a mention of Hari's glory. In the Râjas Purâṇas there is the greater mention of Brahmâ's glory. In the Tâmasika Purâṇas, there is a mention of Śiva and Agni's glory. In all kinds of Purâṇas, of all the three attributes, the glory of Sarasvatî and the pitṛis have been described.—67-68.

The great sage Vyâsa, after compiling the 18 Purâṇas, indulged in the composition of the story of Mahâbhârata, in order to magnify their bulk, which was an addition to the Purâṇas, by another lac of ślokas. And in which he has condensed the sense of the Vedas.—69.

The glorious story of Râmâyaṇa, sung by the sage Vâlmîki, at the instance of Brahmâ, also extends to a hundred crore of ślokas.—70.

Brahmâ narrated the original Râmâyaṇa to Nârada ; the latter revealed it to Vâlmîki, who gave it to the world, and which is a means of giving Dharma, Kâma and Artha. And in which way the famous epic exists in the world, and contains 5,25,000 ślokas.—71.

The learned know of the Purâṇas of the ancient Kalpa. The recitation of this list of the Purâṇas is conducive to prosperity, fame and long life. He who reads or listens to it, gets wealth, reputation, long life and emancipation.—72.

Digitization by Arya Samaj Charitable Foundation, Chennai

This list is the most sacred. It is the giver of fame and the destroyer of sins. It is very dear to the pitṛis, and is prized by the Devas as a nectar. It is external and destroyer of sin of all men.—73.

Here ends Fifty-third, Chapter giving the list of Purâṇas and Upapurâṇas, and is known as the Anukrmaṇikâ of the Purâṇas.

Note.—It is a remarkable fact that this Purâṇa does not mention the eighteen Upapurâṇas, as they now exist. It gives the names of five such Upapurâṇas only, showing that when this Purâṇa was composed the other Upapurâṇas did not exist.

CHAPTER LIV.

Sûta said :—Ṛiṣis ! I shall now relate to you in full about the gifts (Dâna Dharma), vows (Vrata) and fasts, as explained by the Lord in the form of fish. This narration is in the form of a dialogue between the great Lord Siva and wise Nârada and also a mention of trivarga. (Dharma, Kâma and Artha). I shall relate exactly as the dialogue took place.—1-2.

In ancient times, Nârada questioned the Lord Śiva, who resides on the summit of Kailâśa, has three eyes, and is the enemy and destroyer of Cupid.—3.

The Sage Nârada said :—" O Adorable God of gods ! O Ruler of Brahmâ, Viṣṇu and Indra ! pray tell me how one may become your devotee or a devotee of Viṣṇu and so attain wealth, life, health, beauty, luck, and prosperity ? Pray also tell me which Vrata is the giver of gradual emancipation to married women or widows, possessing all good and auspicious qualities."—4-5.

Lord Śiva said :—Nârada ! You have put a very useful question for the benefit of all. Hear about the vow which is beneficial to widows. There is a religious observance (Vrata) which is known as nakṣatrapuruṣa Vrata, which should be devoutly kept. It (nakṣtrapuruṣa Vrata) is worship of Nârâyaṇa in the figure which should be made according to rule, having feet, etc., and the names of Viṣṇu should be recited.—6-7.

Note.—Nakstrapurusa—A figure of a man, on the limbs of which various asterisms are marked.

The devotee should get an image of the Lord Vâsudeva made according to the instructions of the Brâhmaṇa, and should then commence to worship it from the month of Chaitra, at the time when the moon is in the Mûlâ, etc.—8.

He should recite the following mantras on the various limbs, beginning from the feet and ending with the hair of the figure :—

(1) नमो विश्वाधराय Namo Viśvâdharâya—on the two feet, sacred to Mûlâ asterism.

Digitization by Arya Samaj Charitable Foundation, Chennai

(2) नमो अनन्ताय Namo anantâya—on the two ankles of the leg, sacred to Rohinî asterism.

(3) नमो वरदाय Namo Varadâya—on the two shanks, from the ankle to the knee, as well as the two knees, sacred to the Aśvini asterism.

(4) नमः शिवाय Namaḥ Śivâya—on the two thighs, sacred to the Pûrva Âsâḍha and Uttara Âsaḍha.

(5) नमः पञ्चशराय Namaḥ Pañchaśarâya—on the organ of generation, sacred to Pûrva-phâlguni and Uttaraphâlguni.

(6) नमः शार्ङ्गधराय Namaḥ Śârṇgadharâya—on the waist, where Viṣṇu should be worshipped, sacred to Krittikâ asterism.

(7) नमः केशिनिषूदनाय Namaḥ Keśiniṣûdanâya—on the two sides of the ribs, sacred to Pûrvabhâdrapada and Uttarabhâdrapada.

(8) नमः दामोदराय Namaḥ Dâmodarâya—on the two arm-pits, sacred to Revatî asterism.

(9) नमः माधवाय Namaḥ Mâdhavâya—on the chest, sacred to Anurâdhâ asterism.

(10) नमः अघौघविध्वंसकराय Namaḥ Aghaughavidhvaṃsakarâya—on the back, sacred to Dhaniṣṭhâ asterism.

(11) नमः श्रीशङ्खचक्रासिगदाधराय Namaḥ Śrîśaṅkhachakrâsigadâdharâya—on the four arms, sacred to Viśâkhâ asterism.

(12) नमः मधुसूदनाय Namaḥ Madhusûdanâya,—on the hands, sacred to Hastâ asterism.

(13) नमः सामनामधीशाय Namaḥ Sâmnâmadhîśâya—on the tips of the finger, sacred to Punarvasu.

(14) नमः मत्स्याय Namaḥ Matsyâya. Then the nails of the Fish (Matsya) should be worshipped, sacred to Aśleṣâ asterism. No mantra in the original.

(15) नमः कूर्माय कूर्मस्य पादौ शरणं व्रजामि Namaḥ Kûrmâya Kûrmasya Pâdau Śaraṇaṃ vrajâmi—on the throat, and the feet of the Tortoise (Kûrma), sacred to Jyeṣṭhâ.

(16) नमः वराहाय Namaḥ Varâhâya—on the two ears, sacred to Śravanâ asterism and the Boar (Varâha).

(17) नमः नृसिंहाय दानवसूदनाय Namaḥ Nṛisiṃhâya Dânavasûdanâya—on the mouth, sacred to Puṣyâ asterism—Man-Lion.

(18) नमः कारणवामनाय Namaḥ Kâraṇavâmanâya—on the fore of the teeth, sacred to Svâtî asterism and Vâmana (Dwarf) avatâra.

(19) नमः भार्गवनन्दनाय Namaḥ Bhârgavanandanâya—on the gullet of the mouth, sacred to Śatabhiṣa asterism and Paraśu Râma.

(20) नमः रामाय Namaḥ Râmâya—in the nose, sacred to Maghâ asterism and Raghunandana Râma.

(21) नमः रामाय विघूर्णिताक्षाय Namaḥ Râmaya Vighûrṇitâkṣâya—in the eyes, sacred to Mṛigaśira asterism and Bala Râma.

(22) नमः बुद्धाय शान्ताय Namaḥ Buddhâya Śântâya—on the forehead, sacred to Chitrâ asterism and Buddha.

(23) नमः विश्वेश्वर कल्किरूपिणे Namaḥ Visveśvara Kalkirûpiṇe—on the head, sacred to Bharaṇî asterism and Kalki.

(24) नमः हरये Namaḥ Haraye—on the hair, sacred to Ârdrâ asterism and Puruṣottama. —9-19.

On the day of the fast worthy Brâhmaṇas should be honored.—20.

On the completion of the Vrata, the devotee should give away a beautiful and big golden mace, studded with pearls and other jewels, cows

Digitization by Arya Samaj Charitable Foundation, Chennai

garments, bedstead, &c., to a pious Brâhmaṇa, versed in the Sâmaveda. The mace should be placed in a pitcher of water.—21-22.

Besides all that, the devotee should give away other things worthy of being offered to a Brâhmaṇa, after which he should devoutly pray to the Lord to fulfil his desires in the words: "Manoratham naḥ Saphalikuruṣva hiraṇya garbhâchyutarudrarûpin" O thou having the form of Brahmâ, Viṣṇu and Śiva, fulfill all my cherished desires.—.23.

The image of Viṣṇu along with that of Lakṣmî, should be given away to the Brâhmaṇa and his wife, with a peaceful mind. So also should be given a bedstead, made of wood, without any joints.—24

The devotee should recite the following:—"As the worshippers of Viṣṇu never get any sufferings or sin, so let me get beauty and health as well as highest devotion towards Keśava; as the house of the Lord is never devoid of Lakṣmî, so my house, may never be bereaft of my consort in all my life; O Kriṣṇa."—25-26.

After that, the Brâhmaṇa versed in astronomy, should be dismissed by giving away the image of the nakṣatra puruṣa, along with clothes, garland, sandal paste, &c. The worshipper should abstain from salt and oily food during all the twenty-seven days of his observance of the Vratà, and should feed others according to his means, without giving way to miserliness.—27-28.

The worshipper of the nakṣatra puruṣa attains all his desires, and at the end passes his days in the region of Viṣṇu with happiness. He washes off all his sins as well as all the sins of his deceased ancestors committed in his present and past lives.—29-30.

The married woman or the man who reads or hears the story of this observance with devotion, will free herself or himself from all the sins by hearing and reading it. This observance confers many blessings on the worshippers.—31.

Here ends the fifty-fourth chapter dealing with the observance called nakṣatrapuruṣavrata.

Note.—The twenty-seven Nakṣatras which are to be worshipped in the ceremonial in the mouth of Chaitra commencing with the Moon when she is in the asterism, Mûlâ, and on successive twenty-six days, when she passes through different other asterisms are shown in the Table opposite to this page which has been reproduced from Colebrooke's Essays. The asterism, Abhijit, is no longer, counted amongst asterisms.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER LV.

Hearing all that Nârada said:—"Lord! What should one, who, owing to delicate health or otherwise, is not in a position to go through the ordinance of fasting just explained by you, do?"—1.

The Lord said :—One who is not in a position to keep up the fast should take his meals in the night which will also give him everlasting benefit.—2.

Hear about the Vrata, called Âditya Śayana Śankarârchana observance, as described by the learned in the Purâṇas, as well as the method of worshipping Śaṅkara, on the conjunction of the moon with particular asterism. That day is most auspicious which falls on a Sunday, when there is Sankrânti and the 7th day of the dark fortnight and when the moon is in the asterism Hastâ. On that day, the images of Umâ and Maheśvara should be worshipped, the former after reciting the names of the God, Sun, and the latter along with the invisible form of Śiva. —3-5.

There is absolutely no difference between Śiva and the Sun, and consequently, the devotee, when worshipping the Śiva. uses the mantras addressed to the Sun. They are as follows :—

With (1) सूर्याय नमः Sûryâya namaḥ, let him adore the feet of the image, along with Hastâ asterism;

With (2) अर्काय नमः Arkâya namaḥ, the ankles, with Chitrâ asterism;

With (3) पुरुषोत्तमाय नमः Puruṣottamâya namaḥ, the Shanks, along with Svâtî asterism;

With (4) धात्रे नमः Dhâtre namaḥ, the region of the knees, along with Viśâkhâ asterism;

With (5) सहस्रभानवे नमः Sahasra Bhânave namaḥ, the two thighs should be worshipped along with Anurâdhâ asterism;

With (6) अनङ्गाय नमः Anaṅgâya namaḥ, the generative organ, along with Jyeṣṭhâ asterism;

With (7) इन्द्राय सोमाय नमः Indrâya Somâya namaḥ, the waist, along with Mûlâ asterism;

With (8) त्वष्ट्रे सप्ततुरंगमाय नमः Tvaṣṭre Saptaturaṃgamâya namaḥ, the navel, along with Pûrvâ and Uttara Âṣâḍhâ asterism;

With (9) तीक्ष्णांशवे नमः Tîkṣṇâṃśave namaḥ, the arm-pits, along with Śravaṇâ asterism;

With (10) विकर्तनाय नमः Vikartanâya namaḥ, on the back, with the asterism Dhaniṣṭhâ;

With (11) ध्वान्तविनाशनाय नमः Dhvântavinâśanâya namaḥ, in the eyes, with the Śatabhiṣâ asterism;

With (12) चण्डकराय नमः Chaṇḍakrâya namaḥ, on the arms, along with Pûrva and Uttarabhâdrapada asterisms;

With (13) साम्नामधीशाय नमः Sâmnâmadhîśâya namaḥ, the two hands, along with Revatî asterism;

With (14) सप्तत्वाश्वधुरंधराय नमः Saptvâśvadhurandharâya namaḥ, the nails, along with Aśvinî asterism;

Digitization by Arya Samaj Charitable Foundation, Chennai

With (15) कठोरधाम्ने नमः Kaṭhoradhâmne namaḥ, on the throat, along with Bharanî asterism;

With (16) दिवाकराय नमः Divâkarâya namaḥ, on the neck, with the Kṛittikâ asterism;

With (17) अम्बुजेशाय नमः Ambujeśâya namaḥ, on the lips, with the Rohiṇî asterism;

With (18) हरये नमः Haraye namaḥ, on the teeth, with Mṛigaśirâ asterism;

With (19) सवित्रे नमः Savitre namaḥ, the tongue, along with Ârdrâ asterism;

With (20) शंकराय नमः Śaṁkarâya namaḥ, in the nose, along with Punarvasu asterism;

With (21) अम्भोरुवल्लभाय नमः Ambhoruvallabhâya namaḥ, on the forehead, along with Puṣyâ asterism;

With (22) वेदशरीरधारिणे नमः Vedaśarîradhâriṇe namaḥ, on the crown of the head, along with the asterism Aśleṣâ;

With (23) विबुधप्रियाय नमः Vibudhapriyâya namaḥ, the ears, along with Maghâ asterism;

With (24) गोब्राह्मणवन्दनाय नमः Gobrâhmaṇavandanâya namaḥ, the eyes, along with Pûrvaphâlguni asterism;

With (25) विश्वेश्वराय नमः Viśveśvarâya namaḥ, the eye-brows, along with the Uttara-phâlguni asterism.—6-15.

Afterwards the devotee should pray to Śiva: "O, Lord! armed with a noose, a hook, a trident, a lotus, a human skull; and the wearer of the snake and the moon and the bow, I salute Thee. O Lord! the destructor of Gaja, Demons, Cupid and Pura and Andhaka, etc., I salute Thee."—16.

The worshipper should also worship the different weapons (mentioned above), and should salute the Lord by bowing down his head, with the mantra Viśveśvarâya namaḥ, and every day abstain from oil, flesh, green vegetables and salt, and eat moderately.—17.

After thus taking his meals in the night, the devotee, on the Punarvasu asterism day, should put some rice, along with some ghee, in a vessel made of fig-leaves. And should then give it away to the Brâhmaṇa, after putting some gold in it. Then, on the seventh day of the fast, he should give to the Brâhmaṇa a couple of raiments.—18-19.

On the day of the fourteenth repast after the fast, the worshipper should feed the Brâhmaṇas with raw-sugar, milk and clarified butter.—20.

And after that, he should get a golden lotus, eight fingers in length, made with eight leaves and studded with gems, and bedecking it with nice cloth, should give it away to a Brâhmaṇa, along with bedsheet, pillow, utensils, shoes, châmara, a piece of mattress, looking-glass, garments, fruits, incense, bedstead, a cow with its horns covered with gold and hoofs with silver, along with her calf and a vessel of bell-metal for milching the cow. The cow must necessarily be given away on that occasion.—21-25.

Then the devotee should pray to the Sun: "God! as Your house is

Digitization by Arya Samaj Charitable Foundation, Chennai

not bereft of lustre, fortune and prosperity, similarly let mine be also in the enjoyment of same blessings."—26.

"Lord! who else is there, excepting Thyself, to grant me prosperity; consequently, be pleased to safely and comfortably see me through this mundane sea of trials and troubles."—27.

After that prayer, the devtee should circumambulate and salute the Deity, and then dismiss the Brâhmaṇa and send to his house all the things given in charity. None of them should be kept in the house of the worshipper.—28.

Nothing should be said about this sacred observance to a blasphemer, to a person of evil conduct, to a hypocrite, or to a false reasoner, for they are liable to profane it. Doing so, would lead to sin.—29.

The self-controlled and the devout are worthy of being told about the mystery of this observance. Those learned in the Vedas assert that it is the destroyer of all sins and giver of all peace and happiness to men.—30.

Those women and men who observe this ordinance with devotion, are never bereft of their sons and other dear ones. They attain the Divine felicity, and are free from the curse of disease, grief and suffering.—31.

This ordinance was at first observed by Vasiṣṭha, Arjuna, Kuvera and Indra. The mere recitation of this liberates one from all sins.—32.

One who reads or hears about this Ravi Śayana observance, endears himself to Indra and helps his deceased manes to go to heaven from hell.—33.

Here ends the fifty-fifth chapter describing the observance, called Adityaśayana Vrata.

CHAPTER LVI.

The adorable Śiva said:—I shall now explain to you about the Kriṣṇâṣṭamî Vrata (ordinance) which is the destroyer of all evils. This fast gives victory, peace and emancipation to men.

Śaṅkara should be worshipped on the eighth day of the dark fortnight in the month of Mârgaśirṣa, Śambhu, on the corresponding day of Pauśa, Maheśvara in Mâgha, Mahâdeva in Phâlguna, Sthâṇu in Chaitra, Śiva in Vaiśâkha, Paśupati in Jyaiṣṭha, Ugra in Âṣâḍha, Śarva in Śrâvaṇa, Trayambaka in Bhâdra, Hara in the month of Âśvîna, Îśâna in Kârtika. These pujâs should be performed every month, on all the 8th days of the dark fortnight. The devotee should worship the

Digitization by Arya Samaj Charitable Foundation, Chennai

Brâhmaṇas, and should observe a fast after giving away cow, land, gold and cloth to them, especially to the devotees of Śiva. In the night time, Śiva should be worshipped with Pañchagavya and with urine of the cow, clarified-butter, cow's milk, sesamum, barley, Kuśa grass, water, the water of the washing of the cows' horns, the leaves of Śirisa, arka (Calatropis gigantea), leaves of Bilva (aegle marmelos) and curds.—1-6.

Note.—Pañchagavaya—Five products of the cow, taken collectively; *i.e.*, milk, curds, clarified butter, urine and cowdung.

The worshipper should feast the learned and the pious, from Mârgśirṣa after an interval of two months, under the following trees:—aśvatha (the holy fig tree), vaṭa (the banyan tree), udumbara (Ficus glomerata), plakṣa (the rose-apple), palâśa (butea frondosa), jambu (eugenia jambolana); and he should use the tooth-brush made of these trees to cleanse his teeth on those days. An offering of arghya water and black cloth and black cow should be made to the Deity, and at the conclusion of the fast, curds, grain, canopy, flags and châmara, &c., should be given away in charity.—7-9.

Brâhmaṇas should be given the five gems, along with a vase of water and a black cow, gold and different kinds of cloths. If the worshipper be not a position to give away all that, he should give a cow at all events. Close-fistedness should not be exercised in charity, for it leads to sin. One who observes the Kṛiṣṇâṣṭami fast according to the rules laid down, enjoys happiness after being venerated by the Devas, for 307 kalpas, in the region of Śiva.—10-11.

Here ends the fifty-sixth chapter dealing with the Kṛiṣṇâṣṭamîvrata to be observed on the eighth day of the dark fortnight of every month.

CHAPTER LVII.

Nârada said:—"O Lord! with moon as thy crest-jewel, pray tell me all about the ordinance, the observance of which begets long life, health, fecundity of the race, kingdom, in several successive lives."—1.

The Lord Śiva said:—Nârada! I have already explained to you about the ordinance that confers everlasting blessing on the devotee, and I shall now also explain to you more clearly about it, as described by those learned in the Purâṇas.—2.

Rohiṇîchandra śayanavrata is most sacred. The devotee should worship the image of Nârâyaṇa, after reciting the names of the moon in observing it.—3.

Digitization by Arya Samaj Charitable Foundation, Chennai

When the full moon day falls on Monday, or when the Rohiṇí asterism falls on the full moon day; the learned should bathe with pañchagavya and mustard, and, after that, should recite "Âpyâsva" Mantra for a hundred and eight times.—4-5.

Note.—Âpyâsva—A Vedic Mantra.

The Śudra also may observe this Vrata with extreme devotion, freeing himself from the company of all unbelievers, and should devoutly salute the Gods, Moon and Viṣṇu, with the following mantra, instead of the Vedic one :—Somâya Varadâyâtha Viṣṇave cha namo namaḥ.—6.

After finishing his bath and the recitation (japa) of the mantra, he should return to his house and worship Madhusûdana, by offering fruits and flowers and singing the names of Moon (Śôma), as given below.—7.

After reciting (1) सोमाय शान्ताय नमः Somâya Śântâya namaḥ, should be worshipped the feet (of the Divine image), and after reciting (2 अनन्तधाम्ने नमः Anantadhâmne namaḥ, should be worshipped the shanks and knees, after reciting (3) जलोदराय नमः Jalodarâya namaḥ, the two thighs, and after reciting (4) अनन्तबाह्वे नमः Anantabâhve namaḥ, the organ of generation.—8.

After reciting (5) कामयासुखप्रदाय नमः Kâmâya sukhapradâya namaḥ, the waist of the moon should be worshipped. After reciting (6) अमृतोदराय नमः Amritodaraya namaḥ the stomach, after re iting (7) शशाङ्काय नमः Śaśânkâya namaḥ, the navel should be worshipped.—9.

After reciting (8) चन्द्राय नमः Chandrâya namaḥ, the mouth should be worshipped, after reciting (9) द्विजाधिपाय नमः Dwijâdhipâya namaḥ, the teeth, after reciting (10) चन्द्रमसे नमः Chandramase namaḥ, the face (hâsyam), after reciting (11) कुमुद्वन्तवनप्रियाय नमः Kumudvantavana priyâya namaḥ, the lips.—10.

After reciting (12) वनौषधिनाशाय नमः Vanausadhinâśâya namaḥ, the nose, after reciting (13) आनन्दभूताय नमः Ânandabhûtâya namaḥ, the brows, after reciting (14) इन्दीवरश्यामकराय नमः Indivaraśyâmakarâya namaḥ, the eyes like lotus.—11.

After reciting (15) समस्ताध्वरवन्दिताय नमः Samastâdhvaravanditâya namaḥ and दैत्यनिषूदनाय नमः Daityaniṣudanâya namaḥ, the two ears, after reciting (16) उदधिप्रियाय नमः Udadhipriyâya namaḥ, the forehead,, and after reciting (17) सुषुम्नाधिपतये नमः Susumnâdhipataye namaḥ, the hair.—12.

After reciting (18) शशाङ्काय नमः Śaśâṃkâya namaḥ, the head of Murâri, after reciting (19) विशेश्वराय नमः Viśeśvarâya namaḥ, the coronet (of the Divine image). Rohinî should also be worshipped. The devotee, by praying: "O, Rohinî, the beloved of the Lord, also known under the name of Lakṣmi, O blessed one," should, offer sweet-smelling flowers, incense and eatables, etc., and sleep on the floor in course of the night on getting up early in the morning, and after taking his bath, he should offer a vase of water, gold and eatables to the Brâhmaṇa, with the mantra नमः पापविनाशनाय: and then hear the recitation of some sacred book (Itihâsa),;for a couple of muhûrtas (96 minutes), after taking twentyeight morsels of food with clarified butter, milk and urine of the cow, but devoid of flesh and salt.—13-15.

Then he should worship the Moon and Viṣṇu with Kadamba, blue-lotus, Ketaki, jasmine, lotus, sêvatî, kuvaja, white kannair and champaka.—16.

Digitization by Arya Samaj Charitable Foundation, Chennai

Hari should be worshiped with all the various kinds of flowers that bloom in various months, from the beginning of the month of Śrâvaṇa.—17.

In this way, the devotee should go on with the worship, according to the prescribed rites till the end of the year, after which he should give away a bedstead, along with a mirror and other things in charity.—18.

Then he should make an image of Rohinî and the Moon in gold. The image of the latter should be six fingers in length and that of the former four fingers. And he should give them away to a good Brâhmaṇa, along with eight white pearls, white cloths, milk, some utensil of bell, metal, rice, raw sugar, sugar-cane and fruits.—19-20.

He should also give away after that, a white cow, with its horns plaited with gold and hoofs covered with silver and its back covered with a cloth, along with utensils and a couch.—21.

Afterwards, the worshipper should bedeck the Brâhmaṇa along with his consort with fine clothes, &c., and should look upon him as the moon in company of Rohinî.—22.

And he should then pray, "O Lord! as Rohinî shines in Thy house, so, let my house, too, be full of lustre.—23.

O Lord Moon! as you bring happiness and emancipation to all, be merciful enough to shower the same blessings on me; and let my devotion in you always remain firm."—24.

"O Lord Moon, grant me health and prosperity. I am afraid of this world, and desire bliss at your hands."—25.

This ordinance is very dear to the Pitṛis, and the observer of it attains the region of the moon, after being the lord of the three wo. as for 307 Kalpas, and then gets final rest.—26.

The women folk, observing this fast, beget the same fruits, and are liberated from the cycle of births.—27.

One who reads or listens to this form of ordinance, gets pure intellect and goes to heaven where he is venerated by the Devas.—28.

Here ends the fifty-seventh chapter describing the worship of Rohiṇîchandraśayanavrata.

CHAPTER LVIII.

Sûta said :—The King Vaivasvata Manu asked the Lord, who was lying in the water in the form of fish, to explain to him when should the sacrifice be performed and what feasts should be employed therein,

Digitization by Arya Samaj Charitable Foundation, Chennai

and what kind of altar should be made for the occasion to consecrate a newly built tank, well and pool, grove and temple.—1-2.

He also asked the Lord to explain what fees to the officiating priest, and Sacred offerings to the Deity should then be made. What are the proper time and place for this observance, and what preceptor should be appointed.—3.

The Lord Fish said:—Hear, O Mighty-armed, the rules about tanks, etc., as laid down in the Itihâsa and the Purâṇas, by knowers of the Veda. At the end of the summer solstice, the man performing the ceremony should get the preparatory rites to the observance performed in an auspicious bright fortnight, after consulting a Brâhmaṇa.—4-5.

After that, he should get a nice Vedî (square altar), measuring four-hands in length, with four openings made, near the tank, etc., to be consecrated, in the north-eastern direction.—6.

A pandal (maṇḍapa), measuring sixteen hands, with four openings should also be made, and then around the altar should be made pits (gartas), five, seven or nine, but not more in number, one cubit deep and three circles round them. The receptacle (yoni) of the altar should be one span long and six or seven fingers broad.—7-8.

Note—Vitasti=A measure of length equal to 12 fingers (being the distance between the extended thumb and the little finger.)

The gartas or pits should be seven in number, and the circles should be three inches (parvas *i.e.* digits) in height. Flags and buntings of the same colour should be on all sides.—9.

In all the four directions of the pandal, arches of the twigs of the Aśvatha, Uḍumbara, Plakṣa and Vaṭa trees, should be made.—10.

Then eight Brâhmaṇas, versed in the Vedas, should be employed as sacrificial priests (hotâ), eight as warders and another eight as Jâpakas. —11.

Note—Jâpaka=One who mutters prayers.

The Brâhamaṇa who has all the virtues in him, who is able to restrain his passions and knows the mantras, is calm and belongs to a good family, should be chosen to perform the functions of the priest (Purohita).—12.

Water-pot and materials of sacrifice should be placed at each of the gartas (pits), after which a fan and a white châmara should be placed on a big plate of copper.—13.

Afterwards, the family guru (Âchârya) should scatter on the ground

Digitization by Arya Samaj Charitable Foundation, Chennai

the different kinds of boiled rice and barley for presentation to the Gods, after reciting the Vedic text.—14.

The sacrificial posts should be made of the glomerous fig, measuring three cubits, with closed fist, in length, of the hand of the sacrificer. It is also auspicious to get them made of the size of the worshipper.—15.

Twenty-five Ṛitvijas (the eight Hotâs, eight Dvârapâlas, eight Jâpakas and one Purohita), arrayed in ornaments of gold, should be presented with golden ear-rings, armlets, rings and different kinds of cloths, without making any difference between them. But the family (Âchârya) should be worshipped with double the number of things offered to the Ṛitvijas. After that, the worshipper should give away in charity the things liked by him the best, along with a bedstead.—16-17.

The turtle and the crocodile should be made of gold, the fish and the unvenomous water-snake should be of silver, the frog and the crab of copper, and the Śiśumâra (porpoise) fish of iron. All these things should be prepared from before, O Lord of men.—18.

Then the worshipper (yajamâna), bathed in the water of different herbs, according to the Vedic injunctions, by those Veda-knowing priests, should enter the sacred pavilion, wearing a garland of white flowers, white garments and smeared with white sandal paste, through the western arch, in company of his consort, sons and grandsons, etc.—19-20.

Then the learned should draw up a ring with powders of five colors by uttering auspicious sound, while the music of drums is playing.—21.

Then a circle should be made, with sixteen spokes in it, and in the centre a figure of a beautiful lotus of four leaves should be made.—22.

Afterwards, images of the planets and the regents of the world should be established in the proper directions on the different altars, after reciting the Vedic hymns (prescrbed for the occasion).—23.

Then, images of the turtle and other water animals should be established in the middle, after reciting the hymns of Varuṇa (the God of waters), and afterwards images of the Deities, Brahmâ, Śiva and Viṣṇu, should be established.—24.

After establishing the images of Gaṇeśa, Lakṣmî and Ambikâ, and for the peace of the Universe, the images of the group of the Bhûtas should be established.—25.

Note—Bhûta= Elements, demons.

Then the pitchers full of water should be covered with clothes, incensed with the odour of flowers and fruits.—26.

Digitization by Arya Samaj Charitable Foundation, Chennai

After garlanding the warders and putting sandal paste on them, the Âchârya priest should ask the warders (the Dvârapâla priests) by saying "paṭhadhvam" to chant the Veda.—27.

In the east should be seated the Vahavrichas (the two priests versed in the Rigveda), in the south the two Dvârapâlas (learned in the Yajurveda), in the west the two Dvarapâlas (learned in the Sâmveda), and in the north, similarly, the two Dvârapâlas (learned in the Atharva-Veda).—28.

The worshipper should seat himself on the south side, facing the north and the Âchârya should ask the eight (Hotâ) priests "Yajadhvam" to commence the sacrifice; and to the skilful Jâpakas he should say "tiṣṭhadvam" (to sit down). Thus directing them, the Âchârya, versed in the sacred text, should sprinkle water silently round the fire without uttering any ritual formula.—29-30.

Sacrificial fuel and clarified butter should be offered to the Fire, after reciting the hymns of Varuṇa, and the sacrificing priests should also be made to do the same all round.—31.

Afterwards, according to the prescribed rites, offerings should be made to the planets, Indra, Îśvara, Maruts, Lokapâlas and Viśvakarmâ.—32.

Then the knowers of the Rigveda, seated in the east, should separately mutter the formulae of Râtrisûkta, Rudrasûkta, the auspicious Pâvamânasûkta, and Puruṣasûkta; in the same way the Dvârapâlas, learned in the Yajurveda, seated in the south, should separately mutter the formulae of Indra, Rudra, Soma, Kûṣmânda, Fire (Jâtavedas), and the Sun.—33-34.

Similarly, the Dvârapâlas, the chanters of the Sâmveda, seated in the west, should chant the hymns of Vairâjya, Pauruṣasûkta, Suvarṇa, Rudra Saṃhitâ, Śaiśava, Pañchanidhana, Gâyatrisûkta, Jyeṣṭha Sâma, Vâmadevya, Brihatasâma, Raurava, Rathantara, Kâṇva, Gavâm Vratam, Raksoghna and Vayas.—35-36.

Afterwards, the learned (Dvârapâlas) in the Atharva Veda, seated in the north, meditating on Varuṇa, should devoutly mutter the formulae of the Śântikas and the Pauṣṭikas.—37.

After performing the above-mentioned ceremonies on the first day, adhivâsana should be done, and then the earth of the following places, *viz.*, Elephant ward, stable, well, lane, pool, cattle-shed, ant-hill, the place where four streets meet, should be put into the pitchers full of water (placed in the pandal).—38.

Note.—Adhivâsana=Scenting with perfumes. (2) Preliminary consecration of an image, its invocation and worship by suitable mantras, before the commencement of a sacrifice. (3) Making a divinity assume its abode in an image.

Digitization by Arya Samaj Charitable Foundation, Chennai

Then the worshipper should bathe in the water, incensed with the following things:—the yellow pigment white mustard, sandal paste and resin together with pañchagavya (five products of the cow).—39.

Having thus finished the preliminary rites performed with the utterance of great mantras, with regard to each ceremony, the worshipper should pass the night in sleep. In the morning, the worshipper should give away cows to the Brâhmaṇa, *i.e.*, 100 cows or 68 or 50 or 30 or 25. —40-41.

Later on, on some auspicious day and hour, as calculated by the astrologer (Sâmvatsara), the worshipper should give away after making her pass through the water of the pond, etc., to be consecrated, a cow decked with gold, to the Brâhmaṇa versed in the Sâmaveda, after chanting the text of the Vedas accompanied with music.—42-43.

Afterwards, the worshipper should put, five different kinds of gems on a plate of gold, and give away to the Brâhmaṇa, and should place the alligator, fish, &c., in a pond. Then he should worship the above-mentioned cow standing in water, held by the Brâhmaṇas versed in all the four Vedas, with the Ganges water, curd and rice, and should afterwards make it swim in the water facing towards the north.—44-45.

The cow should then be bathed by reciting the text of the Atharva Veda, such as punarâmeti, etc., as well as âpohiṣṭhâ, etc., and then the worshipper should return to the circle of priests. Then the tank should be worshipped and bali offerings should be made on four sides of it. Afterwards, homa sacrifice should be performed for four days.—46-47.

At the end of these ceremonies the Chaturthî-Karma should be performed, when the worshipper should give dakṣinâ to the Brâhmaṇas, according to his means, and should mutter mantras of Varuṇa.—48.

Then the entire materials employed in the performance of the sacrifice, including the pandal, should be equally distributed to the Ritvijas, and the golden bedstead should be conferred on the chief priest.—49.

Afterwards, the worshipper should feast either 1,000, 800, 50 or 20 Brâhmaṇas, according to his means, which is the way of consecrating the tank, as described in the Purâṇas.—50.

And, similarly, it has been laid down for the consecreation of wells, pools, small tanks, &c.—51.

As to the consecration of palaces, groves, lands and buildings, the ritual formulae are somewhat different from the consecration of tanks.

Digitization by Arya Samaj Charitable Foundation, Chennai

Lord Brahmâ has prescribed these rites for the wealthy. Forty people, in less favourable circumstances, should follow the Ekâgni rites, without giving way to miserliness.—52.

The consecration of tanks in the rainy seasons and autumn begets the fruit of Agniṣṭoma sacrifice, and of the Vâjapeya and Atirâtra sacrifice in the seasons of Hemanta and Śiśira.—53.

Note. -Agniṣṭoma=a protracted ceremony, extending over several days in spring. Vâjapeya=a particular sacrifice. Hemanta=winter season. Śiśira=spring season.

The consecration in the vernal season (Vasanta) begets the benefit of Aśvamedha sacrifice, and of the Râjsûya in the summer season.—54.

The Lord has said that one who performs the ceremonies mentioned above, with the mind purified by scriptures and with full faith in them, goes to the region of Śiva and resides in heaven for many ages.—55.

Afterwards, that man goes and enjoys in higher regions, and remaining there for the full life of Brahmâ, to the extent of two Parârdhas, gets emancipation and enters into the highest stage with Viṣṇu. And all this he gets through the merit acquired by the performance of this ceremony.—56.

Here ends the fifty-eighth chapter dealing with the consecration of tanks, reservoirs, etc.

CHAPTER LIX.

The Ṛiṣis.—Sûta ! Tell us in detail the rites which the wise should observe in dedicating and consecrating a tree, and also the region in which he would go after his death.—1-2.

Sûta.—I shall explain to you, O Lord of the world, the rites of dedicating as well as those prescribed for the laying out groves. One should follow the rites, as dictated for the consecration of a tank, and should then plant the trees ; the Ritvijas, the pavilion and the Âchâryas should be arranged in the same way, and the Brâhmaṇas should be adored with sandal paste, &c.—3-4.

Afterwards, the trees should be bathed with the water, mingled with all the prescribed medicinal herbs, and then, garlanding them, they should be wrapped with cloth.—5.

Then with a needle of gold, the Karṇavedha ceremony should be performed on the tree and, similarly, with the same golden stick the eyes of the tree should be painted with black pigment.—6.

Note.—Karṇavedha—The piercing of the ear with needle to put on earring.

After that, seven or eight fruits made of gold should be placed on the altars.—7.

Digitization by Arya Samaj Charitable Foundation, Chennai

The incense of the resin (guggula) is considered best on such an occasion. Copper pitchers, full of water, should be placed and worshipped with cloth and incense, &c., after placing corn on them.—8.

Then the pitchers containing gold, &c., inside them, should be placed close to the trees and sacrifice should be made after which offerings should be made to Indra, Vanaspati, Lokapâlas, &c., according to the rites prescribed.—9-10.

After that a milch cow, covered with a piece of white cloth and wearing gold ornaments and having, her horns covered with gold, should be let loose between the trees planted, with her face turned towards the north. A milking vessel of bell-metal should also be included among other things to be given away with the cow.—11.

Then the trees should be watered with (the water contained in) the copper pitchers, after reciting the Mantras of the Ṛik, Yaju, and Sâma, addressed to Varuṇa, accompanied by music and song.—12.

Afterwards the worshipper should bathe with water, taken from the above pitchers, and wear white garments, and then with a peaceful mind should confer on the officiating priestes the cows, the riches, bedsteads, sacred threads, bracelets, rings of gold, clothes, sandals, along with other things, and feed them on milk for four days.—13-14.

Libations consisting of mustard, barley and black sesamum and wood of butea-frondosa, should be offered in the Fire, and on the fourth day, festivities should be observed and Dakṣiṇâ should be given to the Brâhmaṇas, according to the means of the worshipper.—15.

The worshipper should also give away with an easy mind other things which he likes, and should salute and dismiss the chief priest (Âchârya), after giving him twice as much as he gave to other officiating priests.—16.

The wise who observes these rites in dedicating the plantation of trees, obtains all his desires and attains to endless felicity.

One who plants even one tree, O King! according to the prescribed rites, resides in heaven for 30,000 years of Indra. The planter of trees, according to the prescribed rites, liberates the same number of his past and future manes and attains the highest perfection, and is never re-born on earth. One who hears or relates to others these prescribed ceremonies goes to the region of Brahmâ and is venerated by the Devas.—17-20.

Here ends the fifty-ninth chapter describing the rites of dedicating trees and planting groves.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER LX.

The Lord Fish said :—I shall now relate to you the Saubhâgya Śayana Vrata (ordinance), the giver of all bliss which is known to the Paurâṇikas.—1.

When the regions Bhûḥ, Bhuvaḥ, Svar and Maha, &c., were consumed, then the good fortune of all creatures went and centred itself in the heart of the Lord Viṣṇu, in Vaikuṇṭha heaven. Again, long time after, with the object of creating the world, O King! the plastic material, consisting of Pradhâna (root matter), and conscious souls called Puruṣas, was enveloped with self consciousness (ahaṅkâra), when there arose a rivalry between Brahmâ and Kṛiṣṇa, regarding the fashioning of the future world. Then (from their clashing wills), a terrifying flame of fire arose in the form of a liṅga (pillar), by the warmth of which the good luck of the world resting in the heart of Hari came out (in the form of perspiration).—2-4.

That good fortune emerging from the heart of Viṣṇu, passed through the Intermediate plane (antarikṣa) before it could reach the earth in liquid form, and Dakṣa the wise son of Brahmâ, drank up this giver of beauty and lovelines.—5-6.

Thence Dakṣa got mighty power and great lusture, and the remainder of (the good luck) which reached the Earth was divided into eight parts. From them were produced the seven givers of prosperity to all men, namely (1) sugarcanes, the Kings of all juices Rasarâjaṃ (2) Niṣpâva, coriander seed (?), (3) the cuminseed (Kâlâjîrâ), (4) the clarified butter (ghṛita), (5) cow's milk (Kṣîra), (6) saffron (Kusumbha), (7) safflower (Kumkuma). So also the common salt was produced as the eighth, and these are called saubhâgya Aṣṭaka, the eight blessings.—7-9.

That which was drunk by Dakṣa, the son of Brahmâ, the knower of Yoga, became his daughter, known as Satî (Pârvatî). Pârvatî, owing to Her matchless beauty, came to be known as Lalitâ ; and that paragon of beauty was afterwards married by the Lord Siva. The very Satî is called the Goddess who gives bliss (Saubhâgyamayî), and also prosperity and emancipation. Those men and women who worship Her with devotion may obtain everything.—10-12.

Manu said :—O Lord ! explain to me the ways of worshipping that sublime Goddess, the upholder of the Universe, and tell me completely the ritual of Her worship.—13.

The Lord Fish said :—The devotee should bathe himself with sesamum in the forenoon, on the third day of the lunar fortnight, in the month of Chaitra, during the vernal season ; for, on that day, the Goddess was

Digitization by Arya Samaj Charitable Foundation, Chennai

united to Śiva, the soul of the Universe, with marital rites. On that day, Śiva, along with His consort, Pârvatî, should be worshipped with flowers, fruits, incense, lamps, and offerings of foods, &c ; and the image (of Gaurî) should be bathed with Pañchagavya and scented waters, after which Gaurî and Śankara should be worshipped as follows :—14-17.

By pronouncing (1) पाटलायै नमः Pâtalâyai namaḥ, the feet of the Devî should be worshipped, and those of Śiva should be worshipped with the mantra शिवाय नमः Śivâyanamaḥ : Their ankles should be worshipped after pronouncing (2) शिवाय नमः Śivâyanamaḥ and जयायै नमः Jayâyainamaḥ ; after saluting Rudra with (3) त्रिगुणाय नमः Triguṇâyanamaḥ and the Goddess, with भवान्यै नमः Bhavânyai namaḥ, their shanks should be worshipped. After saluting Gaurî with (5) रुद्रेश्वरायै नमः Rudreśvarâyai namaḥ, Śiva and with विजयायै नमः Vijayâya namaḥ, their knees should be worshipped. After saluting Śiva with (6) हरिकेशाय नमः Harikeśâyanamaḥ and Gaurî with वरदे नमः Varade namaḥ (the giver of boons), the thighs should be worshipped.—18-19.

Their waist should be worshipped, after salutihg the goddess with (7) ईशायै नमः Iśâyai namaḥ I salute the goddess, Iśâ. He should salute Śankara with शंकराय नमः Sañkarâya namaḥ. The abdomen should be worshipped by saying (8) कोटव्यै नमः Kotavai namaḥ, I salute the goddess Kotavî, and by शूलिने नमः Śuline namaḥ, I salute the wielder of the trident."—20.

The stomach of the Goddess, after saying (9) मङ्गलायै नमस्तुभ्यं Maṅgalâyai namastubhyaṃ, "I salute Mangalâ" (the giver of bliss) ; the stomach of Śiva, after pronouncing शिवाय नमः Sivâya namaḥ "I salute Siva ;" the breasts of the Goddess, after saying (10) ईशान्यै नमः Îśânyai namaḥ, "I salute Îśânî ;" and of the God by saying सर्वात्मने नमः Sarvâtmane namaḥ, I salute the All-Soul.—21.

The throat of the Lord, after saying (11) वेदात्मने नमः Vedâtmane namaḥ, "I salute the soul of the Vedas ;" the throat of the Goddess, after saying रुद्राण्यै नमः Rudrâṇyei namaḥ, "I salute Rudrânî," their hands, after pronouncing (12) त्रिपुरघ्नाय नमः Tripuraghnâya namaḥ, "I salute the god, the destroyer of the demon Tripura, and the goddess with अनन्तायै नमः Aṇantâyai namaḥ, "I salute the Infinite."—22

Their arms, after pronouncing (13) त्रिलोचनाय नमः Trilochanâya namaḥ "I salute the three-eyed, Hara ; and the goddess by कालानलप्रियायै नमः Kâlânalapriyâyai namaḥ, "I salute the beloved of the Lord," the ornaments, after saying (14) सौभाग्यभवनाय नमः "Saubhâgyabhavanâya namaḥ," their mouths, after reciting (15) स्वाहास्वधायै नमः "Svahâsvadhâyai namaḥ, for the goddess and ईश्वराय नमः Îsvarâya namaḥ, for the god."—23.

The lips of the Goddess, the giver of prosperity, should be worshipped by reciting (16) अशोकमधुवासिन्यै नमः Aśokamadhuvâsinyai namaḥ and of the god by शिवाय नमः Śivâya namaḥ. The cheeks of the Lord should be worshipped by saying (17) स्थाणवे नमः Sthâṇave namaḥ and of the goddess by saying चन्द्रमुखप्रियायै नमः Chandramukhapriyâyai namaḥ.—24.

The nose of the Lord should be worshipped by reciting (18) अर्धनारीशाय नमः Ardhanârîśâya namaḥ and of the goddess by असिताङ्ग्यै नमः Asitâṅgyai namaḥ. The eye-brows of the Lord of the world should be worshipped by reciting (19) नमः उग्राय Namaḥ Ugrâya, and of the goddess by ललितायै नमः Lalitâyai namaḥ.—25.

The tresses of Śiva, after reciting (20) शर्वाय नमः Śarvâya namaḥ, "I salute śarva," the

Digitization by Arya Samaj Charitable Foundation, Chennai

destructor of Pura, the tresses of the hair of the Goddess, after saying वासव्यै नमः Vâsavyai namaḥ," I salute Vâsavî, the hair of the god, after reciting (21) नमः श्रीकण्ठनाथाय namaḥ Śrîkaṇtha nâthâya and of the goddess with the same mantra. The head of the goddess, after pronouncing (22) भीमोग्रसमरूपिण्यै Bhîmograśamarupiṇye, "I salute Bhimograsamarûpiṇî" and of the God by सर्वात्मने नमः Sarvâtmano namaḥ.—26.

After thus worshipping Śiva, the devotee should place before Him the Saubhâgya Aṣtaka, the eight blessings consisting of the following eight things : clarified butter (ghee) niṣpâva (?), saffron, cow's milk, cuminseed, sugarcane (rasarâja), salt and coriander seed. All these eight things are considered as boons, and therefore their mixture is called Saubhâgya Aṣtaka.—27-28.

Note.—The enumeration here is slightly different from that of Sloka 9.

After offering these things to Śiva and Pârvatî, the devotee should wash the horns of the cow in the night and drink the same and sleep on the floor.—29.

Getting up in the morning, the devotee should bathe, and after turning his rosary, should offer clothes, garlands, ornaments, &c., to the Brâhmaṇa and to his Consort.—30.

The devotee should get a pair of golden feet made and give them away, along with the eight blessings to the Brâhmaṇa, after invoking blessing of the Goddess Lalitâ, saying "pîyatâm atra Lalîtâ."—31.

Similarly, for a year, the worship should be performed according to the prescribed rites, on each third day of the moon, by those who desire all blessings.—32.

The following special articles of diet and mantra of gift (Dâna) should be observed : hear them from me. The devotee should drink the washing of the cow's horns in the month of Chaitra, eat cowdung in the month of Vaiśâkha. The flower of Mandâra tree in the month of Jyaiṣṭha, the leaves of the woodapple (Vilvapatra) in the month of Âṣâdha, curds in the month of Śrâvaṇa, the water sprinkled with the Kuśa grass in the month of Bhâdra. Milk in Âśvina, clarified butter, mixed with curd, in Kârtika, the cow's urine in Mârgaśira, clarified butter in Pauṣa. Black sesamum in Mâgha, Pañchagavya in Phâlguna. At the time of giving away the gifts, the devotee should recite the following mantra : "Lalitâ, Vijayâ, Bhadrâ, Bhavânî, Kumudâ, Śivâ, Vâsudevî, Gaurî, Mangalâ, Kamalâ, Satî, Umâ, be pleased." In other words, the devotee should in each month invoke the pleasure of the Goddess by reciting a fresh name out of the twelve names mentioned, *viz.*, in Chaitra he should say, "Lalitâ be pleased," in Vaiśakha, "Vijayâ be pleased," and so on.—33-37.

He should offer the following varieties of flowers (one each month), at the time of worship :—Mallikâ, Aśoka, Lotus, Kadamba, Utpala, Mâlatî,

Digitization by Arya Samaj Charitable Foundation, Chennai

Kubjaka, Karabîra, Bânam, Amlâna, Kuṅkuma and Sindhuvara; or any of the following flowers, as procurable, should be offered, *viz.*—Jasmine, Safflower, Mâlatî, Lotus and Karabîra.—38-40.

Married woman or maid, after devoutly worshipping Śiva, at the end of the ordinance, should give away a bedstead, along with all the necessary requisites.—41.

At the time of giving away the bedstead, the following things should also be placed on it and given away along with it:—The golden images of Śiva and Pârvatî, the golden figures of ox and cow.—42.

Besides this, according to his means, the devotee should give to the Brâhmaṇas and their wives, clothes, grain, ornaments, cows, cash, and should not give way to niggardliness or doubt.—43.

One who observes this ordinance—Saubhâgya-śayana—achieves all his ends and emancipation. This ordinance had better be observed without any object of bearing fruits.—44.

One who observes this ordinance every month, begets good fortune, health, beauty, longevity, clothes, ornaments, etc., which last him for 9000000300 years. One who observes this ordinance for 12 years, 8 years, or 7 years, goes and enjoys in the region of Śiva, for three Kalpas.—45-46.

The married woman or the maid who keeps up this ordinance also attains the same benefits through the grace of the Goddess Lalitâ.—47.

One who hears or advises others to listen to the account of this ordinance, passes his days in heaven for a long time in the form of Vidyâdhara.—48.

Cupid was the first to observe this ordinance, and Sahasrabâhu, the son of Kârtavîrya, was the second to observe it; and afterwards it was kept up by Varuṇa and Nandi, and consequently this is considered so sacred in this world.—49.

Here ends the sixtieth chapter dealing with the observance called Saubhâgyaśayanavrata.

CHAPTER LXI.

Nârada said:—Śiva! There are named the following seven regions of the Devas, *viz.*—Bhuḥ, Bhuvaḥ, Svaḥ, Mahaḥ, Janaḥ, Tapaḥ, Satyam.—1.

How may mastery be obtained in succession over these lokâs, and how one may obtain in this earth prosperity, beauty, long life and blessing. Please also explain to me how they become blessed with fortune, beauty and wealth.—2.

Digitization by Arya Samaj Charitable Foundation, Chennai

Śiva said.—Formerly, a fearful fire was ablaze on this earth accompained with a strong wind. The friction caused by the wind produced the fire for the destruction of the demons, at the command of Puruhûta (Indra).—3.

That terrific fire reduced many demons to ashes, when Târakâsura, Kamalâkṣa, Kâladanṣṭra, Parâvasu, and Virôchana fled from their warfare with the Devas.—4.

They all plunged themselves into the waters of the sea and took up their abode there, where fire with the help of air could not consume them.—5.

Afterwards, the demons began to come out of the waters and persecute the Devas, men, sages and other living beings, and disappear again into the sea.—6.

In that way, the demons asserted their boldness for twelve thousand years and continued their campaign of persecuting the three worlds, for a period of five or seven years at a time, by taking shelter in the fortress of the ocean.—7.

Later on, Indra directed the fire and the wind to dry up the occean in the following words:—Dry up this receptacle of water quickly.—8.

"Because it shelters my foes. They have taken their refuge in the home of Varuṇa. It should therefore be dried up as quick as possible."—9.

Hearing that mandate of Indra, both fire and wind said to Him, the destroyer of Sambara:—"It would be a great sin to destroy the ocean. Because innumerable beings had made it their home, and the destruction of the ocean meant their annihilation along with it, therefore, we, O Purandara, cannot do it. Lacs and lacs of beings inhabit the ocean, within the space of every yojana. It was not meet for us to annihilate them. What fault have they done to be destroyed, O chief of the Devas." —10-12.

Hearing the speech of the fire and the wind, Indra became full of wrath. His eyes turned crimson red, and it appeared as if He was going to eat up both fire and wind. In his rage, he said:—13.

"There is no question of Dharma or adharma where Immortals are concerned, and your glory is still more high. O Agni and Vâyu! Since you have violated my injunction and have adopted the duties of the Munis not to injure any being, and since you have leaned towards the enemies who are devoid of religion and politics, losing sight of duty

Digitization by Arya Samaj Charitable Foundation, Chennai

and Śâstra; therefore You, O fire, will now be born by assuming one body along with Maruta, among the mortals, in the form of a sage. In that form of the sage Agastya, you will dry up the ocean, after which you will again come back to your Divine form."—14-17.

After thus being cursed by Indra, both of them fell on the earth, where they were jointly born out of the pitcher by the seeds of Mitrâ Varuṇî and came to be known as Agastya—the younger brother of Vaśiṣtha, and one of the most renowned ascetics.—18-19.

Nârada asked Śiva how Agastya became the brother of Vaśiṣtha, and how Mitrâ Vâruṇa became his father, and how the sage Agastya was born out of the pitcher.—20.

Śiva said that, once upon a time Lord Viṣṇu, the son of Dharma, began to practise rigid asceticism on the summit of the Gandhamâdana mountain. Indra being afraid of His austerities, sent a group of nymphs in company of the Vernal-season and Cupid to distract Him from His penances and destory His austerities.—21-22.

The Lord Hari was not in any way moved by the songs and music, gestures and tones of the Cupid and the spring, nor was his mind attracted to external objects.—23.

Finding the Lord remaining firm, the agents of Indra began to shiver with fear, when the Lord, in order to further bewilder them, produced from His thigh a damsel of exquisite beauty, fascinating the dwellers of the three worlds.—24.

Seeing whom, all the Devas, along with Cupid and spring, became enamoured of her, when the Lord said to them, in the presence of the Apsarâs :—25.

"This is the nymph Urvaśî, O Devas! and I have created her to become the head of all Apsarâs."—26.

Then the God Mitra called her, and asked her to enjoy with Him, which she accepted.—27.

Afterwards, the lotus-eyed Urvaśî, while moving in the sky slowly, was caught by Varuṇa, who slowly pulled her by her cloth, at which she told Him : "Your action is not proper. Because I have accepted Mitra first, and consequently I cannot be your wife, O Varuṇa." Varuṇa told her, "Keep me at least in your favor and then go elsewhere."—28-29.

She replied :—"All right." When Mitra heard this, he cursed her: "You go down to the world of the mortals and be married to the son of moon, Budha, because you have followed the ways of a courtezan." Saying

Digitization by Arya Samaj Charitable Foundation, Chennai

that, both Varuṇa and Mitra threw Their seed in a pitcher of water, out of which two sages Agastya and Vasiṣṭha) came out.—30-31.

Once upon a time King Nimi was playing with women the game of dice, where Vasiṣṭha, the son of Brahmâ, chanced to go. At that time the king did not show his respect to the sage, at which the latter got annoyed and cursed him to become bodyless, and the king also pronounced another curse on the sage.—32-33.

They both became bereft of reason, as it were, through the curse of each other, and went to Brahmâ, the Lord of the Universe, to remedy the effects of the curses.—34.

With the orders of Brahmâ, Nimi entered the eyes of the mankind, and this causes them to open their eyes; but when Nimi takes rest, they close their eyes; and hence this shutting and closing of the eyes is called winking or nimeṣa. Vasiṣṭha, similarly, entered that pitcher of water and was born out of it, and after him the sage Agastya was born, of the same pitcher, of white colour, with four hands, sacred thread, kamaṇḍalu, and garland.—35-36.

The sage Agastya went to the Malaya mountain, along with his better-half, and began to practise rigid austerities, surrounded with a number of other sages, according to the rules of forest-dwellers, hermits.—37.

A Long time after, the sage Agastya, seeing the world oppressed by the demon Târakâsura, drank the ocean.—38.

When Brahmâ, Viṣṇu and Śiva went to grant him a boon and asked him to seek any boon he wished, Agastya said:—"I wish to have the privilege of moving about in the Vimânas on the Dakṣinâchala mount, till a thousand Brahmâs come and go in turn for 25 crores of times; and those who worship me at the time of the appearance of my Vimâna, should be the monarchs of all the seven realms, till the time of the re-establishment of fresh sovereignty in the seven climes."—39-41.

Lord Śiva said:—"It will be so;" and afterwards all the Devas went back to their respective regions. It is therefore proper for every sensible man to give a libation of water (arghya) to the sage Agastya.—42.

Nârada.—"How should a libation of water be offered to the sage Agastya; be pleased to explain to me the ways of worshipping him."—43.

The Lord said:—The learned should get up early in the morning, with the rising of Agastya, and bathe in water mixed with white sesamum and should wear garland of white flowers and white clothes.—44.

Digitization by Arya Samaj Charitable Foundation, Chennai

And then a good pitcher, free from perforations, should be placed, after decorating it with flowers, cloths, and filled in with Pañcharatna, and having a pot, full of clarified butter, put on top of it.—45.

Note.—Pañcharatna, Lit. five gems. They are variously enumerated, *viz.* :—

(१) नीलकं वज्रकं चेति पद्मरागश्च मौक्तिकं । प्रवालं चेति विज्ञेयं पञ्चरत्नं मनीषिभिः ॥

(२) सुवर्णं रजतं मुक्ता राजावर्तं प्रवालकं । रत्नपंचकमाख्यातम् ॥

(३) कनकं हारकं नीलं पद्मरागश्च मौक्तिकम् । पञ्चरत्नमिदं प्रोक्तमृषिभिः पूर्वदर्शिभिः ॥

Afterwards, a golden image, of the size of a thumb, with extensive arms and four heads, should be made and placed on top of the pitcher; and then, after filling it in with sapta-dhânya and decorating with cloth.—46.

Note.—Sapta-dhânya seven grains.

It should be given away to a Brâhmaṇa, along with a vessel of bell metal, rice, shell, and then the image of gold should be given away in charity, with the devotee's face turned towards the south.—47.

The devotee, if he can afford it, should give away a milch cow, along with her calf, after getting her hoofs covered with silver, and horns covered with gold, and wearing a bell round her neck, to a Brâhmaṇa.—48.

The devotee should observe this rite for seven days from the rising of Agastya. Some say that it should be observed for seveteen years.—49.

" O Thou, as white as Kâśa flower, O Thou born of Agni and Marut, O Thou son of Mitra and Vâruṇa, I salute Thee, born of a pitcher." The devotee worshipping like this with fruits and flowers, never gets aggrieved.—50.

Afterwards, homa sacrifice should be performed, without any desire of obtaining any fruits. The devotee should thus offer libation of water.—51.

The devotee offering a libation of water once, according to the rites prescribed, gets beauty and health; the one offering it twice gets a place in Bhuvara region, the one performing it thrice goes to heaven. In the same way, one who performs it seven times goes and enjoys in all the seven realms, one after the other; and the one who offers it during the whole of his lifetime, becomes united with Brahmâ.—52-53.

One who hears, reads or relates to others this ordinance, goes to the clime of Viṣṇu, and is respected by the Devas there.—54.

Here ends the sixty-first chapter dealing with the birth of Agastya and the method of giving arghya to him.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER LXII.

King Vaivasvata Manu said:—Lord ! pray tell me about a vrata (ordinance) that may be the giver of good luck, health, prosperity, emancipation, and everlasting fruit in the next world.—1.

Lord Matsya said :—I shall relate to you what Śiva, the destroyer of Pura, said to Pârvatî, in answer to a question put by her, while he was sitting on the beautiful peak of the Kailâśa. I shall explain to you now the ordinance which gives prosperity and emancipation, as enunciated by Him, in the course of a conversation on religious and pleasant subjects in which they were engaged.—2-3.

Śiva said :—Hear, O lady, attentively, the vow which gives endless merit; the best of vows, worthy of being followed by men and women. The devotee should put the tilaka mark on his forehead made with a paste of gorôchana, fresh urine of the cow, cowdung and sandal, mixing them with curds; after bathing well and rubbing white mustard on his body, in the month of Bhâdra, Vaiśakha or the holy Mârgasîrsa (Agrahâyan and), on the third day of the bright fortnight. This is giver of auspiciousness and health, and is very much appreciated by the goddess Lalitâ.—4-6.

On every third day of the bright and the dark fortnights, the male devotees, with their minds controlled, should wear yellow garments, the married women red garments; the widows should put on ochre-coloured garments, and maidens should be clad in white. Afterwards, the devotee should bathe the goddess with pañchagavya and milk, then with honey and then with water aromated with flowers and sandal. Then white flowers, various kinds of fruits, salt, raw-sugar, milk, clarified butter, white rice, sesamum, coriander and cuminseed should be offered to the goddess, and a libation of water should be made on the third days of the bright and dark fortinghts with the following mantras.—7-10.

The feet should be worshipped after reciting: (1) "Varadâyai namaḥ," (I salute the giver of boons), the ankles after reciting (2) "Śrîyai namaḥ," (I salute you Lakṣmî, the goddess of wealth), the legs after reciting (3) "Aśokâyai namaḥ," the knees, after reciting (4) "Pârvatyai namaḥ," the hips, after reciting (5) "Maṅgala Kâriṇyai namaḥ," "I satute the giver of happiness," the waist, after reciting (6) "Vâmadevyai namaḥ," the stomach, after reciting (7) "Padmodarâyai namaḥ," the breast, after reciting (8) "Kâmaśriyai namaḥ," the hands after reciting (9) "Saubhâgyadâyinyai namaḥ," the arms and the mouth, after reciting (10) "Śriyai namaḥ," the face after reciting (11) "Darpaṇa vâsinyai namaḥ," the cheeks after reciting (12) "Smaradâyai namaḥ," the nose after reciting

Digitization by Arya Samaj Charitable Foundation, Chennai

(13) "Gauryai namaḥ," the eyes after reciting (14) "Utpalâyai namaḥ," the forehead and the tresses, after reciting (15) "Tuṣṭyai namaḥ," the head after reciting, (16) "Kâtyâyanyai namaḥ."—11-14.

The Goddesses Gaurî, &c., should be worshipped also after pronouncing the mantra: नमो गौर्यै नमो धिष्ण्यै नमः कान्त्यै नमः श्रियै । रम्भायै ललितायै च वासुदेव्यै नमो नमः ॥ "Salutations to Gaurî, Dhîṣṇâ, Kântî, Śrî, Rambhâ, Lalitâ, and Vâsudevî." Then the devotee, having thus worshipped, according to rule, should draw in front of the goddess, the figure of a lotus with twelve petals, with the pericarp made of saffron.—15-16.

The Goddess Gaurî should be fixed on the Eastern petal, Arpaṇâ on the South-Eastern petal, Bhavânî on the Southern petal, Rudrâṇî on the South-Western petal, Saumyâ on the Western petal, Madanavâsinî on the North-Western petal; and after that Umâ on the Northern petal; followed by the terrible Pâṭalâ on the North-Eastern petal; in the Centre, in due order, should be placed, 1. Mâṃsâṅga, 2. Maṅgalâ, 3. Kumudâ, 4. Satî ;and the Lord Rudra in the midst of all these goddesses, the goddess Lalitâ on the pericarp of the lotus flower, the goddesses should be located with flowers, rice, and water by uttering the salutation, namaḥ.—17-19.

Afterwards, auspicious songs should be sung, conches blown, and the goddesses, adorned with red sandal, red cloth, red flowers, should be worshipped and the devotee should put red pigment and bathing powder on them after bathing them, for, red sindura and saffron are extremely aggreeable to them.—20.

The teacher (guru) should also be adored, with prescribed rites, because where the guru is left unadored, all the rites prove fruitless. —21.

The Goddess Gaurî should be worshipped with blue lotus, during the month of Bhâdrapada; with red Bandhujîva flower in the month of Âśvina; with white lotus (Śatapatra) during the month of Kârtika; with jasmine flowers in the month of Mârgaśirsa (Agrahâyana); with the yellow amaranth flower in the month of Pauṣa; with the white jasmine or safflower in the month of Mâgha; and with the white jasmine or Sindhuvâra flowers in the month of Phâlguna; with the Champaka and the Aśoka flowers in the month of Chaitra; with Pâtala flowers in the month of Vaiśâkha; with lotus flowers in the month of Jyeṣṭha; with fresh lotus during Âsâḍha, with Kadamba and Malatî flowers during Śrâvaṇa.—23-24.

The devotee should take the following things, one after the other, from the month of Bhâdrapada:—Cow's urine, cowdung, cow's milk,

Digitization by Arya Samaj Charitable Foundation, Chennai

curds, clarified butter, the water of Kuśa grass, the leaves of the wood-apple (bilva), the flowers of Calotropis-gigantea (arka), barley (yava), the washing of the cow's horns, Pañchagavya and Bael fruit; and offer these to the Goddess as Prâśana. They should be taken one by one, *viz.*, on the third day of Bhâdrapada cow's urine, in the month of Âśvina cowdung, and so on.—25-26.

In the same way, on every third day of the bright and dark fortnights, the devotee should, after adoring the God Śiva) with his consort,* offer them cloths, garlands, flowers, sandal, etc. To a male God, a yellow garment should be offered and to a female goddess, saffron-colored dress —27.

The following things should also be given away to the Goddess:—Nispâva, cuminseed, salt, sugarcane, raw sugar, flowers, fruits, a lotus of gold, with these words: "Goddess! as Śiva does not go any where forsaking you, so you should save this devotee of yours through this mundane sea of troubles."—28-29.

The Goddesses Kumudâ, Vimalâ, Anantâ, Bhavânî, Sudhâ, Śivâ, Lalitâ, Kamalâ, Gaurî, Satî, Rambhâ, Pârvatî should also be worshipped. The devotee should invoke the pleasure of the Goddess by reciting each of the names mentioned above, one by one, from Bhâdrapada, *viz.*—"Kumudâ Prîyatâm," Kumudâ be pleased and satisfied, and so on. On the completion of the ordinance, a bedstead, along with a golden lotus, should be given away to the Brâhmaṇa.—30-31.

Every month, 24, 10, 8, 6 or 2 Brâhmaṇas, with their wives, should be adored by the devotee and by his consort.—32.

After first giving Dakṣinâ to the *guru*, it should be given to other Brâhmaṇas. This is what has been laid down for the observance of this ordinance—the giver of infinite benefit.—33.

It is the destroyer of all sins, and the giver of good luck and health. It should not be missed through miserliness, for the man or the woman who exercises miserliness goes to the lower regions.—34.

Women who are in the family way, maids, those in confinement due to delivery, and those who are ailing, should take their food at night (not keeping the full fast). If one is in her menses, and so cannot observe it through impurity, she should get it observed by others, according to the prescribed rites. She herself should observe continence.—35.

One who observes this Tritîya, giver of endless fruit, with devotion, remains in the realm of Śiva for a hundred crore of Kalpas.—36.

* This offering may be made also to a Brâhmaṇa and his wife.

Digitization by Arya Samaj Charitable Foundation, Chennai

Even the poor who observes it with devotion for three years, according to the prescribed rites, using flowers alone for worship, gets the same benefit.—37.

The maid, the married woman or the widow observing it, also gets the same benefits through the grace of the Goddress Gaurî.—38.

One who reads or hears the relation of this Gaurî Vrata or advises others to follow it, is honored by celestial beings and by the Devas and their consorts and the Kinnaras.—39.

Here ends the sixty-second chapter dealing with Ananta-tritîyâ-vrata.

Note.—All the above Goddesses are really manifestations of the same deity. The words Kumuda, etc., may be taken also as different *names* of one and the same Goddess for the purposes of worship in different months and tithis.

CHAPTER LXIII.

The Lord Śiva said :—I shall now describe to you another Tritîyâ ordinance that washes off all the sins and is known as "Rasakalyâṇinî tritîyâ" by knowers of ancient rituals. In observing it the devotee should bathe in cow's milk and sesamum on the third day of the bright fortnight in the month of Mâgha. The Goddess should be bathed with honey and the juice of sugarcane. The right hand side of the Goddess should be worshipped first and the left hand side afterwards, with the following mantras :—1-3.

The feet and the ankle should be worshipped, after reciting (1) ललितायै नमः "I salute the Goddess Lalitâ," the legs and the knees, after pronouncing (2) शान्त्यै नमः Sântyai namaḥ the thighs, after reciting (3) श्रियै नमः "Sriyai namaḥ."—4.

The waist, after reciting (4) मदालसायै नमः "Madâlasâyai namaḥ," the stomach, after reciting (5) अमलायै नमः "Amalâyai namaḥ," the breasts, after reciting (6) मदनवासिन्यै नमः Madavâsinyai namaḥ," the shoulders, after reciting (7) कुमुदायै नमः Kumudâyai namaḥ.—5.

The arms and the hands, after reciting (8) माधव्यै "Mâdhavyai namaḥ," the mouth and the face, after reciting (9) कमलायै नमः "Kamalâyai namaḥ," the brows and the forehead, after reciting (10) रुद्राण्यै नमः "Rudrâṇyai namaḥ," the locks of hair, after reciting (11) शंकरायै नमः "Śankarâyai namaḥ."—6.

The Coronet, after saying (12) विश्ववासिन्यै नमः "Viśvavâsinyai namaḥ," the head, after reciting (13) कान्त्यै नमः "Kântyai namaḥ," the left forehead, after reciting (14) मदनायै नमः "Madanâyai namaḥ," the brows, after reciting (15) मोहनायै नमः "Mohanâyai namaḥ."—7

The eyes, after reciting (16) चन्द्रार्धधारिण्यै नमः "Chandrârdhadhâriṇyai namaḥ," the mouth, after reciting (17) तुष्ट्यै नमः "Tuṣṭyai namaḥ," the throat, after reciting (18) उत्कण्ठिन्यै "Utkaṇṭhinyai namaḥ," the breasts, after reciting (19) अमृतायै नमः Amritâyai namaḥ."—8.

The left abdomen by reciting (20) रम्भायै नमः "Rambhâyai namaḥ," the waist, after reciting (21) विशोकायै नमः "Viśokâyai namaḥ," the heart, after reciting (22) मन्मथाधिष्ण्यै नमः "Manmathâdhiṣṇyai namaḥ," the stomach, after reciting (23) पाटलायै नमः "Pâtalâyai namaḥ."—9.

Digitization by Arya Samaj Charitable Foundation, Chennai

The waist, after reciting (24) सुरतवासिन्यै नमः "Suratvâsinyai namaḥ," the thighs, after reciting (25) चम्पकप्रियायै "Champakapriyâyai namaḥ," the knees and the legs, after reciting (26) गौर्यै नमः "Gauryai namaḥ," the ankles, after reciting (27) गायत्र्यै नमः "Gâyatryai namaḥ."—10.

The feet, after reciting (28) धराधरायै नमः "Dharâdharâyai namaḥ," the head, after reciting विश्वकार्यै नमः "Viśvakâryai namaḥ."

Namobhavâniyai, Kâminyai, Kâmadevyai, Jagatapriyâiyai, should also be said.—11.

The Goddess should be worshipped like this, and then the Brâhmaṇa and his wife should also be honoured and feasted with sweet food and drink.—12.

A pitcher, full of water and decorated with a pair of white cloths, along with a golden lotus and flower-garlands and sandal, should be given away in charity to the Brâhmaṇa.—13.

Afterwards, the devotee should say, OKumudâ Goddess! be pleased and accept this lavaṇavrata. In this way, the Goddess should be worshipped each month. The Goddess Kumudâ becomes pleased with the devotee by the observance of this ordinance.—14.

In the month of Mâgha, salt should not be taken, raw sugar should be avoided in Phâlguna, oil and mustard should be discarded in Chaitra, and honey and sweets should be avoided in Vaiśâkha.—15.

In the month of Jaiṣṭha puddings should be avoided, cumin-seed should be discarded in Âṣâdha, milk in Śrâvaṇa, curds in Bhâdrapada.—16.

Clarified butter in Âśvina, honey in Kârttika, coriander in Mârgśîrsa, sugar in Pauṣa.—17.

On the completion of the ordinance, a Kamaṇḍalu, full of water, &c., along with a full vessel, should be given away in charity, each month, in the afternoon.—18.

(1) White balls of sweet (Laḍḍu), (2) mohanbhôga, pudding, (3) cake (purî), (4) gharika cake, (5) sweet cake, (6) sweet cake mixed with spices, (7) maṇḍaka, (8) milk, (9) vegetable, (10) curd rice, (11) inḍarî imartî, (12) and avokavartika Gojhâ, should be given, one by one, after putting them on the top of the Kamaṇḍalu in each month, *i.e.*, in Mâgha, white balls of sweet should be given, in the next month mohanbhôga, and so on.—19-20.

Kumudâ, Mâdhavî, Gaurî, Rambhâ, Bhadrâ, Jayâ, Śivâ, Umâ, Rati, Satî, Mangalâ, Ratilâlasâ should be invoked, turn, by turn each month, beginning with Mâgha, and say 'prîyatâm.' The devotee should offer to the goddess the prâśana with panchagavya, and should observe a fast on each of the prescribed days; if he cannot keep the full fast, he might eat something in the night.—21-22.

Digitization by Arya Samaj Charitable Foundation, Chennai

Again in the month of Mâgha, sugar should be placed on the Kamaṇḍalu, and, after saying, "Goddess be pleased," should be given away to a Brâhmaṇa in charity:—the golden image of Pârvatî, of the size of an inch, after decorating it with the five gems, rosary, sacred thread, Kamaṇḍalu, the figure of the moon with four arms, white eyes and white clothes; a pair of white cows, decorated with gold and covered with white cloth, along with a milking vessel.—23-25.

One who observes this Rasa Kalyaṇînî Tritîyâ ordinance, becomes instantly liberated from sins and never remains grieved for 9000001000 years. One who gives away an image of Pârvatî, with a golden lotus, each month, gets the benefit of performing a thousand agniṣṭoma sacrifices. —26-27.

The married woman, or the maid, or the widow who observes this ordinance, derives the same benefit and gets good luck and health, and goes to the realm of Pârvatî.—28.

One who reads or hears this, is liberated from the sins of the Kali Age and goes to the region of Pârvatî. One who relates this to others or induces others to observe this vrata, also becomes like the Lord of the Devas and moves about in aerial chariots.—29.

Here ends the sixty-third chapter describing Râsakalyâṇinîtritîyâ vrata.

CHAPTER LXIV.

Śiva said :—Nârada ! I shall now explain to you about the ordinance known as Ârdrânandakarî tritîyâ, which is the destroyer of all sins.—1.

On the third day of the bright fortnight, whenever the moon is in the mansion of any one of the following asterisms, Pûrvâṣâḍhâ (or Uttarâṣâḍhâ), Rohiṇî, Mrigaśirâ, Hastâ or Mûlâ, the devotee should bathe in water mingled with kuśa and incense.—2.

Afterwards, he should wear a garland of white flowers, white raiments, and use white sandal paste, and then worship goddess Bhavânî, along with Her consort, Mahâdeva, with white flowers and incense, and then seat them in their proper places, and recite the following mantras.—3.

Pârvatî's feet should be worshipped, after reciting "Vâsudevyai namaḥ," and Śiva's feet should be worshipped, after reciting "Śankarâya namaḥ," and their legs, after reciting "Śokavinâśinyai namaḥ and Ânandâya namaḥ," respectively.—4.

Their hips, after reciting "Rambhâyayi namaḥ" for the goddess, and

Digitization by Arya Samaj Charitable Foundation, Chennai

"Śivâya namaḥ" for the God Śiva. The waist of the goddess, after reciting "Âdityai namaḥ," and of the God by reciting "Śûlapâṇaye namaḥ."—5.

The navel of the Goddess, after reciting "Mâdhavyai namaḥ," and of the God Śambhu, by reciting "Bhavâya namaḥ." The breast of the Goddess, after reciting "Ânandakâriṇyai namaḥ," and of Śaṇkara by Indudhâriṇe namaḥ."—6.

The throat of the Goddess, after reciting "Utkaṇṭhinyai namaḥ," and of the God Hara by "Nîlakaṇṭhâya namaḥ." The hands of the Goddess, after reciting "Utpaladhâriṇyai namaḥ," and of the Lord of the world by "Rudrâya namaḥ." The arms of the Goddess, after reciting "Pârirambhiṇyai namaḥ," and of Hara by "Triśulâya namaḥ."—7.

The mouth of the Goddess, after reciting "Vilâsinyai namaḥ," and the mouth of Śiva, after reciting "Vriṣeśâya namaḥ." The cheek of the Goddess, after reciting "Sasmeralîlâyai namaḥ," and of the God by "Viśvavaktrâya namaḥ."—8.

The eyes of the Goddess, by reciting "Madanavâsinyai namaḥ," and of the God Triśûlin by "Viśvadhâmne namaḥ." The brows of the Goddess, after reciting "Nṛityapriyâyai namaḥ," and of the Lord by 'Taṇḍaveśâya namaḥ." The forehead of the goddess, after reciting "Indrâṇyai namaḥ," and of the God by "Havyavâhâya namaḥ." The coronet of the Goddess, after reciting "Svâhâyai namaḥ," and of the God "Gangâdharâya namaḥ." —9-10.

Then the following prayer should be said to them :—विश्वाकारे विश्वमुखी विश्वपादकरौ शिवौ । प्रसन्नवदना वन्दे पार्वतीपरमेश्वरौ ॥ I salute Pârvatî and Parameśvara, the whole universe is whose body, mouth, hand and feet, the auspicious ones with gracious countenance.—11.

Having worshipped in this way, he should make, according to rules, in front of the image of Śiva and Pârvatî, pictures of lotus, etc., with various coloured powders. He should also make pictures of conch, quoit, flags, tridents (svastika, goad) and châmara. As many grains of the coloured powder as fall on the ground, the devotee remains for the same number of thousands of years in the realm of Śiva.—12-13.

For four months, in the dark as well as in the bright fortnight, the devotee should give away to the Brâhmaṇas four kamaṇḍalus full of water, grain and gold, and having a vessel of clarified butter and gold ont op of them.—14.

Then, for another four months, the 4 kamaṇḍalus should be given away, after placing 4 pots of barley meal (Saktu), along with a vessel, full of sesamum on top of them, and after that, for another four months, 4 pots fo

Digitization by Arya Samaj Charitable Foundation, Chennai

sesamum should be placed on top of the kamaṇḍalus and for one year from the month of Mârgaśira on the tritîyâ tithi the devotee should offer the following eatables to the deities, one in each month (1) Incense: with water (2) flower, (3) sandal and water, (4) saffron and water, (5) curd, (6) unboiled milk (7) washing of the cow's horns, (8) water and flour, (9) water mixed with powdered kuṣṭha (a kind of plant, called Costus speciosus), (10) Andropogan Muricatus, (11) water mixed with powdered barley, (12) cuminseed, sesamum and water.—15-18.

In the worship of this Goddess, white flowers are said to be the best; and at the time of giving away dâna (presents to the Brâhmaṇas) the following mantra should be uttered.—19.

"O Goddess Gaurî, be pleased, O Goddess Maṅgalâ, the giver of happiness, liberate me from sins, O Goddess Lalitâ, promote my good luck, O Bhavânî, fulfil all my desires."—20.

After a year, the devotee should give away to the Brâhmaṇa and his wife, after saying, "O Gaurî, be pleased with me." the following things. pitchers, full of salt and raw sugar, natron, sandal, cloth (netra patta) lotus, along with gold, the images of Śiva and Pârvatî made in gold, sugar-cane, cotton and bedstead, along with mattress and pillows.—21-22.

One who observes this ordinance, called Ârdranandakarîtritîyâ, goes to the region of Śiva and attains healthy longevity, wealth and happiness in this world, and never gets grief or woe.—23-24.

Married women, or maidens, or widows also, through the grace of the Goddess, attain the same benefits.—25.

The person, acquainted with the rites, duly observing this ordinance, goes to the realm of the Goddess Pârvatî.—26.

One, who hears or relates this ordinance to others, goes to the region of Indra, and is venerated by the Gandharvas for three ages.—27.

The woman, whose husband is alive, and the widow, who observes this ordinance, attain unbounded happiness in their houses, and in the end goes to the region of Pârvatî, along with her husband, and the widow rejoins her husband there.—29.

Here ends the sixty-fourth chapter dealing with Ârdrânandakari-tritîyâvrata.

CHAPTER LXV.

Śiva said:—I shall now explain to you about the Akṣayatritîyâ (giver of all desires) vrata, on which day the performance of charity, sacrifice or Japa gives inexhaustible benefit to the devotee.—1.

Digitization by Arya Samaj Charitable Foundation, Chennai

One who keeps a fast on the third day of bright fortnight, in the month of Vaiśâkha, derives inexhaustible fruit of all his good deeds.—2.

If the asterism Kṛittikâ happens to fall on that day, it becomes still more sacred, and charity, sacrifice or yapa performed then, begets inexhaustible benefits.—3.

The progeny of the devotee will be unlimited and her good deeds will have no end. since Viṣṇû is worshipped on that day with Akṣata, it is called Akṣaya tritîyâ. On that day, the devotee should bathe in water mixed with unhusked rice (Akṣata). He should also offer unhusked rice to Viṣṇu and to the Brâhmaṇas, or well-made barley meal (Śaktu) should be offered to the Brâhmaṇas as well as taken by the devotee himself. The devotee who does this gets everlasting benefit.—4-5.

One who keeps up, according to rules. this tritîyâ ordinance even once, begets the benefit of having observed all the tritîyas, and one who keeps a complete fast on this tritîyâ and worships Janârdana, gets the benefit of having performed a Râjasûya sacrifice, and attains bliss.—6-7.

Here ends the sixty-fifth chapter, describing Akṣaya Tritîyâ.

CHAPTER LXVI.

Vaivasvata Manu asked :—Lord ! By what vrata does one get sweet speech, worldly prosperity, intelligence, skill in all arts and sciences, inseparable conjugal union, fast friendship and longevity. Pray explain all this to me.—1-2.

The Lord answered :— King ! you have put a very useful question to me. Now listen attentively to the description of Sârasvata ordinance, the mere recitation of which gives so much pleasure to the Goddess Sarasvatî.—3.

The devotee should begin this vrata by adoring the Brâhmaṇas on the morning of the day which is most proper for the worship of the Goddess he usually worships.—4.

Or, the fast should be observed on a Sunday and the Brâhmaṇas fed with rice, cooked in milk and sugar, after consulting the stars and determining an auspicious hour for the feast.—5.

According to his means, the devotee should give away gold and cloth in charity, and should then worship Gâyatrî with garlands of white flowers, and with white sandal, &c.—6.

And then pray, "O Goddess ! as Brahmâ, the father of the universe,

Digitization by Arya Samaj Charitable Foundation, Chennai

never lives in the Brahmaloka separate from you; in the same way be pleased to give me boons.—7.

"Goddess! the sacred Vedas, the Śâstras, the songs and the dances, &c., are not apart from you; let by your grace success attend me.—8.

"O Goddess Sarasvatî! protect me with your eightfold body, *viz.*, Lakṣmi, Medhâ, Dharâ, Puṣṭî, Gaurî, Tuṣṭî, Prabhâ and Mati.—9.

Gâyatrî with a Viṇâ (a kind of harp), a rosary of Akṣa, a Kamaṇḍulu and a book in each hand, should be worshipped with devotion, with white flowers and unhusked rice, &c. The pious devotee should, then in silence, take his meals, morning and evening, without speaking a word at the time. He should worship the Brahmavâsîni (Gâyatrî), on the fifth day of both the fortnights. He should also offer her a quantity of (Prastha) measure of rice, placed in a vessel and full of clarified butter and milk and gold, by invoking her in the following words :— "Gayatrî, be pleased with these."—10-11.

The devotee, following this rite, should observe the vow of silence in the evening, and should have in the daytime no meal, till 13 months are over.—12.

On the completion of the ordinance (vrata), the devotee should take white rice, and, before doing so, should feed a Brâhmaṇa and give him a couple of clothes.—13.

Then he should give away, in honour of the Goddess, the flags, bells, a silver—eyed milch cow, sandal, a pair of-clothes, and a crest jewel. Afterwards, the preceptor should be worshipped with devotion, with garlands, cloths and sandal paste, without giving way to miserliness. —14-15.

One who worships Sarasvatî in this way, becomes learned, wealthy and gets a melodious voice. Besides this, he goes to the region of Brahmâ through the grace of the Goddess. The women folk, observing this ordinance, too, get the same benefit. Such devotees reside in the Brahmaloka for three Ayuta Kalpas.—16-17.

One who reads or hears this, goes and enjoys in the region of Vidyâdhara, for three Kalpas.—18.

Here ends the sixty-sixth chapter describing the Sârâsvata Vrata.

CHAPTER LXVII.

Manu said :—Lord! Knower of the rites, the mantras and of the things to be given away in charity at the time of solar and lunar eclipses, I wish to hear from you the method of bathing at those times.—1.

Digitization by Arya Samaj Charitable Foundation, Chennai

The Lord said :—When the eclipse takes place, at the time when the sun or the moon is in that particular sign of the zodiac under which a person is born, it is necessary that he should bathe in water mixed with herbs, according to the prescribed rituals, as mentioned below. When there is a lunar eclipse, the devotee should get blessings invoked by Brâhmaṇas and worship four of them with white flowers and sandal paste, and place four flawless pitchers, full of water and herbs, before the commencement of the eclipse, and consider these pitchers as representing oceans.—2-4.

Then the Devas should be invoked, after putting the following things in the pitchers :—The earth of the elephant ward, of the stable, of the chariot-house (or, road), of the anthill, of the tank, of the confluence of two rivers, of the cattle-yard and of the king's gateway, as well as pañcha-gavya, good and genuine pearls, gorôchanâ, lotus, conch-shell, pañcharatna (five jewels), quartz (crystal), white sandal, Ganges water, mustard, andropogan muricatus, Kumudini (lotus), Râjadanta (ivory), and resin (guggul).—5-7.

The Devas should be invoked with the following mantras :—"All the sacred places, seas, rivers, tanks, rivulets, come here to wash off the sins of the devotee.—May the God Indra, the wielder of the thunderbolt, known as sovereign of the Âdityas, and having thousand eyes, come and remove my suffering caused by the (inauspicious) planet.—May Agni, the mouth of the Devas, having seven flames, of immeasurable brightness, come and remove my suffering caused by the lunar eclipse.—May Yama, the rider of the buffalo, representative of justice (Dharma), the witness of the deeds of all men, come and soothe my pain caused by the lunar eclipse.—May the living god Varuṇa, the ruler of all waters, the rider of the alligator, and wielder of the noose, consisting of sea serpents, come and remove my suffering caused by the lunar eclipse.—May Vâyu, who nourishes all creatures in the shape of vital breath, who loves black antelope, come and remove my suffering caused by the lunar eclipse.—May Kuvera, the giver of wealth and master of riches, and armed with sword, trident, club, &c., come and drive away my sin caused by the lunar eclipse.—May Śañkara, the rider of the bull and the wearer of the crescent and armed with the bow, called pinâka, come and destroy the pain arising out of the lunar eclipse.—May Brahmâ, Viṣṇu and Arka as well as all mobile and immobile beings existing in the three worlds, come and burn up my sin."—8-16.

After thus invoking all Devas and other beings, the devotee should sprinkle upon himself the water of those medicated pitchers which are

Digitization by Arya Samaj Charitable Foundation, Chennai

adorned with white garlands and sandal paste, and then worship the Brâhmaṇas and the family Deity by reciting the mantras laid down in the Rig, Sâma and Yajur Vedas, and then give away a cow, along with cloth to the Brâhmaṇas.—17.

The mantras mentioned above, (in the verses 8-16,) should be written on a piece of cloth or on a lotus leaf, and, placed in an earthen dish with five jewels (gold, diamond sapphire, ruby and pearl, or gold, silver, coral, pearl and râgapatta). The Brâhmaṇas should place on the head of the devotee, the said dish and await the time of passing away of the eclipse. At the time of the eclipse, the devotee should turn his face towards the east and worship his family God. On the cessation of the eclipse, cows should be given away in charity, and then after a bath, the cloth, on which the above mantras are written, should be given away to the Brâhmaṇa.—18-20.

One who bathes according to these rites, after an eclipse, never gets any trouble through unlucky stars, and his family and kinsmen will also prosper.—21

The person following the above rites with devotion, attains highest bliss, free from re-birth.

At the time of a solar eclipse, the mantras mentioned above should be recited by substituting the word Sûrya (the Sun) in the place of Chandra or Moon. The additional gift in the case of solar eclipse must consist of rubies. A beautiful cow should be given away at the time of any eclipse (either solar or lunar), in honour of the moon.—22-23.

One who hears or causes others to hear about this ritual goes to the realm of Indra, after being liberated from all sins, and is glorified there. —24.

Here ends the sixty-seventh chapter dealing with the ritual of bathing, at the time of solar or lunar eclipse, by a person in whose zodiacal house of birth the eclipse takes place.

CHAPTER LXVIII.

Nârada said :—Lord! What should be done to restore the equilibrium of mind in times of distress? How is poverty to be got over? What should be done at the time of the ablution of a woman whose offspring do not survive?—

Lord said :—The sins of the past fructify in one's present life. Disease, misery, loss of dear ones, are only the results of past sins.—2.

Digitization by Arya Samaj Charitable Foundation, Chennai

I shall now describe to you the rituals of bathing on the seventh day of a bright fortnight, that washes off all the sins, which causes prosperity, and destroys all human troubles. I shall also describe to you the rituals of the ablution of a woman, whose offsprings do not survive, as well as for the longevity of old and diseased men as well as of young men. This ablution which is done according to special rites, drives away the uneasiness of the mind.—3-5.

In a future Varâha Kalpa, O King, there will be a Vaivasvata Manu also.—6.

Then in the 25th Satyayuga, of that Vaivasvata Manvantara, an illustrious and powerful king, Kritavîrya, the promoter of the Haya-Haya dynasty will be born and thrive.—7.

That king will rule the world, consisting of seven continents for seventy thousand years, O Nârada, with great statesmanship.—8.

He will have one hundred sons who will all die as soon as born, owing to the curse of the sage Chyavana.—9.

Sometime after that the King Kṛitavîrya will be blessed with a renowned son, named Sahasrabâhu (thousand-armed). He will have beautiful eyes like elephant, will be lucky and possess all the auspicious marks of a king.—10.

His father, Kṛitavîrya will worship the thousand-rayed Sun according to the Vedic hymns with fasts and vows, in- order to ward off the sage's curse, so that the son may not die in infancy. He will then come to know of the rituals of this particular ablution from the God Sun, who will relate to the king the ways of the ordinance that would wash off all sins and allay all misfortunes.—11-12.

The God-Sun will say: "King Kritavîrya! I am very much pleased with your devotion and ponances: there is no further need of them. I bless you that this son of yours will be long-lived."—13.

I shall now explain to you about the rituals of ablution on the seventh day of a lunar fortnight, in order that all men may be benefited by it. The woman, whose offspring does not survive, ought to bathe on the seventh day of the lunar fortnight, or on the seventh month after the birth of the child.—14.

The worshipper should consult Brâhmaṇas about his lucky stars and then fix some auspicious day for the rituals, avoiding the birth asterism of the child. This ritual applies to old men and to others suffering from illness, etc.—15.

Digitization by Arya Samaj Charitable Foundation, Chennai

According to the rites of the Ekâgni fire ceremony, the devotee should locate the Fire on an altar, plastered over with cowdung, and cook on that fire pudding (charu), with red rice and cow's milk, and offer it to Sûrya and Rudra by reciting the mantras of Rudra and the God Sun.—16.

An offering of clarified butter should also be poured into the fire, after reciting the seven Rik mantras of the Sun, and, similarly, he should offer to Rudra with hymn sacred to Rudra.—17.

In this sacrifice, the fuel of Calotropis gigantea and Butea frondosa should be used. An offering of barley and black sesamum should be made 108 times in this hôma.

In the same way, another 108 offerings of clarified butter should be made, after reciting Vyâhṛiti mantras. Afterwards, the worshipper should bathe.—18-19.

Four pitchers should be placed in four corners by a Brâhmaṇa versed in the Vedas, with a Kuśa grass in his hand, and a fifth one should be placed in the centre, after filling it in with curds, uncooked rice, etc., reciting the seven Rik verses, and then Agni should be invoked.—20-21.

The central pitcher, which must have no flaw in it, should also be filled in with the sacred water of the Sûrya-tîrtha. All kinds of gems, and different kinds of herbs, pañchagavya, pañchratna, fruits and flowers, should be placed in the corner pitchers. Afterwards, the pitchers should be covered with cloth, and then located at their respective places.—22.

The earth of the following places should also be put into those pitchers, along with the things mentioned above :--stable, elephant yard, chariot house, anthill, confluence of two rivers, tank, cattle-fold, royal palace gate.—23.

The Brâhmaṇa touching the central pitcher, which is surrounded by four other pitchers, each containing precious stones within them, should recite the Vedic mantras relating to the God Sun.—24.

Seven Brâhmaṇa ladies, along with their husbands, should be worshipped with garlands, cloths, ornaments, etc., according to the means of the devotee. These women should have no bodily defect. Afterwards, the Brâhmaṇa women should perform the ablution ceremony of the woman whose children do not survive, and recite the following words :—

"May this child be long-lived, may this progeny of this woman be long-lived. O Sun, Moon, planets, Stars, Indra, Devas, Lokapâlas, Brahmâ, Viṣṇu, Śiva and other groups of Devas, always protect this child. O Mitra, O Saturn, O other Devas, O Agni, O Bâlagraha, be pleased and never injure the child and his parents."—25-28.

Note.—बालग्रह = A demon or any planetary influence that injures the child.

Digitization by Arya Samaj Charitable Foundation, Chennai

After this, the seven Brâhmaṇa women with their husbands and children and wearing white raiments, should be honoured along with the preceptor.—29.

Then the image of Dharmarâja, made in gold and placed on a copper vessel should be given away to the preceptor.—30.

Afterwards with his mind free from jealousy and miserliness, gold, cloth, gems, clarified butter, milk, &c., should be given to the Brâhmaṇas.—31.

The Brâhmaṇas should be fed first and then the devotee should take his meals. After meals, the preceptor should pronounce his blessings in the following words:—"This child may live for a century and may always remain prosperous.—32.

"All his sins be instantly consumed in the submarine fire. O Brahmâ, Viṣṇu, Śiva, Vasu, Svâmikârtika, Indra, Agni, protect this child from all calamities and bless him." The preceptor pronouncing the above blessings should be worshipped.—33-34.

Then a milch cow should be given away in charity to the preceptor who should then be dismissed with proper honors. Then the woman holding her child should salute the Sun and Śaṅkara and eat the remainder of the charu (Śâkalya), and then pronounce "Âdityâya namaḥ." This is the way which should be followed to restore the peace of mind caused by evil dreams or calamities, &c.—35-36.

Note.—शाकल्य = The thing which is offered as a libation in the Fire at the time of sacrifice. आदित्यायनम· = I salute the sun.

One who observes these rituals on a seventh day of a bright fortnight, avoiding his birth-day and asterism, never comes to grief.—37.

The King Kṛitavîrya, most renowned, got long life and ruled the world for a period of ten thousand years, owing to his having observed the above-mentioned rituals repeatedly.—38.

The deity Sûrya, having described this ablution called Saptamîsnâna, and which is sacred, sanctifying and giver of long life, vanished then and there.—39.

This Saptamîsnâna, which has been thus described, is most sacred and dispeller of all evils. It is the giver of great benefit to children.—40.

Health ought to be sought from the Sun, wealth from Agni, knowledge from Iśvara, and emiancipation from Janârdana.—41.

This ritual is the destroyer of great sins and giver of happiness to

Digitization by Arya Samaj Charitable Foundation, Chennai

the children, and the Munis say that one who hears about it attains success.—42.

Here ends the sixty-eighth chapter describing the Saptamîvrata for the longevity of infants.

CHAPTER LXIX.

The Lord said :—In the past, during the Rathantara Kalpa, Brahmâ asked Siva on the summit of the Mandarâchala Mountain.—1.

Brahmâ said, " How one may with the performance of slight austerities get unending prosperity and health, O Lord of immortals ? How may men attain emancipation by practising brief austerities ?—2.

O, Mahâdeva, nothing is unknown to thee. Through thy grace one knows everything. Pray, be pleased to explain to me how, by practising small austerities, one may get large reward."—3.

The Lord Matsya said :—On thus being asked by Brahmâ, Śiva, the lord of Umâ, the Soul of the universe, the creator of all worlds, began to explain the ordinance, so pleasant to the mind.—4.

Śiva said :—After this 23rd Rathantara Kalpa, will again follow Vârâha Kalpa. In that Kalpa, also, there will be 14 manvantaras. The seventh of these will be Vaivaswata manvantara. In the 28th Dvâpara yuga of the Vaivasvata manvantara will be born the great God, Vâsudeva-Janârdana. By the end of the same (28th Dwâpara) age, Lord Viṣṇu will manifest Himself in three different ways, to relieve the world of its burden.—5-7.

He will manifest Himself as (1) Dvaipâyana Vyâsa, (2) Baladeva, (3) Śrîkriṣṇa, and will bring relief to the world by crushing the pride of the wretches like Kaṃsa, etc.—8.

The purî Dwârâvatî, which is now known as Kuśasthalî, will become Dwârikâ and will be planned for the residence of Kriṣṇa by Viśvakarmâ, according to my instructions.—9.

In the noble assemblage which will be attended in that sacred city, in company of their beautiful ladies, by Vriṣṇi, Yâdava and the Kauravas, the Pândava Bhimsena, the most illustrious of all assembled there, will, at the close of the paurâṇic discourses, ask Lord Kriṣṇâ, attended by the Devas and the Gandharvas, and He will them explain about the ordinance just now asked by you.—10-12.

O Brahmâ ! after that Bhimasena will follow the rituals dictated by Lord Kriṣṇa and will promulgate it in the world.—13.

Digitization by Arya Samaj Charitable Foundation, Chennai

Bhîmasena is called Vrikodara, on account of his having Vṛika or wolf-like fire given by me in his stomach. His hunger will never be appeased.—14.

Note.—"Vrikôdara=A wolf in the stomach."

Bhîma will be most wise, charitable, wealthy, handsome like Cupid, and will have the power of ten-thousand elephants.—15.

The pious who are unable to suppress their hunger and keep up a full fast, should observe this ordinance, which is the best of all for them.—16.

For the benefit of the pious, unable to suppress their hunger, Lord Vâsudeva, the Jagadguru, the soul of the universe, will explain the rituals relating to this ordinance, which will be the giver of the benefits of all the sacrifices, the destroyer of all sins and calamities, the giver of the highest prosperity, the most ancient of all the forms of ordinances and venerated by the Devas."—17-18.

Note.—Now follows the explanation of the rituals by Lord Vâsudeva, which is another epithet of Kriṣṇa.

Vâsudeva said :—The devotee who may not be able to fast on the eighth, fourteenth and twelveth day of a bright fortnight, or on any other prescribed day, attains unification with Viṣṇu, by keeping a fast on this sacred day only.—19-20.

On the tenth day of the bright fortnight, in the month of Mâgha, the devotee should bathe in water mixed with sesamum, after anointing his body with clarified butter.—21.

He should then worship Viṣṇu with the words, "Namaḥ Nârâyaṇâya." The feet of the Lord should be worshipped with "Kriṣṇâya namaḥ," the head with "Sarvâtmane namaḥ," the throat with "Vaikuṇṭhâya namaḥ," the breast with "Śrîvatsadharâya namaḥ," the four arms with "Chakriṇe namaḥ," "Gadâine namaḥ," "Varadâya namaḥ," "Śankhine namaḥ," the stomach with "Dâmodarâya nama ," the region of Cupid with "Pañcha-śarâya namaḥ," the thighs with "Saubhâsyanâthâya namaḥ," the knees with "Bhûvadhâriṇe namaḥ," the shanks with "Nîlakaṇṭhâya namaḥ," the feet with "Viśvasrije namaḥ." Then the Goddess Lakṣmî) should be worshipped with "Devyai namaḥ," "Śântyai namaḥ," "Lakṣmyai namaḥ," "Śrîyâyai namaḥ," "Puṣṭyai namaḥ," "Tuṣṭyai namaḥ," "Dhrîṣṭyai namaḥ," "Hṛiṣṭyai namaḥ." Afterwards, Garuḍa, the king of birds, swift like the wind, the destroyer of serpents, should always be saluted.—22-26.

Having thus worshipped Govinda, Siva and Gaṇeśa should be worshipped with sandal, incense, flowers, and various kinds of victuals.

Digitization by Arya Samaj Charitable Foundation, Chennai

Then the devotee should take, in silence, with ghee, the porridge made of nice sesamum and grain, cooked with cow's milk, sugar, and walk a hundred steps.—27-28.

Afterwards, the devotee should brush his teeth with a stick of banyan or khadîr and then rinse his mouth, facing the east or the north, and holding a kuśa in his hand. After sunset he should perform his sandhyâ and then utter: "Om namonârâyaṇâya namaḥ, twâmaham śaraṇagataḥ. I salute Nârâyaṇa, I throw myself under your protection." On the Ekâdaśî day, I shall keep a fast and worship Nârâyaṇa and keep a vigil at night; have a bath early in the morning (*i.e.*, on the Dvâdaśî) and make an oblation of clarified butter to Fire. Puṇḍarîkâkṣa, I shall, with mind controlled, eat rice, cooked with milk, with a few good Brahmans. May that be fulfilled by Thy grace, without any obstruction.

With these words, he should sleep on the bare earth. Then, on day-break, he should hear recitations from the Itihâsa, and go and bathe in a river, after rubbing earth on his body. At this time, he should avoid the company of wicked persons.—29-34.

After that, he should perform his sandhyâ prayers and offer libations of water to the manes of his deceased ancestors, and then salute Hṛiṣîkeśa, the sole sovereign of the seven worlds. Then he should erect a pandal measuring ten or eleven hands, in front of his house.—35-36.

Note.—Sandhyâ-The morning, noon and the evening prayer, performed by a twice-born.

An altar, measuring four hands, should be made in the pandal, and a portal of the same measurement should be made.—37.

He should place there a pitcher of water and worship the Guardians of the quarters (Dikpâla). There the devotee should sit on a black deer skin and over his head place the pitcher of water, after making a hole in its centre. He should allow the water to trickle, drop by drop on his head, and, in the same way, should allow a stream of milk to fall on the head of the symbol of Viṣṇu.—38-39.

There should be made a sacrificial pond, one hand deep, of the shape of a conical triangle and surrounded by three circles, and after that the Brâhmaṇas should be asked to make an offering of milk, clarified butter and sesamum to Lord Viṣṇu, after the rituals of Ekâgni, with mantras sacred to Viṣṇu, after which a stream of clarified butter, of half the size of a winnowing basket (Nispâva), should be poured into the fire as well as the charu, mixed with cow's milk. Thirteen pitchers, full of water, should be placed. The mouths of these pitchers should be covered with plates of

Digitization by Arya Samaj Charitable Foundation, Chennai

fig leaves containing different kinds of eatables and five jewels and covered with white cloths. Four Ṛigvedi Brâhmaṇas should offer sacrifices to Fire, facing north.—40-43.

Four Brâhmaṇas, well up in the Yajurveda, should recite the mantra sacred to Rudra. Another group of four Brâhmaṇas, versed in the Sâmaveda, should be asked to chant the hymns of the Sâmaveda, sacred to Viṣṇu, along with Ariṣṭa hymns.—44

The twelve Brâhmaṇas thus employed should be honoured with garlands of flowers, sandal paste, bed sheets, gold rings, gold sacred threads, gold bangles, and different kinds of cloths. Miserliness should not be exercised in this respect. That night should thus be passed in rejoicings, accompanied with singing and music.—45-46.

Double of all these Dakṣiṇâs should be given to the preceptor, and, O Bhîmasena," on the following morning thirteen quiet and good milch cows, with their horns covered with gold, hoofs with silver, covered with cloth and painted with sandal, should be given away in charity, along with milking pots of bell metal to Brâhmaṇas well fed with nice eatables.—47-49.

Then the devotee should take his meal, without acid and salt. Afterwards, the Brâhmaṇas should be dismissed, after being satisfied with dainty dishes.—50.

The devotee should follow the Brâhmaṇas for eight steps in company of his son, wife, etc., and should say: "Keśava! the destroyer of all evils, be pleased. Śiva is enthroned in the heart of Viṣṇu and the Viṣṇu in the heart of Śiva. As I do not see any difference between the two, so there may be long life and prosperity to me."—51-52.

With these words, the devotee should send the pitchers, the cows, the bedding, the clothes, &c., to the house of the Brâhmaṇas.—53.

If many beddings cannot be given, then only one should be given away, with all necessary requisites.—54.

One who wishes to acquire vast wealth should read the Purâṇas that day.—55.

"O Bhîmasena! You should also keep up this ordinance (vrata), without pride and with purity of heart. I have dictated all this out of affection for thee. Bhîma! This ordinance observed by you will be known after your name." The ordinance (vrata) of Bhîmasenâ dwâdaśî is the dispeller of all ills, and was known as Kalyâṇinî in the past Kalpas. O Valiant one! You will be the first to observe this ordinance (vrata) during this Varâha Kalpa, having remembered all about it, you

Digitization by Arya Samaj Charitable Foundation, Chennai

will be liberated from all sins and attain the rank of the Lord of Devas (Tridaśas). The public women of other Kalpas having observed this vrata, have become celestial nymphs (Apsarâs). One dairy maid, of a previous Kalpa (Âvira Kanyâ), having observed this vrata out of curicsity alone, has now become Urvaśî in the heaven of Indra. The daughter of a Vaiśya became the daughter of Pulama and the queen of Indra, by virtue of this ordinance; and, similarly, Satyabhâmâ, the maid of that girl, has become My beloved."—56-60.

The Sun also on account of having bathed in a thousand torrents on the Kalyâṇadwâdaśî, got His shining body, surrounded by halos, and has become the thousand-rayed Vivasvan.—61.

In former times, the same ordinance was observed by Mahendra and other gods, by the Vasus and by Asuras. No one, even with a thousand tongues, can adequately describe its effect.—62.

Kṛiṣṇa, the King of Yâdavas, will describe this tithi which, when observed, dispels all the sins of the iron (Kali) age, and liberates all his manes from the region of Yama, (Naraka).—63.

One who devoutly hears about it or reads it for the good of others, gets whatever he desires and even becomes unified with Brahmâ.—64.

What was in the former Kalpa, known as Kalyâṇî-dwâdaśî of the month of Mâgha, will come to be known as Bhîmadwâdaśî, when observed by Bhîmasena, the son of Pâṇḍu.—65.

Here ends the sixty-ninth chapter, describing the Bhîmadvâdaśîvrata.

CHAPTER LXX.

Brahmâ said:—Śiva! I have heard of the efficacy of Varṇa Âśrama as well as of good conduct, as prescribed by the Dharma Śâstras. I am now desirous of hearing the practice and conduct of public women.—1.

Śiva said:—There will be 16,000 wives of Kriṣṇa in the Yuga mentioned before. When once, in the spring time, those ladies, having decorated themselves with ornaments, would be drinking together on the banks of a pond studded with full-budded lotus flowers, dancing with the wind and resounding with the melodious notes of the cuckoo and musical tunes of the big black bee, they will see Lord Śâmba, beautiful like Cupid, having eyes handsome like those of a gazelle, and wearing the garlands of mâlati, passing by. They will cast on him amorous glances, their hearts being fired with lustful feelings and they being targets of the arrows of Cupid.—2-6.

Digitization by Arya Samaj Charitable Foundation, Chennai

Lord Krisṇa will come to know all that with his mental vision, and will curse them as follows: 'Because you cherished the desire of amorous pastime during my absence, all of you will be taken away by bandits.'—7.

Then those ladies, overcome with grief on account of such a curse, will please Krisṇa (by their prayers), when the Lord will say: 'Dâlbhya Ṛiṣi of eternal soul, the favourite of the Brâhmaṇas, will teach you a vrata, which will be the means of your liberation from the bondage and which will actually free you all. This vrata will be of great benefit to futurity. With these words, the Lord of Dvârâvatî left them.—8-10

Then, ages after, there will be a great slaughter, owing to the mûṣala affair; and Lord Krisṇa, after relieving the universe of its great burden, will go to heaven. The Yâdavas will have ceased to exist; and the ladies of Krisṇa will be seized by robbers, a warrior, like Arjuna, being defeated (and unable to protect them). These robbers will take them to the seashore and enjoy with them there. When these ladies will bemoan their hard lot, the sage Dâlbhya, will appear before them. Those ladies will worship the sage by offering him arghya and salute him again and again. They will then, with tearful eyes, remember their past enjoyments, use of garlands and sandal paste, and think of their Lord, the unconquerable master of the universe, as well as of flowers and the beautiful city of Dwârikâ, glittering with its riches and gems, and of their respective abodes therein, the Divine forms of their sons dwelling in that sacred city. Then they will put the following question to the sage, standing before him:—11-16.

"Sage! We have all been forcibly defiled by these robbers. Now we have lost our Dharma and place ourselves at your mercy. O, Seer! Pray explain, why we have been degraded to the status of concubines, we, who have been united with God. You have been ordained by the wise Krisṇa to be our guide. Pray explain to us the duties of concubines." Thus questioned, the sage will say.—17-19.

Dâlbhya said:—"Ladies! in the days gone by, all of you were sporting in the Mânsarovara lake, when Nârada chanced to go there. Then you were the daughters of Agni, in the form of nymphs. You did not salute the sage, but asked him how Nârâyaṇa, the Lord of the universe, would be your husband. Nârada blessed you with the boon asked for, but also cursed you for not saluting him. He said that, by giving away two beddings, according to prescribed rites, on the twelfth

Digitization by Arya Samaj Charitable Foundation, Chennai

day of the bright fortnight, in the months of Chaitra and Vaiśâkha, you would get Kriṣṇa as your husband in the next life."—20-23.

And cursed you as follows :—" Because in your conceit of beauty and prosperity you have omitted to salute me before putting me this question, you will also be separated from Kriṣṇa and will be lowered to the rank of public women, after being forcibly carried away by thieves. In consequence of the curses of Nârada and Kriṣṇa you gave way to lustful feelings and have become prostitutes. Now listen to what I say.— 24-25.

Once upon a time thousands and thousands of the demons (Dânavas, Asuras, Daityas and Rakṣâsas) were killed in the war between the Devas and the demons. Indra told their numberless widows and those women who were forcibly seized and enjoyed, to lead the life of prostitutes and remain devoted to the kings and the Devas.—26-28.

Indra continued, 'You should look upon, with equal eye. the kings your masters and on Śudra. All of you will attain prosperity, according to your fate. You should satisfy those who would come to you with adequate sum of money to enjoy your company, even if they be poor. But you should not give pleasure to proud men. You should give away cow, land, grain and gold, according to your means, in charity on the sacred day of worshipping the Devas or the ancestors. You should act as the Brahmaṇas will say. In addition to this, I shall also tell you an ordinance (or vrata), which all of you should blindly practise.'—29-32.

This ordinance has been held to be the best means of crossing unscathed the sea of the evils of life, by those learned in the Vedas. The women folk should bathe in the water mixed with several herbs, on a Sunday, when there falls Hasta, Puṣya or Punarvasu asterism. They should then approach the God of Love and worship Puṇḍarikâkṣa, by reciting the names of Cupid, *viz.*—The feet of Viṣuu, the God of the gods, should be worshipped with the words, "Kâmâya namaḥ," the legs with "Mohakârîne namaḥ," the region of Cupid with "Kandarpanidhaye namaḥ," the waist with "Prîti mate namaḥ," the navel with "Sankhyasamudrâya namaḥ," the stomach with "Râmâya namaḥ," the heart with "Hridayeśâya namaḥ," the breasts with "Ahlâdakârîṇe namaḥ," the throat with "Utkanṭhâya namaḥ," the mouth with Ânandakârîne, namaḥ," the left limbs with Puṣpadhanvâya namaḥ," the right limbs with Puṣpabanâya namaḥ, the head with "Mânasâya namaḥ," the hair of the head with "Vilolâya namaḥ," and all the body with "Sarvâtmane namaḥ."—33-38.

Digitization by Arya Samaj Charitable Foundation, Chennai

They should then salute the respective Gods and Godesses with the following mantras, "Namaḥ Śivâya, namaḥ Śantâya," "Namaḥ Pâśankuśadharâya," "Namaḥ Gadine," Namaḥ Pîtavastrâya (yellow-robed one)" "Namaḥ Śankhachakra-dharâya," "Namaḥ Nârâyaṇâya," "Namaḥ Kâmâtmane," "Namaḥ Sarvaśantyai," "Namaḥ Prîtyai," "Namaḥ Ratyai," "Namaḥ Śrîyai," "Namaḥ Puṣṭyai," "Namaḥ Tuṣṭyai," "Namaḥ Sarvârtha sampade."—39-40.

The women folk should then worship the Lord, whose body is cupid himself, by offering Him incense, flowers, sandal and eatables.—41.

Afterwards, the Brâhmaṇa, well versed in the Vedânta, who must be virtuous and free from bodily deformity, should be honoured with the offerings of incense, flowers, sandal.—42.

And a quantity (of the measure Prastha) of uncooked rice, along with a pot, full of clarified butter, should be given away to the same Brâhmaṇa, after saying, '.Lord Mâdhava, be pleased.'—43.

That Brâhmaṇa should be well fed and be devoutly looked upon as cupid, for the sake of sexual enjoyment.—44.

Each and every desire of that Brâhmaṇa should be satisfied by the woman devotee. She should, with all heart and soul and with a smile on her face, yield herself up to him.—45.

This rite should be observed on every Sunday; and the devotee should give away the above-mentioned quantity of uncooked rice for a period of thirteen months; at the expiry of which, the same Brâhmaṇa should be given a full bedding, with all its requisites, *viz.*—pillows, good sheets, dîpa (lamp), a pair of shoes, umbrella, sandals, a small piece of mattress to sit upon.—46-48.

Next, that Brâhmaṇa, with his wife, should be honoured with gold threads, gold rings, fine cloth, bangles, and with incense, garlands of flowers and sandal paste.—49.

The images of Cupid and Rati, seated on a plate of copper, placed on a vessel full of molasses, their eyes being of gold and they being well dressed, should be given away, along with a fine milch cow, a vessel of bell metal and a piece of sugar cane, by reciting the mantra of the following signification.—50-51.

'As I do not make any difference between Viṣṇu and Cupid, so O Lord Viṣṇu, be pleased to always fulfil my desires.'—52.

'O Keśava! as the Goddess Lakṣmî never remains apart from you, in the same way make my body Your dwelling place.'—53.

Digitization by Arya Samaj Charitable Foundation, Chennai

After that, the Brâhmaṇa, accepting the image of Cupid, should pronounce the following Vedic mantra. 'Ka Idaṃ Kasmât, &c.'—54.

Then the Brâhmaṇa should be dismissed, after being circumambulated, and beddings and other things should be sent to the house of the Brâhmaṇa.—55.

Henceforth, any Brâhmaṇa coming to them for the sake of sexual enjoyment on a Sunday, should be respected and honoured.—56.

In this way, the good Brâhmaṇas should be kept satisfied for a period of thirteen months; but if they go abroad, their course of action will be different.—57.

If, with the consent of that Brâhmaṇa, another handsome person come to them, these women should, with love and affection and to the best of their ability, perform all the fiftyeight kinds of observances of Love, favourite of man and gods, which would lead to pregnancy and which is not harmful to their soul's welfare.—58-59.

I have described to you this vrata in detail, which, when always performed, never leads the prostitutes to sin.—60.

I have fully related to you what Indra said to the women of the Dânavas (demons) in ancient days.—61.

O, Women of beauty! This vrata is the dispeller of all sins and giver of innumerable benefits. I wish well of you: hence you should do as I told you.—62.

She (the well-favoured), who follows this ordinance strictly, goes to the region of Mâdhava, and is honoured by the Devas, and in the end obtains a place in the Viṣṇu-loka.—68.

The Lord said:—"The sage Dâlabhya, having thus taught those women how to observe this ordinance, will go to his own place; and those women of divine origin will practise the vrata, as directed."—64.

Here ends the seventieth chapter describing Anaṅgadâuvrata (Gift of cupid).

CHAPTER LXXI.

Brahmâ said.—"Lord be pleased to explain to me the ordinance, by the observance of which there may be no separation between husband and wife, nor should there be any grief, disaster or pain."—1.

Lord said.—Keśava always reposes in company with Lakṣmî, in the ocean of milk, on the second day of the dark fortnight, in the month of Śrâvaṇa.—2.

Digitization by Arya Samaj Charitable Foundation, Chennai

By worshipping Govinda on that day all the desires are fulfilled; and by giving away cows, land, gold, &c., the devotee goes and resides in the region of Viṣṇu for a period of 700 Kalpas.—3.

The ordinance is known under the name of Aśûnyaśayanâdvitîyâ, on which day Viṣṇu should be worshipped, according to the rituals and mantras mentioned hereafter.—4.

The devotee should pray :—" O, Śrîvatsadhâri, Śrîkânta, Śrîdhâmana, Śrîpati, Avinâśî, let this house-holder's life of mine which is the giver of trivarga (dharma, artha and kâma) may never be destroyed.—5.

O Puruṣottama! let there be no destruction of my Agni or Pitṛis, nor let there be any separation between husband and wife.—6.

Deva, as you never remain apart from your consort, Lakṣmî, similarly, let there be no aloofness between me and my wife.—7.

Madhusûdana! as your household is never bereft of the goddess Lakṣmî, similarly, let not mine be devoid of my wife".—8.

After this prayer, the hymns of Viṣṇu should be sung in accompaniment of various kinds of musical instruments; if that may not be feasible, then the mere ringing of the bell is sufficient, for a bell is an embodiment of all musical instruments.—9

After thus worshipping Govinda, the devotee should have his meals at night, avoiding oil and salt and acids.—10.

In the morning, the image of Lakṣmî and Viṣṇu, candle, food grain, cloth, utensils, and bedstead should be given away.—11.

A pair of sandles, shoes, umbrella, châmara, mattress, white sheet should also be given away with the bedstead.—12.

Pillows, bedding, fruits, ornaments, should also be given away, along with the bedstead, according to the means of the worshipper, without exercising jealousy and miserliness, to a Brâhmaṇa, who may be versed in the Vedas and be a devotee of Viṣṇu, having a large family and having no bodily defects.—13-14.

At the time of giving away the bedstead, the Brâhmaṇa, along with his wife, should be seated on it, and the former should be given a vessel, full of nice eatables.—15.

The image of Viṣṇu should be given away to the Brâhmaṇa after placing it on a pitcher full of water.—16.

A woman with a husband, or a widow, who keeps up this ordinance according to the prescribed rites, without niggardliness, goes to and resides in heaven. They, being always dutiful and free from sorrow and blessed with sons, cattle and wealth, always remain in company of their husband.

Digitization by Arya Samaj Charitable Foundation, Chennai

without being separated so long as the sun, moon and stars remain in heaven.—17-18.

Their sons, cattle and wealth are never destroyed, and the devotee goes to the region of Viṣṇu where he resides for 77,000 kalpas.—19.

Here ends the seventy-first chapter describing the Aśunyaśayanavrata.

CHAPTER LXXII.

Śiva said.—" Brahmâ ! Now listen to the ordinance that will be the giver of wealth, and will come in vogue at the end of future Dwâpara. It is in the form of a conversation between Yudhiṣṭhira and the sages, Pippalâda, etc."—1.

"Yudhiṣṭhira, the pious, will go to Naimiṣâraṇya before the sage Pippalâda, and put this question to him."—2.

Yudhiṣṭhira said :—" O sage ! How health, prosperity and firm faith in religion can be maintained, and how can unflinching devotion be centred in Śiva and Viṣṇu, and how may one be free from all bodily defects."—3.

Śiva said :—"Brahmâ ! I shall now tell you the reply of the sage Pippalâda to the queries of Yudhiṣṭhira."—4.

Pippalâda said :—" King ! you have put a most useful question. I shall now tell you something about it." So saying, he will describe the Aṅgâravrata. About this, there is the following ancient story :—5.

There took place a dialogue between Virôchana and Bhârgava.—6.

Once upon a time, the mighty sage, Śukra, seeing Virôchana, the handsome, sixteen-years-old son of Prahlâda, laughed, and saying, Sâdhu, Sâdhu, addressed him, " O mighty-armed Virôchana ! O prince ! O may you be always prosperous." Then Virôchana, the enemy of the Devas, wondering at the laughing of the sage, inquired :—7-8.

' O Brâhmaṇa ! tell me the reason of your laughter without any apparent cause and why did you again say, Sâdhu, Sâdhu, to me.—9.'

Śukra said :—" I laughed on the sudden remembrance of the glory of the Vrata (which you had the good luck of witnessing in your past life and which gave you this handsome form).—10.

In ancient times, a drop of prespiration trickled down the forehead of of Śiva at the time of His getting into rage to annihilate Dakṣa.—11.

That drop penetrated into all the seven lower regions and dried up all the seven oceans. Afterwards, out of the same drop, Vîrabhadra,

Digitization by Arya Samaj Charitable Foundation, Chennai

with many a mouth and eyes emitting flashes of fire from them, was born. He was endowed with myriads of hands and feet, and destroyed the sacrifice of Dakṣa. This Earth-born Vîrabhadra destroyed the sacrifice of Dakṣa and then attempted to burn up the three worlds. Whereupon, Śiva intervened, when He saw Vîrabhadra was going to consume the universe, and made him abstain from his campaign of destruction—12-13.

Śiva said :—" Vîrabhadra ! You have destroyed the sacrifice of Dakṣa, and now you should not consume the universe. Be calm. You will be prime in the mansion of auspicious planets, and people will worship you through my favour.—14-15.

" You will be known as Aṅgâraka (the planet Mars), the son of the Earth, and your form in the Divine region will be a pearless one in beauty.—16.

" On the fourth day of a bright fortnight, when it falls on a Tuesday, the people worshipping you will get everlasting beauty and prosperity and health."—17.

Hearing such words of Śiva, that son of the Earth, instantly became placid and afterwards turned into a planet.—18.

" Some Śudra was worshipping that planet Mars, and you saw the ceremony, on account of which you are so handsome and renowned, O you son of Prahlâda. You are known as Virôchana by the Devas and the Asuras, because you possess various (vi) far-reaching intelligence (Rochi), and hence you are called Virôchana (far-reaching light). I was astonished to see the great beauty possessed by you simply by your looking at the ceremony of Angârakavrata, and consequently I greeted you with the words Sâdhu, Sâdhu, thinking of the great mahâtmya of that vrata. When, by merely looking at that ceremony, one gets beauty and lordliness as yours, I do not know what would be the case if a man were to observe this ordinance."—19-22.

" O Prince ! You looked with faith at the ceremony of giving away the cows, &c , in charity, at the conclusion of the vrata performed in honour of Mars, the son of Earth, by a low-born despicable Śudra, and consequently you have been given such a handsome form and are born in the royal family of Daityas."—23.

Śiva said :—" On hearing those words of Śukra, Virôchana was very much astonished and asked him."—24.

Virôchana said.—" O sage ! I am eager to hear about the ordinance as well as about the charities witnessed by me in my previous life."—25.

Digitization by Arya Samaj Charitable Foundation, Chennai

"Pray explain to me the glory and the rituals connected with that ordinance." Hearing those words of Virôchana, Śukra, began to explain it in detail.—26.

Śukra said.—O Dânava! if the 4th day of the bright fortnight fall on a Tuesday, the devotee should bathe after rubbing earth over his body, and then wear rubies.—27.

He should mutter the mantras, "Agnimûrdhâ diva," by turning his face towards the north. If the devotee be a Śudra, he should silently, without uttering any mantra, meditate over the form of Bhauma (Mars). The company of women should be avoided that day.—28.

At dusk, the court-yard of the house should be plastered with cow dung and adorned with floral wreaths, and uncooked rice should be placed all round.—29.

Thereafter, worshipping Bhauma, a lotus of eight petals should be drawn in saffron. If saffron is not available, then it should be drawn by red-sandal.—30.

Four pitchers, full of eatables, should be placed, and uncooked rice and rubies should be placed in them.—31.

The pitchers should be located in the four corners, and fruits, flowers, incense, etc., should be placed over them.—32.

Then a milch cow, with her horns covered with gold, and hoofs with silver, should be given away to a Brâhmaṇa in charity, along with a milking vessel of bell metal, and her calf. So also should be given an ox, and the seven kinds of grains tied in seven different pieces of cloths.—33.

An image of the size of a thumb should be made in gold. Its four arms should be extensive. The image should be placed on a vessel of gold, and the vessel should be placed on raw sugar and clarified butter —34.

Afterwards, all that should be given away in charity to a Brâhmana, who is versed in the sacrificial rites, is able to restrain his passions, is calm and modest, is well-born and has large family. It should never be given to a Brâhmaṇa, who is a hypocrite. Then the devotee should recite the following mantras, with his hands folded.—35.

'O, Son of Earth, O blessed one, you have been born of the sweat drop of lord Śiva, I pray you for beauty and have taken shelter under you. Be pleased to accept this arghya, I salute you. Pray accept this libation of water.'—36.

Note:—(The mantra in the original is this:—

भूमिपुत्र महाभाग स्वेक्षेद्भव पिनाकिनः ।
रूपार्थी त्वां प्रपन्नोऽहं गृहाणार्घ्यं नमोऽस्तु ते ॥

Digitization by Arya Samaj Charitable Foundation, Chennai

The libation of water (arghya), mingled with red sandal, should be made by reciting the above mantras, and the Brâhmaṇa should be worshipped with red sandal, red flowers, and red cloths, etc.—37.

By uttering the same mantra, a cow, with an ox, should be given away in charity in honour of Mars, and a bedstead, well-arranged with all its requisites, should also be given away.—38.

All the nice things available or the things appreciated by the devotee wishing to acquire everlasting benefits, should be given away in charity to the Brâhmaṇa.—39.

After this, the Brâhmaṇa should be circumambulated and dismissed, and the devotee should take his evening meal with clarified butter, avoiding salt and acid.—40.

I shall now describe to you the benefits that accrue to the devotee by observing this Aṅgâraka vrata for eight times or even four times with devotion.—41.

He gets handsomeness, luck, and devotion to Śiva and Viṣṇu in all his lives, and becomes the king of the seven realms.—42.

He lives for seven Kalpas in the clime of Śiva after death, and, O Prince of the Daityas! You should also therefore perform this Vrata."—43.

Pippalâda said.--After thus describing the rituals, the sage Śukra went away and Virôchana, the Prince of the Daityas, afterwards kept this observance, according to the prescribed rites, and O King Yudhiṣṭhira! You should also keep it. For the knowers of Veda say that its fruit is inexhaustible.—44.

Śiva said.—Hearing all this from the sage Pippalâda, the King Yudhiṣṭhira, of the wonderful deeds and prowess, said :—" Let it be so." He then performed this Vrata. One who hears about it, after pondering over the words of Pippalâda with attention, also gets the same benefit by the grace of the lord Mars. -45.

Here ends the seventy-second chapter describing the Aṅgârakavrata.

CHAPTER LXXIII.

Pippalâda said.—" King! now listen to the rituals pertaining to the pacification of the malignant aspect of the planet Śukra (Venus). On the beginning of a journey or its end, or on the occasions of the appearance and the disappearance of Śukra. a vessel of silver, gold or bell metal

Digitization by Arya Samaj Charitable Foundation, Chennai

should be made and filled in with white flowers, white cloth and uncooked rice.—1-2.

A silver image of Śukra should be made and given away to a Brâhmaṇa versed in the Sâmaveda, after decorating it with pearls and placing it on the top of the vessel.—3.

At the time of giving away the image, the follwing mantra should be uttered :—'O, master of all realms, O, Bhrigunandana, O Kavi, salutations to you. Accept this arghya for the fulfilment of my desires'. The arghya mantra is.—4.

नमस्ते सर्वलोकेश नमस्ते भृगुनन्दन ।
कवे सर्वार्थसिद्ध्यर्थं गृहाणार्घ्यं नमोऽस्तुते ॥

The person who thus gives away all the things mentioned above, in charity, according to the aforementioned rites, when undertaking a journey, etc., at the time of the appearance of Śukra, goes to the region of Viṣṇu, after getting all his desires fulfilled.—5.

The devotee should not take his meals until he has finished his worship of Śukra by offering Him white flowers, fried cakes and cakes of urad pulse and things made of wheat and gram. The person who does so attains trivarga (religious merit, wealth and enjoyments).—6.

Yudhiṣṭhira! the worship of Brihaspati (Jupiter) has been described in the same way, to which now listen. An image of Brihaspati should be made in gold and placed in a golden vessel, after being dressed in yellow cloth. The devotee then should bathe in water mixed with sesamum, or with water mixed with the juice of butea-frondosa or Panchagavya.—7-8.

He should then put on yellow raiments and paint his head with sandal mixed with saffron, and then pour libations of clarified butter in the fire.. Then, after saluting Brihaspati, the image should be given away to a Brâhmaṇa, along with a cow.—9.

Brihaspati should thus be saluted :—'Salutations to Brihaspati, the giver of solace to those falling under the influence of evil stars."—10.*

O, son of Kunti! One who thus worships Brihaspati on a Śankrânta or on undertaking a journey or on other auspicious occasions, attains all his wishes.—11.

Here ends seventy-third chapter describing the Pûjâ of Jupiter and Venus.

---

* *Note.*—The praṇâma mantra of Brihaspati is as follows :—

नमस्तेऽङ्गिरसां नाथ वाक्यते च बृहस्पते ।
क्रूरग्रहैः पीडितानाममृताय नमो नमः ॥

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER LXXIV.

Brahmâ said :—Lord Śiva ! you are the One, who sees all beings safely through the ocean of the world, pray therefore describe some such ordinance, as may lead people to cross the sea of the world in safety, and attain health, heaven and happiness.—1.

Śiva said :—Brahmâ ! I shall describe to you the Saura dharma, consisting of the following vratas : (*i*) Kalyâṇa saptamî (*ii*) Viśokasaptamî. So also (*iii*) Phala Saptamî, the destroyer of sins and giver of great merit. Similarly, (*iv*) the sacred Śarkarâ Saptamî (*v*) Kamala Saptamî (*vi*) Mandâra Saptamî, (*vii*) Śubha Saptamî, the giver of auspiciousness. These are the givers or endless merit. All these have been respected by the Devas and the Ṛiṣîs, and I shall describe their rituals to you, one by one, in due order.—3-4.

When a Sunday falls on the 7th day of a bright fortinght, it is known as Kalyâṇini or Vijayâ Saptamî. On that day the devotee should bathe in cow's milk, in the morning, and put on white clothes, and then sit facing the east and draw the picture of an eight-petalled lotus flower, made of uncooked rice powder. He should, then, draw a circle round that lotus, and in the centre of it draw its pericarp, with the same material. Then, on all sides of it, he should draw eight pictures of the Sun with flowers and rice. The devotee should put a pinch of uncooked rice on each petal of the lotus, after reciting the following mantras :—" Tapanâya namaḥ, Mârtaṇḍâya namaḥ, Divâkarâya namaḥ, Vidhâtre namaḥ, Varuṇâya namaḥ, Bhâskarâya namaḥ Vikartanâya namaḥ, and Ravaye namaḥ, respectively, beginning with the picture of the Sun on the Eastern petal, and then on those on the South-Eastern, Southern, South-Western, Western, North-Western, Northern, and, lastly, on the North-Eastern petals.—5-9.

Note.—A pinch of uncooked rice should be placed on each petal after reciting one name each time, until it is placed on each eight petals, *viz.*—On the petal in the eastern direction by reciting Tapanâya namaḥ, and so on.

At the commencement, as well as at the end, and so also in the middle, of placing rice, he should recite the Mantra Paramât-mane namaḥ Then at the end, the God-Sun should be saluted.—10.

The Sun should be worshipped on the altar by being offered white cloth, fruits, incense, flowers, sandal paste, eatables and raw sugar, along with salt, all of which should be given away in charity to Brâhmaṇas.—11.

Afterwards, good Brâhmaṇas should be devoutly worshipped with raw sugar, clarified butter and milk, and then they should be given gold placed on a dish, containing sesamum.—12.

Digitization by Arya Samaj Charitable Foundation, Chennai

Then the Brâhmaṇas should be dismissed with fees, after reciting the 'vyâhriti' mantras. The devotee should then go to sleep and then, after getting up in the morning, he should bathe and finish his japa (prayers) and take rice cooked in clarified butter and sugar in company of the Brâhmaṇas.—13.

After meals, the devotee should give away to the Brâhmaṇas, who may be free from hypocrisy, a pot, full of clarified butter, and a piece of gold, along with a pitcher, full of water.—14.

At that time the devotee should say: "O, Adorable Sun, the Supreme Self, be pleased." The worship of the Sun should thus be followed for a year, on the bright Saptamî of every month, and in the 13th month, 13 cows, with their mouths covered with gold and bodies adorned with clothes and ornaments, should be given away.—15-16.

If one cannot afford 13 cows, he may give only one. The observer of this ordinance should not exercise miserliness and jealousy. Those who do so, go to hell.—17.

One who thus observes the Kalyâṇa Saptamî ordinance, goes to the region of the Sun, after being liberated from all sins, and obtains long life, health and prosperity on this earth.—18.

This Saptamî, which is the destroyer of all sins and venerated by the Devas, is known as Kalyâṇa Saptamî, the remover of all evils.—19.

One who reads or hears about this kalyâṇa Saptamî, the giver of endless merits, is freed from all sins on this earth.—20.

Here ends the seventy-fourth chapter describing the Kalyâṇa Saptamî vrata.

CHAPTER LXXV.

Śiva said:—O sage! I shall now tell you about the Viśoka Saptamî (the Sorrow-Destroying fast) the observance of which fast frees the devotee from all grief.—1.

Note:—Viśôka=Free from grief.

On the sixth day of the bright fortinght, in the month of Mâgha, the devotee, after brushing his teeth in the morning and rubbing the body with black sesamum, and bathing, should fast the whole day; and at night, again brushing his teeth, he should take krisarâ pudding (consisting of rice, sesamum and a pulse cooked in milk and eaten with ghee and without salt). Then go to bed as a Brahmachâri.—2.

Digitization by Arya Samaj Charitable Foundation, Chennai

On the following morning, after bathing and finising his daily prayer and so being pure, he should have a lotus made of gold, and worship it by pronouncing 'Arkâya namaḥ.'—3.

Note:—Arakâya namaḥ=Salutations to the Sun.

The lotus should be worshipped with red kanera flowers and a piece of red cloth. The devotee should pray to the Sun in these words:—'O Âditya! as this world becomes free from all grief at Thy rising, in the same way, let me also be free from sorrow, in all my lives, and may I have always firm faith in Thee.'—4.

Thus, having performed Pûjâ on the sixth day of the bright fortnight, the Brâhmaṇas should be worshipped with devotion. The worshipper, after taking cow's urine, should go to bed.* Thén, on the following morning, rising from his bed, bathing and finishing his daily prayers, he should offer food to the Brâhinaṇas, in a vessel containing raw sugar. Then the golden lotus should be given away to a Brâhmaṇa, along with a pair of red clothes mentioned above.—5-6.

On the Saptamî (seventh) day, oil and salt should be avoided, and the devotee should observe a vow of silence and listen to some Purâṇa.—7.

The ordinance should then be continued on the seventh day of each fortnight, till the next month of Mâgha.—8.

On the conclusion of the ordinance, a pitcher of water, along with a golden lotus, should be given away, and a bedstead, with all its requisites and a milch cow, should also be given away.—9.

One who keeps up the Viśoka Saptamî ordinance, according to the rites mentioned above, without giving way to miserliness, attains bliss, and never gets any sorrow for a period of ten padmas, and is also free from disease. He also attains his wishes, and if he observes it without any desires, he becomes unified with Brahmâ.—10-12.

One who reads, listens to, or relates this vrata of Viśoka Saptamî, goes to the realm of Indra and never gets any sorrow.—13.

Here ends the seventy-fifth chapter dealing with Viśoka saptamî vrata or the Sorrow-Destroying fast.

CHAPTER LXXVI.

Śiva said:—"I shall now describe to you the Phala Saptamî, (fruit-gift fast) the observance of which liberates the devotee from sins and leads him to heaven.—1.

* This ceremony relates to the ṣaṣṭhî day.

Digitization by Arya Samaj Charitable Foundation, Chennai

In the month of Mârgaśira, on the seventh day of the bright fortnight, the devotee, after fasting, should give away a lotus of gold, along with sugar, to some Brâhmaṇa with a large family. A golden image of the Sun, weighing one pala in measure, should also be given away to a Brâhmaṇa in the afternoon, when the devotee should say, 'O Sun; be pleased on me.'—2-3.

On the following day, that is, on Aṣṭamî, the Brâhmaṇas should be worshipped with devotion and fed with milk and fruits; during that period of the day, so long as there is any portion of the Kriṣṇa Saptamî remaining, and on every seventh day of the dark fortnight, fruits should be given away in charity.—4.

In the same way, any fruit made of gold, and a lotus, along with sugar, utensils, cloths and flowers should be given away on each seventh day of the dark and the bright fortnights in the month, for a full year.—5-6.

The following names should be recited, one after the other, each month :—Bhânu, Arka, Ravi, Brahmâ, Sûrya, Śukra, Hari, Śiva, Srîmân, Vibhâvasu, Tvaṣṭâ, and Varuṇa.—7.

Out of the names mentioned above, one name, turn by turn, should be recited monthly, on the seventh day of the dark or bright fortnight. The desire of obtaining any fruit or merit, by the observance of this vrata, should be renounced by the devotee.—8.

At the end of the ordinance, a Brâhmaṇa and his wife should be adored, and then cloth as well as a pitcher, full of sugar, along with a lotus of gold, should be given, and the following prayer should be offered :—'O'Ravi! as the wishes of your devotees never prove fruitless, so the attainment of endless fruits be mine, throughout my future seven lives.'—10.

One who observes this Phala Saptamî, the giver of endless fruits, being liberated from all his sins, goes to the realm of the sun. He is freed from the sins arising out of drinks, &c., whether committed in this or the next world. All that is destroyed, who observes this Phala Saptamî fast. He who observes this Phala Saptamî, becomes free from all diseases and liberates his past ancestors as well as his successors, for 21 generations from bondage. One who reads, hears or relates this to others, gets also prosperity.—11-14.

Here ends the seventy-sixth chapter relating to Phala Saptamî or the fast followed by the gift of fruits.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER LXXVII.

Śiva said.—"I shall now explain to you something about the Śarkarâ Saptamî, (gift of sugar) the destroyer of sin, by the observance of which one gets longevity, prosperity and health.—1.

In the month of Vaiśâkha, on the seventh day of the bright fortnight, the devotee should bathe in water, mixed with white sesamum, and then put on white sandal paste and a garland of white flowers.—2.

A lotus with its petals and pericarp, should be drawn on an altar with saffron, and flowers and incense should be put on it, after reciting 'Sâvitre namaḥ'—3.

Afterwards, a pitcher of water, with a vessel of sugar, should be placed on it. The pitcher should be covered with a piece of white cloth and white flowers, sandal paste, and gold should be put on it. Then the pûjâ should be made with the following mantra :—4.

'O Pitcher, You are the Vedamaya, and, consequently, you are praised as knower of all the Vedas. You are like nectar to all, bring peace unto me.'—5.

Note—**Vedamaya=Full of all Vedas, Vedavâdi=The knower of the Vedas.**

Afterwards, the devotee should drink pañchagavya and sleep on the floor, by the sidē of the pitchers, and should recite the Vedic mantras relating to the Sun, and listen to the Purâṇas.—6.

After the lapse of a day and night, on the 8th day of the fortnight, the devotee should give away all the things to the Brâhmaṇas after performing his daily prayers.—7.

He should feed the Brâhmaṇas, according to his means, with sugar, clarified butter and rice cooked in milk and sugar, but should avoid oil and, salt. He himself should take his meals in silence. The same rule should be observed each month for a year, after which a pitcher of water, with a vessel of sugar, a bedstead, with all its requisites, and a milch cow, and if means permit, then a house containing all the necessities of a householder's life as well as eatables, should be given away. Miserliness should not be exercised, for it leads to sin. The devotee should, in addition to the things mentioned above, give away a horse of gold worth 1,000 Niṣkas, 100 Niṣkas, or 10 Niṣkas, or of even 5 Niṣkas, according to his means, by reciting the mantras pertaining to the Sun.—8-12.

Note.—**One Niṣka is equivalent to Rs. 4.**

The nectar fell from the mouth of the Sun, whilst He was quaffing it, out of which (Śâli) rice, mûnga pulse and sugarcane were produced.

Digitization by Arya Samaj Charitable Foundation, Chennai

Sugarcane is the best of all these three, because out of it sugar is prepared. Its juice is just like nectar; consequently, an offering of sugar to Devas and Pitṛis is dear to the Sun also.—13-14.

This Śarkarâ Saptamî is said to give the same benefit as Aśvamedha sacrifice. It removes all diseases and makes the sons and the grandsons thrive. One who observes this fast with unflinching devotion, gets bliss. He passes his days for one Kalpa in heaven, and then attains emancipation. One who hears, listens, or reads about this, goes to the region of the Sun. One who advises others to observe this ordinance, is also venerated by Devas and Heavenly damsels, and passes his days in heaven. —15-17.

Here ends the seventy-seventh chapter describing the Sarkarâ Saptamî or the fast followed by gift of sugar.

CHAPTER LXXVIII.

Śiva said :—I shall now describe to you that Kamala Saptamî vrata, by the mere mention of which the God Sun becomes pleased.—1.

In the spring, on the 7th day of a bright fortnight, the devotee should bathe in water mixed with white mustard and should then make a golden lotus and place it in a golden vessel, full of sesamum.—2.

The lotus should be covered with a pair of cloths, and then the Lord Sun should be worshipped with incense, flowers, &c. The following mantras should be recited at the time of worship. 'Kamalahastâya namaḥ, Viśvadhâriṇe namaḥ, 'Divâkarâya namaḥ', 'Prabhâkarâya namaḥ;' and he should then give away the golden lotus in the evening, along with the pitcher of water adorning it, with ornaments, cloths and garlands, and then give it to a Brâhmaṇa. So, also, according to his means, he may give away a milch cow after adorning her well.—3-5.

On the following day *i.e.*, on the aṣṭamî the Brâhmaṇas should be fed according to the means of the devotee, but he himself should not take flesh and oil.—6.

In this way, the devotee, without giving way to miserliness, should observe the same rituals, on the 7th day of a bright fortnight each month.—7.

On the conclusion of the ordinance, a bedstead along with the golden lotus, should be given away, and a cow with its horns plaited with gold as well as utensils âsana (seats) and candle sticks should also be given away,

Digitization by Arya Samaj Charitable Foundation, Chennai

along with other necessary articles. One, who observes this ordinance, according to the prescribed rites, becomes possessed of inexhaustible wealth and goes to the kingdom of the Sun.—8-9.

He also goes to all the seven lokas, in each kalpa, where he enjoys in the company of the nymphs and gets bliss. One who hears, sees, relates or observes this ordinance also becomes wealthy and goes to heaven, where he enjoys the company of Gandharvas and Vidyâdharas.—10-11.

Here ends the seventy-eighth chapter dealing with Kamala Saptamî Vrata.

CHAPTER LXXIX.

Śiva said :—I now relate to you about the Mandâra Saptamî, the giver of all desires, the most excellent, and the destroyer of all sins.—1.

The devotee should take some light food on the fifth day of the bright fortnight in the month of Mâgha, and, having arisen from his bed in the morning and brushing his teeth and bathing, should keep fast on that day *viz.*, on the Ṣaṣṭhi day.—2.

That day he should honor a few Brâhmaṇas and feed them with delicious food at night. Mandâra* prâśana should be offerred to the Deva. On the following morning, that is, the saptamî day, he should feed the Brâhmaṇas again, according to his means, after his morning ablutions. Then procure eight Mandâra flowers and prepare a golden image of the Sun carrying a lotus in his hand and place it in a copper-vessel containing sesamum, and prepare also an eight-petalled lotus and invoke the God Sun, thus. He should offer one mandâra flower on each petal.—3-5.

He should then salute the Sun and put some flowers and uncooked rice on the lotus leaf, in the Eastern direction by saying 'Bhâskarâya-namaḥ' in the South-East by saying 'Sûryâya namaḥ' in the South, by saying 'Arkâya namaḥ.' in the South-West, by saying "Aryamne namaḥ," in the West by saying :—"Veda dhâmne namaḥ," in the North-West direction by saying "Chaṇḍa Bhânave namaḥ," in the North by saying "Puṣṇe namaḥ," in the North-East by saying 'Ânandâya namaḥ.'—6-7.

The devotee should place the image of the Male Puruṣa on the pericarp of the lotus, and after saying 'Sarvâtmane namaḥ,' white cloth should be put on the image, and eatables, flowers and fruits should be offered.—8.

Then all these things should be given away to a Brâhmaṇa versed in the Vedas. He himself should take his meals, but then oil and salt should

* Mandâra is the name given to several species of plants, *viz.*, Calotropis gigantea, Erythrina indica, and thorn-apple.

Digitization by Arya Samaj Charitable Foundation, Chennai

be avoided. He should observe the vow of silence while eating, and take his meals facing the East.—9.

This ordinance should be observed, according to the prescribed rites for a year, on the seventh day of a fortnight, each month, without giving way to miserliness.—10.

On the conclusion of the ordinance, the lotus of gold should be given away after being placed on a pitcher of water. One wishing to acquire prosperity, should give away a cow in addition to it.—11.

The following prayer should then be offered 'I salute Mandâranâtha and Mandârabhavana, O Lord Sun! see me through this wordly ocean of troubles.'—12.

One who observes this Mandâra Saptamî fast in this way is freed from all sins and goes to heaven where he resides for a kalpa. This ordinance is like a torch that dispels all the sins like pitched darkness. One who keeps it up gets his desires fulfilled. One who reads or listens about this ordinance becomes freed from all sins.—13-15.

Here ends the seventy-ninth chapter dealing with Mandâra Saptamî vrata.

CHAPTER LXXX.

Śrî Bhagavân said:—I shall now explain to you about the excellent Śubha saptamî fasting, which frees the devotee from all diseases, sorrows and troubles.—1.

The devotee should observe this ordinance on the seventh day of the bright fortnight, in the month of Aśvina, after ablutions and morning prayers, when the Brâhmaṇas have done the svastivâchana.—2.

A milch cow should be worshipped with incense, flowers and sandal paste and the devotee should say, 'O, One who has been born of the Sun and one who resides in the various climes, whose body is goodness itself, I salute Thee for the fulfilment of my desires.'—3.

After this, a quantity (of the Prastha measure) of sesamum put in a vessel of copper, an ox of gold with incense, garland, molasses, various kinds of fruits, eatables and dishes made of milk and clarified butter, should be given away in the evening by reciting the mantra, "Aryamâ Prîyatâm."—4-5.

The devotee should offer Pañchagavya as Prâśana. He should be free from all pride and sleep on the floor. On the following morning, he

Digitization by Arya Samaj Charitable Foundation, Chennai

should get up and worship the Brâhmaṇas with devotion. Thus men should give away each month a couple of cloths, a golden ox and a golden cow, and, at the end of the year, sugarcane, molasses, bedding, pillows, utensils, and mattresses.---6-8.

Afterwards, a quantity (of the Prastha measure) of sesamum placed in a vessel of copper and a golden ox, should be given to a Brâhmaṇa versed in the Vedas, with the words, "Visvâtmâ Priyatâm."—9.

One who keeps up this ordinance in this way becomes wealthy and renowned in each birth.—10.

He is also honoured by the nymphs (*i.e.*, Apsarâs and Gandharvas), and resides in heaven as the Lord of Hosts (*i.e.*, Gaṇas) till the end of the kalpa, after which he is born as a king.—11.

Thousands of the sins accruing by the killing of Brâhmaṇas and by wilful abortion, are expiated by the reading of this sacred vrata of of Saptamî.—12.

One who reads this or hears it, even for a moment, or sees the vrata performed and things given away, is freed from all sins and becomes the Lord of the Vidyâdharas.—13.

One who keeps up this Saptamî vrata (ordinance), of sevenfold prescription, for a period of seven years, becomes the Lord of seven regions, turn by turn, after which he goes to the region of Viṣṇu and attains bliss there.—14.

Here ends the eightieth chapter describing the Śubha Saptamî vrata.

CHAPTER LXXXI.

Manu asked:—Lord! which is that ordinance, by the observance of which, separation from the dear ones ceases to be painful and which confers prosperity on the devotee and which saves men from the evils of this life.—1.

The Lord said:—The question put by you, O Manu! is beneficial to the world, and, owing to the sublimity of the subject-matter, is beyond the reach of heaven even; and, though kept secret from Suras and Asuras, now, I shall relate it to you on account of your intense devotion.—2.

The Viśokadvâdaśî ordinance falls in the month of Âśvina. On the tenth day of the fortnight, the devotee should take some light food and commence the ordinance by observing the prescribed rites.—3.

Digitization by Arya Samaj Charitable Foundation, Chennai

On the Ekâdaśî day, he should brush his teeth by turning his face towards the north or the east. Then he should worship the Lord Keśava and the Goddess Lakṣmî, and fast the day. "I shall take my meal consisting of many dishes next day." With this thought, he should go to sleep, and, on getting up in the morning, he should bathe in Pañcha-gavya water, mixed with various medicines, and put on white clothes and garlands of white flowers. Afterwards, the worship of Lakṣmî and Nârâyaṇa should be commenced with white lotus flowers.—4-5.

The feet should be worshipped, after reciting 'Viśokâya namaḥ,' the legs after reciting 'Varadâya namaḥ,' the knees after reciting 'Śrîśâya namaḥ,' the thighs after reciting 'Jalaśâyine namaḥ,' the private parts after reciting 'Kandarpâya namaḥ,' the waist after reciting 'Mâdhavâya namaḥ,' the stomach after reciting 'Dâmodarâya namaḥ,' the ribs after reciting 'Vipulâya namaḥ,' the navel after reciting 'Padmanâbhâya namaḥ,' the heart after reciting 'Manmathâya namaḥ,' the breasts after reciting Śrîdharâya namaḥ,' the hands after reciting 'Madhujite namaḥ,' the left arm after reciting 'Chakriṇe namaḥ,' the right arm after reciting 'Gadi-ne namaḥ,' the throat after reciting 'Vaikuṇṭhâya namaḥ,' the mouth after reciting 'Yajñyamukhâya namaḥ,' the nose after reciting 'Aśokanidhaye namaḥ,' the eyes after reciting 'Vâsudevâya namaḥ,' the forehead after reciting Vâmanâya namaḥ,' the eye brows after reciting 'Haraye namaḥ,' the locks of hair after reciting 'Mâdhavâya namaḥ,' the crown after recit-ing Viśvarûpiṇe namaḥ,' the head after reciting 'Sarvâtmane namaḥ.—6-11.

Thus worshiping Viṣṇu with sandal, fruits and flowers, an altar should be made on the ground after making a circle.—12.

The altar should be a square in shape, and of the dimensions of a cubit, and should slant towards the north. It must be smooth and soft, surrounded by three small mud-walls.—13.

The upper surface should be eight fingers high from the ground; and the mudwalls one finger high and two fingers thick.—14.

[*N.B.*—One finger is a little less than one inch.]

On it should be placed an image of Lakṣmî, made of river sand, and placed in a winnowing basket, and worshipped according to the rites here-after mentioned.—15.

Lakṣmî should be worshipped, after reciting the following mantras, *viz.*—

नमो देव्यै नमः शान्त्यै नमो लक्ष्म्यै नमः श्रियै ।
नमः पुष्ट्यै नमस्तुष्ट्यै वृष्ट्यै हृष्ट्यै नमो नमः ॥

Digitization by Arya Samaj Charitable Foundation, Chennai

Devyaî namaḥ, Śântyai namaḥ, Lakṣmyai namaḥ, Śrîyai namaḥ, Puṣṭyaî namaḥ, Tuṣṭyaî namaḥ Vriṣṭyai namaḥ, Hriṣṭyai namaḥ.—16.

The devotee should also say, 'O Viśokâ goddess, destroy all grief, grant some boon, give wealth, and fulfil all desires'.—17.

After this, he should wrap up the winnowing basket in a piece of cloth, and worship Lakṣmî with fruits and various kinds of clothes and with a golden lotus.—18.

The devotee should drink the water purified by the Kuśa grass, and carry on music and singing throughout the night; and, on the lapse of three quarters of the night thus past in vigil and prayer, the devotee should sleep in the last quarter, and then waking up, go and worship them, along with three couples of Brâhmaṇas and Brâhmaṇîs according to his means: if not three, at least, one couple should be worshipped. He should offer them sandal, flowers and cloths as well as bedsteads, with the mantra, "Namastu Jalaśâyine." The night thus passed with watching, music and songs, the devotee, after bathing in the morning, should worship the Brâhmaṇa couples, as mentioned above. They should be fed according to his means, free from niggardliness. And then, after taking his meals, he should pass that day in listening to the Purânas.—19-23.

The devotee should observe the same rituals every month till the ordinance is over; after which, he should give away a bedstead, along with the guḍa dhenu* (sugar cow), pillows, bedding, sheets and cloths.—24.

Then he should say, 'O Lord! as Lakṣmî does not forsake you, similarly, beauty, health, and pleasure may always be mine'.—25.

'As Lakṣmî does not go without Viṣṇu, let there always be happiness with me. Let my devotion always remain centred in Viṣṇu.'—26.

With the above words, the devotee should give away the bedstead and guḍa dhenu, the image of Lakṣmî and the winnowing basket, to the Brâhmaṇa.—27.

The following flowers are always desirable in this form of worship *viz.*, 'Lotus, Kanera, Bâna, fresh Safron flower, Ketakî, Sindhuvâra, Jasmine, Gaudhapaṭala, Kadamba, Kubjaka and Champaka.—28.

Here ends the eighty-first chapter describing the Vrata called Viśoka Dvâdaśî.

* *Guḍa dhenu* has been explained in the next chapter.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER LXXXII.

Manu asked :—O, Lord of the Universe! pray tell me about *Guḍadhenu*. How should it be made, and by what mantra should it be given away?—1.

The Lord Matsya answered :—O King! I shall explain to you the form of *Guḍadhenu*, and the fruits of its gift, as well as the mantras, according to which it should be given away. It is the destroyer of all sins.—2.

The floor should be plastered with cowdung, the Kuśa grass should be spread on all sides, and then over it should be placed a black antelope skin of four hands in length with its neck towards the east. This is meant for the cow. A smaller deerskin should be spread on the floor, near the first, and it should be meant for her calf. The cow should be made to face the east and the calf the north.—3-4.

The image of *Guḍadhenu* (Sugar cow) should be made of 4 maunds of raw sugar, and the calf of one maund of raw sugar, which is considered to be the first class; the image of the cow made of two maunds and the calf of half a maund of raw sugar is considered to be the next best. The image of the cow made of one maund and the calf of ten seers of raw sugar is considered to be the last best. The devotee is to choose between the three, according to his means.—5-6.

The mouths of the images of the cow and the calf should be made of clarified butter, and both should be covered with five silk cloths. Their ears should be made of mother-of-pearl and legs of sugarcane and the eyes of good pearls.—7.

The tendons, nerves, &c., of these images should be made of white threads, white blankets to represent their dewlaps, cheeks and backs should be made of copper, the white hair trimmed from a *châmara* (antelope hair) should represent the hair of the body.—8.

The eyebrows should be made of corals, the udders of fresh butter, the tail of silk cloth, a vessel of bell metal should be placed to represent the milking vessel, the horns should be made of gold, the pupils of the eyes of sapphire, the hoofs of silver, the scented fruits in place of the nostrils. After thus making the images of the cow and the calf, the devotee should worship them with incense, lights, &c., with the following prayer :—9-10.

'The Goddess, who is inherent in all beings, in the form of Lakṣmî and who also resides among the Devas, let that Goddess, in the symbol of a cow, may confer peace upon me. The Goddess who is known as Rudrâṇî,

Digitization by Arya Samaj Charitable Foundation, Chennai

the favourite of the Lord Śiva, in whose form she resides, may that very same Goddess in the symbol of the cow, dispel all my sins. The Goddess, who reclines on the breast of Viṣṇu, as Lakṣmî, who is present in the form of Svâhâ in the fire, and is called the power and the energy of the sun and the moon and Indra, the same Goddess, in the symbol of the cow may grant me wealth. She who is the Lakṣmî (wealth) of Brahmâ, Kuvera, Lokapâlas may grant me boons in the symbol of the cow. She who is Swadhâ, of the highest Pitṛis, is Svâhâ of the Devâs, may she remove all my sins and bring me peace in the symbol of the cow.'—11-15.

The guḍadhenu, thus invoked by the above prayer should be given away to the Brâhmaṇa. The same ritual is observed in giving away all sorts of cows.—16.

O King! there are ten sorts of cows that are said to remove all sins, and I shall enumerate them to you.—17.

They are :—1. Cow made of raw sugar (guḍa dhenu). 2. Cow made of clarified butter (ghṛita dhenu). 3. Cow made of sesamum (Tila dhenu), 4. Cow made of water (jala dhenu), 5. Cow made of milk (Kṣîra dhenu), 6 Cow made of honey (Madhu dhenu), 7. Cow made of sugar (Sarkarâ dhenu), 8. Cow made of curds (dadhi dhenu), 9. Cow made of syrup (Rasa dhenu) and 10, the real, that is, the living cow.—18-19.

The symbols of cows made of liquid should be placed in pitchers filled to the brim, and the symbols of the cow made of other substances should be arranged in a heap. In this matter of gift, some also like to make a symbol of the cow of gold.—20.

Some sages have also said that the symbol of the cow made of fresh butter and gems should be given away. The above-mentioned rituals should be observed in giving away all sorts of cows (described above).—21.

The devotee should give away, with faith, these cows to attain prosperity and emancipation, on occasions of different festivals, accompanied with the invocation of mantras. I have already explained in connection with this *guḍa dhenu* gift, the gift of other symbolical cows. These gifts are destroyers of all sins, the givers of the fruits of innumerable sacrifices, and are very auspicious.—22-23.

Of all the ordinances the one of Aśokadvâdaśî is the best, and the gift of guḍa dhenu, as being an ingredient of that vrata, is, therefore, praised as the best.—24.

It is most appropriate to give away the *guḍa dhenu*, &c., on the days of equinoxes, and solstices, on the occasion of an eclipse and Vyatîpâta

Digitization by Arya Samaj Charitable Foundation, Chennai

(*i.e.*, when the Sun and the Moon are in opposite *Ayana* and have the same declination, the sum of their longitude being equal to 180°.)—25.

This Viśokadvâdaśî is most sacred and dispeller of all sins, and is auspicious. He who fasts on this Dvâdaśî goes to Viṣṇu's highest seat. He attains prosperity, longevity and health in this world, and, after death, he goes to the city of Viṣṇu, remembering him always at that critical moment. The virtuous devotee never gets grief or pain for a period of nine arbuda and eighteen thousand years. A married woman, observing this Viśokadvâdaśî vrata, with music and dance, obtains also the same benefits. Consequently, one, full of faith, should always have music and songs in honor of Hari, on the occasion of this vrata, for, thereby, he gets prosperity.—26-30.

One who reads, listens to, or sees the worship of Lord Madhusûdana or advises others to observe this ordinance, goes to the kingdom of Indra where he is venerated by the Devas for a period of one kalpa.—31.

Here ends the eighty-second chapter describing Aśoka Dvâdaśi and the subsidiary gift of guḍa dhenu and other symbolic images of the cow.

CHAPTER LXXXIII.

Nârada said :—O Lord of the Universe ! I wish to hear the benefits of that best of all gifts, that may be the giver of everlasting benefits in the next life and that may also be venerated by the Devas and Ṛiṣis.—1.

Śiva said :—O Sage ! I shall explain to you the ten ways of the gift or *dâna* known as the Sumeruparvata gift, by virtue of which, the devotee attains the highest of the climes and is respected by the Devas.—2.

The blessings conferred by this form of charity cannot be attained otherwise, not even by the reading of, or listening to, the Purâṇas, Vedas, performing sacrifices and worshipping, or erecting temples to, the Devas.—3.

Consequently, I shall relate to you the ways of this form of charity serially. The following ten hills should be made and given away, *viz.* :—1. the hill of grain, 2. the hill of salt, 3. the hill of raw sugar, 4. the hill of gold, 5. the hill of sesamum, 6. the hill of cotton, 7. the hill of clarified butter, 8. the hill of jewels, 9. the hill of silver, 10. the hill of sugar.—4-6.

Now I shall explain to you the ways of giving away the different hills enumerated above. The hills made of grain, salt, &c., should be given

Digitization by Arya Samaj Charitable Foundation, Chennai

away off the following occasions:—on the day of the sacred equinoctia and solsticial sankrântis, at the time of Vyatipâta, on the day of the conjunction of three tithis (tryahasparśa), on the third day of the bright fortnight, on the occasion of an eclipse, on the amâvasyâ day, on the occasion of the sacrificial rites connected with the marrîage ceremonies, and other festivals, on the 12th day of the bright fortnight, on the full moon day, and on the day of the moon being in a sacred asterism.—7-9.

A four-cornered (square) pandal should be erected with devotion, within a temple yard, in a sacred place, within the limits of a cattle-shed or in the devotee's own courtyard. It should face the north and be slightly slanting towards East and North, and the floor should be plastered with cowdung and covered with Kuśa grass. In the centre should be made the hill, surrounded by posts as props. (Four hills should be made in the corners, with Sumeru in the centre). The hill of (1,000 dronas or) 1,6000 seers of grain is the first best, of 8,000 seers of grain is the second best, and of 4,800 seers of grain the last best.—10-12.

The Sumeru hill in the centre should be made of rice (vrîhi), three trees of gold should be in it. Pearls and diamonds should be studded in the east side of the hill, cat's eye and topaz in the south, emerald and sapphire in the west and lapislazuli and ruby in the north. Pieces of sandal wood should be placed on all sides. So also a creeper of corals should surround it, and the surface and the bottom of the rock should be bedecked with oyster shells.—13-14.

The images of Brahmâ, Viṣṇu and Śiva as well as of the Sun should be made of gold by holy Brâhmaṇas, and placed on the summit of the hill.—15.

The four peaks should be made of silver, and silver should also be plaited at the bottom. Sugarcane should be put in place of bamboos, the caves should be made of butter, and the streams, of clarified butter.—16

The clouds surrounding this hill on four sides, should be made of cloths of four colors, *viz.*, those on the east, of white cloth, those on the south, of yellow, those on the west of pigeon-grey, and those on the north of red-colored cloths.—17.

Fruits of different kinds, fine garlands of flowers and sandal should be put on on all the sides. Eight silver Lokapâlas representing 1. Indra E., 2. Agni S. E., 3. Yama S., 4. Sûrya S. W., 5. Varuṇa W., 6. Vâyu, N. W., 7. Kuvera, N., and 8. Chandra N. E., should be made and located in their ascribed places. The hill in this way should be decorated.—18.

Digitization by Arya Samaj Charitable Foundation, Chennai

The canopy should be made of five colours, and it should be garlanded with white unfading flowers. The Sumeru hill should thus be located in the centre, and its four spurs decorated with flowers, and sandal should be located in their proper places. Then the Mandarâchala hill should be erected with barley in the east and adorned with the row of fruits and on the top, should be planted a tree of gold, representing the Madra Kadamba tree.—19-20.

That hill should be adorned with a golden image of Cupid, arrayed with beautiful dresses, garlands of flowers and sandal. There should be on one side of it a vessel, containing milk, representing the sea of milk and on the opposite side, another vessel, representing the sea called Aruṇodha. The forests of the hill should be represented by silver trees, according to the means of the devotee.—21.

On the south, the Gandhamâdana hill should be made of wheat, putting some gold in it; on the top of which should be placed a golden image of Yajñapati and the lake Mânasarovara, of clarified butter and a garden of white cloth and silver should adorn it.—22.

On the west, the Hiraṇmaya hill of sesamum should be made and adorned with sweet flowers. Silver, fig tree and swan of gold, garden of silver-flowers, a pond of curds representing the Sitodha sarovara and clouds represented by white cloths, should also be made.—23.

On the north, the Supârśva hill, of urad pulse (Phaseolus radiatus) should be made. A golden vaṭa tree and a cow of gold, should be placed on the top of the hill. A pond of honey, representing Bhadra sarovara, and a garden of silver trees, should also be made at the bottom of it. The Brâhmaṇas, versed in the Vedas and Purâṇas, and able to control their passions and of blameless character and sound bodies, should be made Hotâs performing Homa. The sacrificial pond should measure one cubit square in size and east of Sumeru hill. Sacrificial offerings should be made of sesamum, barley, clarified butter, sacrificial fuel, and Kuśa grass. The devotee should keep himself awake during the night and blow conches, etc., and sing. Now I shall describe to you the way of invoking the hills.—24-26.

In invoking the Sumeru hill, the devotee should say, 'O hill! Thou art the best resort of all the Devas. O hill of immortals! destroy quickly all ill-luck in our houses and confer all prosperity on us as well as the highest peace. I have commenced worship, with unalloyed devotion. Thou art the adorable Śiva, Brahmâ, Viṣṇu, and the Sun. Thou art formless, with and beyond all forms. Thou art the seed of all, protect me, therefore, O Eternal One. Thou art the temple of the Lokapâlas and of

Digitization by Arya Samaj Charitable Foundation, Chennai

Viśvamûrti, the Great Omnipresent, as well as of Rudra, the Âdityas and Vasus, therefore give me peace. Since Thou art never bereft of the Devas or Devis or by Śiva, therefore take me across the mundane ocean of sufferings in safety.'—27-30.

After thus worshipping the Sumeru hill, the Mandarâchala should also be worshipped with the following words :—'O Mandarâchala! Thou art embellished with the forest called Chaitra-ratha, and the continent, called Bhadrâśva, therefore, soon bring happiness unto me. O, Gandhamâdana! Thou art the crest jewel of the continent, Jambudvîpa, and art adorned with Gandharvavana, therefore, grant me high renown. O, Hiraṇmaya hill, Thou art adorned by the Ketumâla continent as well as by the garden called Vaibhrâja. The golden fig tree is on your summit, let my power therefore be everlasting. O Supârśva hill, Thou standest majestic, beautified by the northern Kuru country and the Sâvitrî forest, therefore, let my prosperity be inexhaustible.' After thus invoking those hills, the devotee should bathe in the morning and give away the best central hill, to the guru (preceptor).—31-35.

The four corner hills should be given away, in due order, to the four Ritvijas, and, O Nârada! twenty-four or ten cows should also be given away.—36.

Nine, eight, seven, five or even one milch cow should be given away to the preceptor (guru), according to the means of the devotee.—37.

This is the way of the worship of all the hills. The same mantras and materials for worship should be employed in worshipping them all. The sacrificial offerings to the different asterisms, Lokapâlas, Brahmâ and other Devas should also be offered by applying their respective mantras. Diurnal fasts should be observed. In case the devotee cannot do so, he may take his meals in the night. O Nârada! Now listen to the Dâna mantras of all hills serially.—38-40.

Hear also the rituals of their being given away. "The (Anna) grain is Brahmâ and is known as the giver of life. The grain nourishes the universe; consequently, it is Viṣṇu and Lakṣmî. O, Supreme of all the hills! protect me in the form of a hill of grain."—41-42.

One who gives away the hill of grain in this way, resides in Devaloka during the reign of a hundred Manus, and traverses through the skies seated in an aerial chariot in company of the nymphs and the Gandharvas. On the exhaustion of his merit, he is re-born in the family of a great king.—43-45.

Here ends the eighty-third chapter describing the gift of hills (i.e., heaps of grain).

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER LXXXIV.

Śiva said :—I am now going to tell you about the mount of salt, the donor of which goes to My region.—1.

The first best mount of salt is of 256 seers (of the measure of 16 drônas), the next best is of 128 seers (eight drônas), and the last is of 64 seers (*i.e.*, 4 drônas).—2.

The poor may make it of any weight rising from 16 seers (one drôna) onwards. The four corner mounts (viṣkambha) should be of the quarter measurement of this main mount.—3.

And Brahmâ, along with the other Devas, should be arranged in the same way as mentioned before, and the golden Lokapâlas should also be so located.—4.

The ponds and Kâmadeva and others should be made as before. The devotee should keep up all the night. I now explain to you the mantra of giving it away. 'O Salt! Thou hast been born of the ocean of fortune, in consequence of which thou art styled as the best of all the flavours. Hence this gift of the mount of salt may protect me from the evils of this mundane world.—5-6.

'There is no flavour in anything without a pinch of salt. It is always dear to both Śiva and Śivâ (Gauri). Hence, O Salt! give me peace.—7.

'The salt that has sprung from the body of Viṣṇu is the giver of health. Therefore, O Salt in the shape of a mountain, carry me through the mundane ocean of troubles in peace.'—8.

One who gives away the mount of salt in this way, attains bliss after passing a Kalpa in the realm of Śiva and Pârvatî.—9.

Here ends the eighty-fourth chapter describing the gift of the mount of salt.

CHAPTER LXXXV.

Śiva said :—I now relate to you about the gift of the mountain of molasses, the donor of which, honoured by the Devas, remains in heaven.—1.

The mount of 50 maunds (10 bhâras) of molasses is the first best, of 25 maunds (5 bhâras) the second best, and of 15 maunds (3 bhâras) the last best. The poor may make it of 7½ maunds even.—2.

The invocation, worship, the golden tree, the worship of the Devas, the four corner mounts (viṣkambha), the ponds, the forest, the Devas, and the sacrifice, the keeping up of the night and the Lokapâlas and the preli-

Digitization by Arya Samaj Charitable Foundation, Chennai

minary ceremonies, all these should be done according to the rituals connected with the mount of grain, and the following mantras should be pronounced :—3-4.

'As Viṣṇu is supreme among the Devas, the Sâmaveda among the Vedas, Lord Mahâdeva among the yogîs, the sacred *Om* among the mantras, the Goddess Pârvatî among the ladies; similarly, the sugarcane juice is superior to all.'—5-6.

'Therefore, O mountain of molasses, give me unbounded wealth; you are the brother of the Goddess Pârvatî (the giver) of goodluck, and the abode of Pârvati; therefore grant me peace.'—7.'

One who gives away the mount of molasses in this way, goes to the region of Pârvatî and is honoured by the Gandharvâs.—8.

After seven Kalpas, he becomes the sovereign of the seven Dvîpas. He remains also always healthy and never gets defeat from his enemies.—9,

Here ends the eighty-fifth chapter dealing with the description of the gift of the mount of molasses.

CHAPTER LXXXVI.

I am now describing to you the ways of giving away the mountain of gold, which drives away all sins, and takes the devotee to the region of Brahmâ.—1.

The mount of 4,000 tolas (1,000 palas) of gold is the first best, of 2,000 tolas (500 palas) is the second best, and of 1,000 tolas (250 palas) is the last. The poor may make, leaving pride aside, one of less weight, but greater than one pala, according to his means.—2.

The rituals prescribed for the mount of grain should be observed. The four corner mounts (viṣkambha) should be given away to the sacrificing priests, as before, with the following words: 'I salute you, O mount of gold, you are the seed, the womb of Brahmâ, you are the giver of unbounded fruits. The gold is most sacred on account of its being born of Fire; therefore, O Nâgottama! protect me.' One who gives away the mount of gold, according to these rites, goes to the blissful realm of Brahmâ where he resides for a period of one kalpa, after which he attains emancipation.—3-7.

Here ends the eighty-sixth chapter describing the gift of the mount of gold.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER LXXXVII.

Now I proceed to explain to you about the giving away of the mount of sesamum, by the virtue of which the devotee goes to the realm of Viṣṇu.—1.

The sesamum mount of 160 seers (10 drônas) is the first best, of 80 seers (5 drônas) second best, and of 48 seers (3 drônas) is the last.—2.

The four corner mounts (viṣkambha) should be located as before, and I am now telling you the mantra to be recited at the time of offering, O Nârada.—3.

'Sesamum, kuśa and māṣa were produced from the sweat of Viṣṇu, at the time of His killing the demon, Madhu; therefore, O mount of sesamum grant me happiness. In Havya and Kavya, (in the Deva as well as in Pitṛi worship), sesamum is considered to be the best, therefore, O mount of sesamum, I salute you.'—4-5.

One who thus gives away the mount of sesamum, attains similarity with Viṣṇu, and is never born in this world.—6.

He gets long life, children and grand children and goes to heaven. where he is honoured by the Devas, Pitṛis, Gandharvas, &c. —7.

Here ends the eighty-seventh chapter describing the mount of sesamum.

CHAPTER LXXXVIII.

The Lord Śiva said :—I shall now fully relate the method of the gift of the cotton-hill. By this gift, one attains the highest state.—1.

It is best to make the mount of cotton for 100 maunds (20 bhâras); of 50 maunds (10 bhâras) is the next best, of 25 maunds (5 bhâras) is the last best. The devotee, if in straitened circumstances, may make one of 5 maunds (one bhâra) even, without exercising miserliness.—2.

O Nârada! the rites prescribed for the giving away of the hill of grain should be observed in this also. On the lapse of the night of prayers, &c., the devotee should recite the following mantra in giving away the hill of cotton :—3.

'O Hill of cotton! you cover everyone in the shape of cloth, I salute you, kindly dispel my sins.'—4.

One who gives away the cotton hill, according to these rites, goes to the region of Śiva where he resides for one Kalpa, after which he is born as a king.—5.

Here ends the eighty-eighth chapter dealing with the gift of Cotton-Mass.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER LXXXIX.

Now I shall describe to you about the gift of the mount of clarified butter. It is like nectar, and its charity is the destroyer of all ills.—1.

The mount of clarified butter, consisting of 20 pitchers, full of it, is the first best, of ten pitchers is the second best, and of five pitchers is the last best.—2.

People with limited resources may make it of two pitchers even. The corner spurs should be duly located in the four sides, like the previous ones.—3.

Vessels of uncooked rice should be neatly placed on the mouth of the pitchers, touching each other, and rising up into the form of a peak like a pyramid, and should be adorned, according to rules.—4.

They should be surrounded with sugarcane, fruit and cloth, etc. The rest of the rituals are the same as those described for the hill of grain.—5.

The devotee should keep himself awake during the night, perform Homa offerings and worship the Deities, and give away everything to the preceptor (guru) in the morning.—6

The spurs of the hillock (viṣkambha corner mounts) should be given away to the Ṛitvika priests, as before, after which the devotee should say with a peaceful mind: 'The clarified butter has been produced by the confluence of the fire and nectar, therefore, O Śankara, the Lord of the universe, be pleased. Brilliancy is Brahmâ which is present in the clarified butter, therefore, let there always be my protection, by virtue of this charity of the clarified butter hill.' One who gives away the first best hill of clarified butter, decidedly goes to the kingdom of Śiva, in spite of his being a great sinner, and resides in heaven till the dissolution of the world where he roams about in an ærial chariot decorated with cranes, birds, small bells, perforated work and portholes in the company of Apsarâs, Siddhas, Vidyâdharas and the pitṛis—7-10.

Here ends the eighty-ninth chapter describing the gift of the mount of Ghee.

CHAPTER XC.

I am now going to explain to you about the mount of gems. The mount of one thousand pearls is the first best; of 500 pearls the second best, and of 300 pearls the last best. The spurs (viṣkambha) in the

Digitization by Arya Samaj Charitable Foundation, Chennai

corners should be made and located in their proper places, the quantity consisting of one-fourth of the main mount.—1-2.

The eastern spurs of the mount, should be made with diamonds and cat's eyes. The southern spur (Gandhamâdana mount) should be made of sapphires and topazes.—3.

The western spur, called the Vimalâchala, should be made with corals and lapis lazulis, the northern spur to be made with topazes and gold. The rest of the rituals should be observed as laid down for the hill of grain. The trees and the images of gold should be made and invoked in the same way and worshipped with incense and flowers. After the night is passed, the devotee should give everything away to the preceptor (Guru), priests, &c., by uttering the following mantras:—4-6.

'When all the Devas are dominant in the jewels, and you are the mountain of gems, you are of immortal stability. I salute you.—7.

'Lord Hari is pleased by the gift of precious stones, therefore protect me, O Lord! by virtue of this gift of gems.'—8.

One who gives away the hill of gems, according to these rites, goes to the region of Viṣṇu and is venerated by the Devas like Indra, &c; where after passing his blissful days for a very long time, he is re-born as an emperor on Earth, endowed with beauty, health and all good qualities.—9-10.

His sins of killing a Brâhmaṇa are destroyed as the thunderbolt destroys the mountains.—11.

Here ends the ninetieth chapter describing the gift of pearls and gems.

CHAPTER XCI.

Now I shall explain to you about the mount of silver, by the gift of which the devotee goes to the realm of the Moon.—1.

The first best silver mount is of 40,000 tolas (10,000 palâs) of silver, the second best of 20,000 tolâs (5,000 palâs), and the last best of 10,000 tolas (2,500 palâs).—2.

The devotee, in less favourable circumstances, should make a mount from 80 tolas (20 palâs) of silver and upwards, as much as he can afford, and, as before, the four corner spurs should be one-fourth in dimension of the main central mount.—3.

According to the rites mentioned before, the mounts should be made of silver and the Lokapâlas of gold.—4.

Digitization by Arya Samaj Charitable Foundation, Chennai

Separate images of Brahmâ, Viṣṇu and the Sun (Arka) should be made and placed at the bottom of the hill; whatever has been ordained to be made of silver in other places, should be made of gold here.—5.

The rest of the rituals, like Homa, vigil, &c., should be observed, as before. The devotee should keep himself awake during the night and give away the silver mount to the preceptor (guru). and the corner mounts, after being decorated with cloths, &c., and worshipped, should be given away to the priests (Ṛitvijas). Afterwards, the devotee, holding a blade of kuśa grass in his hand, should recite the following mantra, with a peaceful mind:—6-7.

'The silver is pleasing to the Pitṛis, and so it is to Viṣṇu, Indra and Śiva, therefore, O mount of silver! protect me from the ocean of sorrows of this world.'—8.

One who thus gives away the mount of silver, attains the benefit of having given away ten thousand cows, and goes to the region of the Moon, after being venerated by hosts of Gandharvas, Kinnaras and Nymphs, and resides there till the dissolution of the world.—9-10.

Here ends the ninety-first chapter describing the gift of the mount of silver.

CHAPTER XCII.

I now relate to you the ways of giving away the mountain of sugar in gift, by the virtue of which Viṣṇu, Śiva, and the Sun always remain pleased.—1.

The first best mount of sugar is of 20 maunds (8 bhâras) of sugar, the second best of 10 maunds (4 bhâras) and the last best of 5 maunds (2 bhâras).—2.

People of limited circumstances may make it from 2½ to 1¼ maunds (one to one-half bhâra), and the four corner spurs should be made one-fourth of the central mount.—3.

The rituals connected with the mount of grain should be observed here as well. The hills should be made with the images of Gods settled on them, and, as before, the three golden trees of Mandâra, Pârijâta and Kalpadruma, should be located on the Sumeru peak. These three trees should always be located on the gift of every kind of hill.—4-5.

Harichandana and Śantâna trees should be located on the east and the west, respectively. This should be done in the case of the gift of every hill, and particularly in the instance of the one made of sugar.—6.

Digitization by Arya Samaj Charitable Foundation, Chennai

The image of Cupid should be located on the Manadarâchala peak facing the west, that of Kuvera facing the north, on the top of the Gandhamâdana, on Vipulâchala, the incarnation of the Veda, in the form of the Swan, facing the east; facing the south, the (Surabhi) cow of gold on the Supârśva hill.—7-8.

The invocation, &c., should be done, as before, in the case of the mount of grain, after which the central hill should be given away to the Preceptor (guru), and the corner spurs should be given away to the priests (Ṛitvijas), whilst reciting the following mantras:—9.

'This hill of sugar is known as the essence of prosperity and nectar; therefore, let thou be the source of everlasting bliss to me, O Lord of hills. O, mount of sugar! the drops of nectar that fell from the Devas when they were quaffing it, produced thee, O sugar, therefore, protect me. The sugar has also been generated from the floral arrows of Cupid, thou art the mount of the very same sugar; therefore, save me from this sea of troubles in the world.'—10-12.

One who gives away the hill of sugar, according to these rites, is liberated from all sins, and attains bliss.—13.

By the grace of Viṣṇu, the devotee traverses through the sky seated in an ærial chariot, shedding lustre like the moon and the stars, after which he becomes the lord of the seven dvîpas at the end of a hundred Kalpâs, and enjoys health and wealth for three arvuda of lives.—14-15.

In observing the rites of giving away these different hills, the devotee should feed as many Brâhmaṇas as he can, according to his means; and, then, with their permission, should take his meals without salt and acid. He should send away the materials of the hills to the houses of the Brâhmaṇas.—16.

Śiva said:—In ancient times (Bṛihat Kalpa), there was a king named Dharmamûrti, the friend of Indra, who killed thousands of Daityas.—17.

He eclipsed even the sun and the moon by his lustre, and he destroyed hundreds of enemies, and was ever victorious. In spite of his being a mortal, he had access to every region; and, roaming about hither and thither, he subjugated many of his foes.—18.

His queen, Bhânumatî, was the most beautiful of all the ladies in the three regions. She was matchless, like the Goodess Lakṣmî, and excelled all the beautiful ladies of her time. She was dearer than life to the king. She shone like Lakṣmî, even in a group of 10,000 ladies.—19-20.

Digitization by Arya Samaj Charitable Foundation, Chennai

Thousands, aye, millions of Râjas, could not be compared to him. On one occasion, that remarkable sovereign, whilst seated on his throne, asked his Purohita, the sage Vasiṣṭha, with mind full of bewilderment.—21.

The King said :—O Sage! be pleased to tell me, on account of what good deeds in my past lives, I have become so illustrious and wealthy in my present life?—22.

Vasiṣṭha said :—'Some time in the past, there was a public woman, named Lîlâvatî, who was devoted to Śiva. She gave to her preceptor (guru), a mount of salt, along with the trees of gold, &c., as prescribed in the rituals, on the fourteenth day of the bright fortnight.—23.

In the house of Lîlâvati used to live a Śudra servant, named Śauṇḍa, goldsmith by profession, who was very clever. He had made beautiful golden *trees* and images of Devas, with faith, and with marked skill, and did not charge anything for his labour. He never charged any wages. He thought that these were all meant for religious purposes.—24-25.

The wife of that goldsmith, O King! fixed those trees artistically on that mount, after polishing them well.—26.

Lîlâvati, along with those two, whilst worshipping the mount with faith, showed great devotion to their preceptor (guru). After a long time, Lîlâvatî died, and by virtue of her charity, she was liberated from her sins and went to the kingdom of Śiva.—27-28.

The poor, but high-minded, goldsmith, who was in the house of Lîlâvatî, and who did not charge anything for manufacturing those trees of gold and images, has been born in your person.—29.

By the same virtue, you are so illustrious and have your sway over the seven continents. Your wife of the past life had polished up the trees and had fixed them up on the mount, in consequence of which she has now been born as your queen Bhânumatî.—30.

She is of matchless (polished) beauty, on account of her polishing those trees, and both of you had devotedly served in the gift of the mount of salt; consequently, you have obtained health, wealth and kingdom.—31.

You should give away in your present life the ten kinds of hills, according to the prescribed rites.' Acting on that advice of the sage Vasiṣṭha, the king performed the gift of ten hills, beginning with Dhânyâchala, and went to the realm of Viṣṇu.—32.

One, who himself cannot perform, but merely touches, hears or even advises others to give these gifts, is liberated from sins and

Digitization by Arya Samaj Charitable Foundation, Chennai

goes to the region of Viṣṇu. So, also, one who is poor, but who, full of faith, sees this Pûja performed by others.—33.

By reading this, evil dreams do not come, and their effects are removed. One who gives the gifts with devotion, undoubtedly consumes all worldly fears.—34-35.

Here ends the ninety-second chapter describing the glory of gifts of sugar hill in general.

CHAPTER XCIII.

Sûta said :—In the days gone by, Śaunaka asked Vaiśampâyana, who was seated at his leisure, to explain to him the ways of the acquirement of all desires by the performance of Śânti and Puṣṭi rites.—1.

Note :—The past Karmas of a man tend to produce either some bad or some good results. These Kârmik tendencies are indicated by the aspects of the planets, at the time of one's birth. The influences, which tend to the production of sorrow, are malignant, and those which tend to the production of happiness, are beneficial. The effects of Karmas being the results of actions performed in past lives, can naturally be modified by appropriate actions done in this life. Hence, the necessity of Śântika and Pauṣṭika rites. Those which pacify or neutralize the malignant influences are called Śantika rites, and those which strengthen and augment the beneficent tendencies, are called Pauṣṭika rites. As karmas by themselves are inert, but work through the agencies of the Lords of Karmas designated by the names of planets, hence the worship of the planets, or, their propitiation.

Vaiśampâyana said :—I shall now relate to you, listen to it attentively what should be done by persons desirous of acquiring wealth, peace, longevity, and of freeing themselves from malignant influences and how the offerings to the planets should be made by a person desirous of Śânti and Puṣṭi.—2.

I shall explain to you, in brief, on the basis of all Śâstras, the ways of propitiating the planets.—3.

On an auspicious day as pointed out by almanacs and Brâhmaṇas, and after inviting the Brâhmaṇas, the different planets and their rulers should be located in their proper places, through a Brâhmaṇa, and hôma sacrifice should be performed.—4.

The knowers of the Purâṇas and Śrutis have described the planetary offerings as being of three kinds, *viz.*—1. of the thousand homas (fire oblations); 2. of a lac or a hundred thousand homas; 3. of ten millions of homas, that fulfil all desires. Hear the ways of performing the homa with a thousand offerings, as told in the Purâṇas. This is called Navagraha yajña, or the sacrifice to the Nine Planets. An altar, measuring two

Digitization by Arya Samaj Charitable Foundation, Chennai

vitasti wide, within the sacrificial pond, should be made in the direction of north-east of the fire pit.—5-7.

The vedî (altar) should be one vitasti in height and square, facing the north. It should have two buttresses on which the Devas should be located. Afterwards fire should be lighted in the fire pit and the thirty-two Devas should be invoked in that fire.—8-9.

The following are the nine planets, *viz.*:—The Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, the Saturn, the Râhu and the Kêtu. They always bring good to all creatures (to call some of them malignant, is a mere mode of speech).

(1) The Sun should be located in the centre, (2) the Mars in the south, (3) the Mercury in the north-east, (4) the Jupiter in the north, (5) the Venus in the east, (6) the Moon in the south-east, (7) the Saturn in the west, (8) the Râhu in the south-west and (9) the Kêtu in north-west. All the planets should be drawn with uncooked rice powder.—11-12.

(10) Śiva is the Presiding Deity (adhidevatâ) of the Sun, (11) the Goddess Pârvatî of the Moon, (12) Śkanda (Kârtika) of the Mars, and (13) Hari of the Mercury, (14) Brahmâ of the Jupiter, (15) Indra of the Venus, (16) Yama (Dharmarâja) of the Saturn, (17) Kâla of the Râhu, and (18) Chitragupta of the Kêtu, (19) Agni, (20) Water, (21) Earth, (22) Viṣṇu, (23) Indra (24) Aindri (wife of Indra), (25) Prajâpati, (26) Sarpa, (27) Brahmâ, (28) Gaṇeśa, (29) Durgâ, (30) Vâyu and (31) Âkâśa are the secondary presiding Deities (Pratyadhidevata). All these make up 31, to which number adding the Twin Aśvinîkumâras, the group becomes of 32. All of them should be invoked in the sacrificial fire by Vyâhṛitis.—14-16.

Note:—Vyâhṛiti means utterance. A mystic word, *viz.* the Syllables, Bhuvaḥ, Svaḥ, Mahaḥ, Janaḥ, tapaḥ, Satyaṃ, and Om.

The colours of these planets should be as follows :—The Sun should be drawn in red, the Moon in white, the Mars in red, the Mercury and the Jupiter in yellow, the Venus in white, the Saturn and the Ṛâhu in black and the Kêtu in smoke colour.—17.

Their forms are of the same colour as indicated above. They should be dressed in the same colour of cloth and offered the same colour of flowers. Incense, highly fragrant, should be offered to them, and a nice canopy should be placed over the altar, which must be well decorated, by hanging flowers and fruits.—18.

Rice, cooked in coarse sugar, should be offered to the Sun, clarified butter and rice cooked in milk and sugar to the Moon, mohanabhoga (pudding) to the Mars, milk and rice to the Mercury, rice and curds to the

Digitization by Arya Samaj Charitable Foundation, Chennai

Jupiter, coarse sugar and rice to the Venus, rice, sesamum and pulses, cooked in milk to the Saturn, mutton to the Râhu, and coloured rice to the Ketu.—19-20.

To the north-east of that altar, a flawless pitcher of water painted with rice and curds (five powders) and decorated with pañcha-ratna (five gems), the leaves of the mango tree, fruit and cloth, should be placed, and Varuṇa should be located on it.—21-22.

The earth of the elephant ward, stable, chariot-house, ant-hill, tank, cattle-shed should be mixed with water, along with the different herbs and Ganges water, and the devotee should bathe in it, after reciting the following mantras : 'All the rivers, seas, tanks and rivulets, come to wipe out the sins of the devotee.'—23-25.

O, sages ! the Deities should be, similarly, invoked, and afterwards Homa offerings of clarified butter, barley, uncooked rice, and sesamum should be made to the fire.—26.

The wood of Arka (Calotropis-gigantea), Palâśa (Buteafrondosa), Khadira (Catechu), Apâmârga (Achyranthes-spera), Aśwatha (the holy fig tree), Uḍambara (the fig tree), Śamî (Prosopis spicigera), Kusa and Durva grasses are to be used for lighting the sacrifical fire. The Homa offerings, consisting of honey, ghee and curds of milk, should be made either 101 times or only 28 times to each planet.

The sacrificial twigs (of the plants named above), in all homas, should each measure a span in length (prâdeśa), and should not contain roots, branches and leaves. Such a kind of fuel should be used by the wise in all sacrificial offerings.—29.

Note.—Prâdeśamâtra. A span measured from the tip of the thumb to that of the forefinger.

Particular kind of sacrifiicial fuel should be used for the particular Deity (named above), and offerings should be made, after uttering the particular mantras in low voice, with the name of the Deity for whom it is intended.—30.

The sacrificial twigs should be soaked in clarified butter and then thrown into the fire. Afterwards, the eatables, like *charu*, etc., should also be put into the fire. Ten offerings should be made at first to one's own particular mantra. The completion of the sacrifice should be performed by the vyâhṛiti mantras.—31.

The learned Brâhmaṇas should be placed, either facing the North or the East, and the cooked rice, *charu* (pudding), should be placed in front of each Devatâ, with recitation of the proper mantras.—32.

Digitization by Arya Samaj Charitable Foundation, Chennai

After the Homa of cooked rice *(charu)*, the remaining offerings should be made with the twigs (samidhs), in honor of the planets, *viz.*, offering (1) to the Sun should be made after reciting 'Âkriṣṇai,' etc., (2) to the Moon after reciting 'Âpyâsva,' (3) to the Mars after reciting 'Agnirmûrdhâdivaḥ,' (4) to the Mercury after reciting 'Agnevivasvadusase,' (5) to the Jupiter after reciting 'Bṛihaspate paridîyârathena', (6) to the Venus after reciting 'Śukran te anyat,' (7) to the Saturn after reciting 'Śannodevîrabhiṣṭa,' (8) to the Râhu after reciting 'Kayânaśchitrâbhuvat', (9) to the Ketu after reciting 'Ketunkriṇvan,' (10) to Rudra after reciting 'Âvorâjâ,' (11) to Umâ after reciting 'Âpohiṣṭâ, (12) to Kârtika after reciting 'Syonâprithvi,' (13) to Viṣṇu after reciting 'Idam Viṣṇu,' (14) to Brahmâ after reciting 'Tamîśana,' (15) Indra should be invoked by reciting 'Indramiddevatâya,' (16) to Yama by reciting 'Ayaṅgau,' (17) to Kâla by reciting 'Brahmajajñânam,' offering should be made (18) to Chitragupta after reciting 'Ajñâtame,' (19) to Fire after reciting 'Agnimdûtamvriṇimahe.' 'Uduttamam Varuṇam' is the mantra for (20) Varuṇa, 'Prithivyantarikṣam' for (21) the Earth, 'Sahasraśîrsâpuruṣâ' for (22) Viṣṇu. 'Indrâyendomarutvata' for (23) Indra, 'Uttânaparṇe subhage' for (24) the Goddess (Indrâṇi), 'Prajâpati' for (25) Prajâpati, 'Namostu Sarpebhyaḥ' for (26) Serpents, 'Eṣabrahmâyaṛitvigbhyaḥ' for (27) Brahmâ, 'Anûnam' for (28) Vinâyaka (Gaṇeśa), 'Jâtavedasesunavâma' for (29) Durgâ, 'Âditpratnasyaretasa' for (30) the Âkaśa, 'Krâṇâśiśur mahînâñcha' for (31) the Vâyu, 'Eṣouṣâ apurvyâ' for (32) the Twin Aśvinîkumâras. Murdhânamdivaḥ is the mantra for offering the last libation, called the Pûrṇâhuti, to complete the sacrifice.—33-48.

Afterwards, the devotee, facing the east or the north, should get himself sprinkled with the water of the pitcher, by the prescribed mantras accompanied with music, blowing of conch and songs.—49.

Four Brâhmaṇas, free from natural deformity and wearing garlands and golden ornaments, should bathe the devotee.—50.

At that time they should utter the following mantras: "Brahmâ, Viṣṇu, Maheśa, all the three Gods may sprinkle you with the holy waters, and may Vâsudeva, Jaggannâtha, Sankarṣana, Pradyumna and Aniruddha lead you to victory.—51.

"Indra, Agni, Yama, Nirṛiti, Varuṇa, Vâyu, Kuvera, Śiva, Brahmâ, Seṣanâga and Dikpâlas may protect you.—52.

"Kîrti, Lakṣmî, Dhṛiti, Medhâ, Puṣṭi, Śraddhâ, Kriyâ, Mati, Buddhî, Lajjâ, Vapu, Śânti, Tuṣṭi, Kânti, who are called the Mothers, and are Dharmapatnîs may come and sprinkle you with holy waters.—53.

Digitization by Arya Samaj Charitable Foundation, Chennai

Note.—Kîrti, Renown; Lakṣmî, wealth, Goddess of wealth; Dhṛiti, Firmness, fortitude, satisfaction, joy; Medhâ, Power, Intellect; Lajjâ, Bashfulness, modesty, sereneness; Puṣṭi, nourishment; Śraddhâ, Devotion; Kriyâ Accomplishment; Mati, Sense; Buddhi, Talent; Vapu, Body; Śanti, Peace; Tuṣṭi, Contentment; Kanti, Lustre.

The Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, the Saturn, the Râhu and the Ketu may also sprinkle you with holy waters, after being satisfied.—54.

The Devas, the Dânavas, the Gandharvas, the Yakṣas, the Râkṣasas, the Serpents, the Seers and Sages, the Cows, the Divine Mothers, the trees, the nymphs, the Nâgas, the Daityas, the weapons, the arms, the kings, the king's vehicles, the herbs, the gems, the various parts of Time, the rivers, the oceans, the mountains, the sacred places, the clouds and the rivulets, may also sprinkle you with holy waters, for the fulfilment of all your desires."—55-57.

Afterwards, the devotee should get himself sprinkled by the Brâhmaṇas, with the water mixed with different herbs and incense and then put on white clothes, and white sandal paste.—58.

Then the devotee should fasten his garments with those of his wife and worship the priests with devotion, and offer them appropriate fees, with full faith.—59.

A milch cow should be given away in the name of the Sun, a conch in the name of the Moon, a red ox in the name of the Mars, gold in the name of the Mercury, a pair of yellow garments in the name of the Jupiter, a white horse in the name of the Venus, a black cow in the name of the Saturn, iron in the name of the Râhu, goat in the name of the Ketu. The fee in each case must be a piece of gold, called suvarṇa (a golden coin), or cows adorned with gold, in the case of every one of these planets, or a suvarṇa coin in the case of each planet. If he cannot do that, then, he may give whatever may appeal to the fancy of the preceptor (guru). Everything should be given away, after reciting the prescribed mantras with fees, as noted below.—60-63.

"O Cow! Thou art worshipped by all the Devas, Thou art Rohinî, Thou art the sacred pilgrimage, containing all the Devas, let there be śânti to me. O Conch! thou art sacred amongst all, thou art auspicious amongst all auspicious things; thou art held by the Lord Viṣṇu, therefore let there be śânti to me. O, Ox! thou art the symbol of justice, source of the world's happiness, the conveyance of the Lord Śiva possessing eight forms, therefore grant me śânti. O Gold! thou art the womb of the Golden Child (born of the golden egg of the Lord), and art

Digitization by Arya Samaj Charitable Foundation, Chennai

also the seed of the Sun and the giver of everlasting rewards of good deeds, therefore grant me śânti. Since yellow raimants are beloved to Thee, O Vâsudeva (Kṛiṣṇa), hence, be pleased with me by their gifts, O Viṣṇu, and grant me śânti.

"O Viṣṇu, Thou, in the form of the horse, rose out of the ocean of nectar, and Thou art the eternal carrier of the Sun and the Moon, therefore, grant me śânti. Cow! Thou art the symbol of the Earth and Thou art the beloved of Keśava, destroyer of all sins, so grant me śânti. O Iron! since all difficult works are under thy control, thou helpest in the forging of the plough and arms, &c., therefore grant me śânti. O Gold, thou art an ingredient of all sacrifices, thou art the eternal vehicle of the sun, therefore grant me śânti. O Cow! Fourteen regions are present in thy body, therefore give me wealth in this world, as well as happiness in the next. As the bed of Viṣṇu is never devoid of Lakṣmî, therefore, my bed may never remain unoccupied by my wife, by the virtue of my giving away this bed in charity. As there is always the presence of the Devas in all gems, so may the Devas grant me all jewels, by virtue of my giving away precious stones in charity. All the forms of charity do not come up to even $\frac{1}{16}$th of the gift of land, therefore, let there be śânti to me by virtue of gift of this land"—64-76.

With devotion, devoid of miserliness, worship should be performed with jewels, gold, cloth, incense, flowers, and sandal.—77.

One who worships the planets in this way, attains all his wishes and goes to heaven after death.—78.

The particular unlucky planet should be worshipped with great care, according to the prescribed full rites. Other planets should, then, be worshipped with abridged rites. This is for a man of limited means; otherwise all planets should be worshipped with full rites.—79.

The planets, cows, King and Brâhmaṇas, especially, are worthy of being worshipped. Those, who worship them, are nourished by them, and those, who insult them, are destroyed.—80.

As the armour shields the warrior from the blows of arrows, similarly, the propitiation ceremony (śânti) protects them from the effects of the bad destiny.—81.

The person desirous of acquiring prosperity should not perform any sacrifice without giving away the fees (Dakṣiṇâ), since by the giving of handsome fees, even the Deva is propitiated.—82.

I. The ten thousand Homas.

Homa sacrifice with ten thousand offerings is prescribed, in the

Digitization by Arya Samaj Charitable Foundation, Chennai

ceremony of the propitiation of the Nine Planets. The same number of Homa offerings should be made in connection with the nuptial, festive, yajña ceremonies as well as with the ceremonies of the installation of sacred images.—83.

O Sage! the ways of performing the sacrifice of ten thousand offerings to ward off obstacles, &c., caused by one's past karmas, as well as the dangers arising from evil spirits, have been described. Now I shall explain to you the ways of performing the Homa sacrifice of a hundred thousands of offerings.—84.

II. The hundred thousand Homas.

The learned have said that a sacrifice of a lac of offerings should be peformed for the fulfilment of all desires. It is very pleasing to the Pitṛîs, and is the giver of prosperity and emancipation.—85.

The devotee should get the blessings invoked by Brâhmaṇas, after selecting an auspicious day, according to the benign influences of planets and stars, and then make a pandal to the north-east of the house, or a square pandal, measuring 10 or 8 hands, should be made to the north-east of a temple of Śiva.—86-87.

The altar should have a slant towards north-east, and it should be made with great care. The same north-east corner of the pandal, should be selected for the purpose of digging the fire pit. This pit should be a square, beautiful and according to rules. The pit should have girdles round it and of the form of the mouth of a yoni.—88-89.

The girdle should be 4 fingers in breadth and of the same height, slanting from east to north. It should be even in other directions.—90.

The sacrifice for the propitiation of the nine planets has been laid down for the peace of all. It is dangerous to make the sacrificial pond of more or less dimensions than prescribed. Therefore, it should be made carefully, as described above.—91.

Brahmâ has said that the sacrificial pit in the ceremony of a hundred thousands of Homa, should be ten times the demensions given above. The dakṣinâ to the priests should be ten times that given in the ordinary ten thousand homas.—92.

To perform the sacrifice of a lac of offerings, a sacrificial pond of 4 hands in length and 2 in breadth should be made. Its mouth should be made of the shape of a conical-triangle. Three girdles should also be made to surround the pit.—93.

Digitization by Arya Samaj Charitable Foundation, Chennai

To the north-east of the pandal, after leaving a space of three vitastas, the sacrificial pond should be dug. On the land selected for it, a square altar slanting north-east should be erected.—94.

Viśvakarmâ has said that the buttress of the altar should be 1½ vitasti, that is, half of the above measurement, and should have three girdles. The Deities should be located on this buttress.—95.

The first girdles should be 2 fingers high and the remaining two should be only one finger high.—96.

The breadth of all the three girdles should be three fingers, and the wall round the altar should be ten fingers high. The Devas should be invoked on it, with flowers and uncooked rice.—97.

O Sage! the presiding (Adhi-devatâs) and the minor (Pratyadhi devatâs) Deities should all face the east, and not the north or the west.—98.

Persons, desirous of acquiring wealth, should worship Garuḍa also, in addition, by reciting the following mantra :—'the chanting of the Sâmaveda, is Thy body; Thou art the vehicle of Viṣṇu and the destroyer of poison and sins, therefore grant me śânti.'—99.

In the former manner, the pitcher of water should be placed, and then the homa should be performed. The sacrifice of a lac of offerings being finished, if there remain some more sacrificial fuels, then these should be thrown into the fire, with the pouring of *ghee* on the pitcher, in the form of a continuous stream as a Vasudhârâ.—100.

The sacrificial ladle should be made of the fig tree. It should be of fresh, sappy wood, and straight, and free from rot. It should be one hand in length. This ladle should be placed on two supports, and clarified butter should be poured through it in a continuous stream into the fire.—101.

The hymns of the Âgṇeya-sûkta, Vaiṣṇava-sûkta, Raudra-sûkta, Chandra-sûkta, Mahâvaisvânara sûkta, Sâma and Jyeṣtha Sâma should be recited, whilst so pouring.—102.

The bathing of the devotee with the holy waters and the Svastivâchana should be done as before, and the devotee should also give Dakṣiṇâ separately, as before.—103.

The Dakṣiṇâ to the sacrificial priests should be given free from anger and bias, and with a calm mind. There should be four Brâhmaṇas, well-versed in the Vedas, to officiate on the occasion of the sacrifice of the Nine Planets, or only two such Brâhmaṇas, of peaceful disposition and versed in the Vedas, should be made officiating priests. This is in case of

Digitization by Arya Samaj Charitable Foundation, Chennai

the sacrifice of ten thousand Homa offerings. The number of Brâhmaṇas need not be greater than those mentioned above.—104-105.

In the sacrifice of a lac of offerings, there may be eight or ten priests, or even four, according to one's means.—106.

The sacrificial material should be ten times more for the sacrifice of a lac of offerings, than what it is in the sacrifice in connection with the worship of Nine Planets. Eatables, ornaments, bedsteads, necklaces, sacred threads, rings, etc., should be given away, according to the means of the devotee.—107-108.

Dakṣiṇâ should be given according to the means of the devotee. It should not be reduced through miserliness. If he does not give any dakṣiṇâ, through avarice or delusion, his family becomes extinct.—109.

The devotee, anxious for prosperity, should give away also grain in charity, according to his means, because the ceremony without the gift of grain brings famine on the sacrificer and his country.—110.

There is no greater enemy of mankind than an ill-conducted sacrifice; for the priests, if not versed in the rituals, are destroyed, and the devotee is destroyed by not giving Dakṣiṇâ, and the country is destroyed where food grain is not given in charity.—111.

A man in narrow circumstances should never perform a sacrifice of a lac of offerings, for the spending of even a small fortune in that case leads to disease and distress.—112.

The sacrificer, with devotion, according to prescribed rites, should engage even one, two, or three Brâhmaṇas, and the man in straitened circumstances may employ only one Brâhmaṇa, well versed in the Vedas whom he should properly honor and give full Dakṣiṇâ.—113.

The sacrifice of a lac of offerings should be performed only by that man who possesses a large fortune; for the man performing such a sacrifice accurately, according to the prescribed rites, attains all his desires.—114.

The man who does so, is venerated by Vasu, Âditya, Marutgaṇa, in the realm of Śiva, and attains emancipation after 800 kalpas.—115.

The man who performs this sacrifice of a lac of homas, with any object in view, attains his desire and goes to heaven, where he gets bliss.—116.

The man desirous of sons, obtains sons, one desirous of riches, gets riches, the devotee, eager for a wife, gets a beautiful wife, and if a maiden performs this sacrifice, she gets a good husband by virtue of it.—117.

Digitization by Arya Samaj Charitable Foundation, Chennai

Further more, by the virtue of this sacrifice, a dethroned sovereign gets back his realm, the man hankering after prosperity gets prosperity, in fact, the devotee, desirous of anything, gets that thing. But the one, who performs it without any object in view, attains the Supreme Brahman.—118.

III. The 10 millions Homas.

Lord Brahmâ has described the sacrifice of ten millions of homas, a hundred times more efficacious than the sacrifice of a lac of offerings. The money given away in Dakṣiṇâ, and the effect and the result are a hundred times more than the last.—119.

In performing this bigger sacrifice, invocation and dismissal of Devas should be done as before. The same mantras are to be used in ablutions, offering libations and giving charity. I shall now describe the special mode of preparing sacrificial pond, altar and pandal ; pay attention to my words.—120.

In the sacrifice of a crore of offerings, the receptacle should measure four hands and should be made of a conical shape, on a square base, and surrounded by three girdles ; while the pond should have two openings. —121.

A wise man should make the first girdle two fingers high, the second three fingers, and the height as well as the thickness of the third one, should be four fingers. The thickness of the first and the second girdles should also be two fingers.—122-123.

The receptacle should be one vitasti (half a cubit, or 12 fingers) in extent, but the height should be of 6 or 7 fingers. It should be raised in the centre as the back of a tortoise, and one finger high on the sides.—124.

It should resemble the lips of an elephant in extent and in having a hole. Such will be the receptacle as regards all kinds of sacrificial ponds. —125.

Over the girdles everywhere, an altar of 4 vitasti in measurement (*i.e.*, 2 cubits or 1 yard) and of the shape of a peepal leaf, should be made. This is in the case of the sacrifice of a crore of offerings.—126.

In this form of sacrifice the altar should be made square, measuring four vitasti and having three girdles. Their height and extent should be as indicated before.—127.

The pandal should be made of sixteen cubits in extent and should

Digitization by Arya Samaj Charitable Foundation, Chennai

have 4 doorways. On the eastern gate, a Brâhmaṇa, proficient in the Ṛigveda, should be located.—128.

A Brâhmaṇa, versed in the Yajurveda, should be located in the south, one versed in the Sâmaveda in the west, one knowing the Atharva Veda in the north.—129.

Eight more Brâhmaṇas, well up in the Vedas and Vedângas, should be made to officiate as Homa-offering priests. These twelve Brâhmaṇas should be sincerely honoured with cloths, sandal, garlands, and ornaments, as before.—130.

In the east, hymns from the Râtri-sûkta, Raudra and Pavamâna, and Sumaṅgala mantras, for the peace of the universe, should be chanted by the Brâhmaṇa versed in the Ṛigveda and facing north.—131.

The Yajurvedî Brâhmaṇa, seated in the south, should recite the mantras relating to Śanti, God Indra, Saumya, Kuṣmânda, &c.—132.

The Sâmavedi Brâhmaṇa, sitting in the west, should sing the hymns of Śuparṇa Vairâja, Âgneya, Rudrasaṃhitâ, Jyeṣthasâma, and peace chant. —133.

The Atharvavedî Brâhmaṇa, seated in the north, should read the following mantras :—Śânti Sûkta, Saura, Śâkunaka, Pauṣṭika, Mahârâjya. —134.

Five or seven Brâhmaṇas should perform the *homa* sacrifice as before, (the remaining Homakas helping them). The mantras relating to bath and the gift are the same as before.—135.

The Vasudhârâ or the way of letting the stream of clarified butter fall in the fire from a vase is the only peculiar rite of the sacrifice of a lac of offerings (as mentioned before. That should be done here also). One who performs this sacrifice of a crore of offerings, according to the prescribed rites, attains all his wishes and obtains the rank of Viṣṇu—136.

He who reads or hears this description of these three sacrifices of the Grahas (Planets), becomes purified of all sins and attains the rank of Indra. —137.

The benefits of this sacrifice are similar to those derived by the performance of 18.000 Aśvamedha sacrifices.—138.

Śiva has said that the sin of killing a crore of Brâhmaṇas and of making 10 crores of abortions, is washed off by the performance of this sacrifice.—139.

Digitization by Arya Samaj Charitable Foundation, Chennai

Magic and Sorcery.

The sacrifice relating to the worship of the nine planets should be performed before the performance of the rites of Abhichâra (sorcery), Uchchâtana and Vaśya Karma, &c.—140.

[*Note.* Uchchâtana=A magical incantation that causes a man to go away out of disgust. Vaśya Karma=A magical spell that fascinates and subdues a foe.]

Otherwise, no rite has the desired effect; so this sacrifice of ten thousand offerings to the planets should necessarily be performed as a preliminary.—141.

In the sacrifice connected with Vaśîkaraṇa and Uchchâtana, the sacrificial pond should be made of the measure of a handful (ell); it should be surrounded with three girdles, be circular in shape, and have one mouth, and the offering of the wood of Butea frondosa, sprinkled with honey, camphor, gôrôchana and agara, dissolved in water, mixed with saffron, should be made.—142-143.

An offering of woodapple (Bael) and lotuses, mixed with honey and clarified butter, should be made. Brahmâ has said that ten thousand offerings should be made in such sacrifices.—144.

In a sacrifice for Vaśîkaraṇa, the offerings of woodapple (Bael) and lotuses should be made, and the Śumitriyâna Apa oṣadha mantra should be recited in offering Homa.—145.

No sprinkling with holy waters or location of a pitcher of water should be made in these forms of sacrifices. A householder should bathe in the water mixed with herbs, dress in white, put on white flowers, worship the Brâhmaṇas with gold threads. They should also be given fine costumes and Dakṣiṇâ of gold. A white cow should also be given.—146-147.

This sacrifice subdues the worst of enemies, endears those who have no love, and dispels ills.—148.

The sacrificial pond for the performance of the sacrifice intended for Abhichâra and Vidveṣaṇa, should be traingular in shape, measuring one hand, surrounded by two girdles, and having openings towards the vertices.—149.

[*Note.*—Vidveṣaṇa=A spell that causes friction.]

Then the Brâhmaṇas wearing red garland, red sandal, red sacred thread, red turban, and red raiments, should perform the sacrifice.—150.

With three vessels containing the blood of the young crows before them, bones of the hawks in their left hand and sacrificial fuel in the other, and their hair loose, the Brâhmaṇas should perform the sacrifice,

Digitization by Arya Samaj Charitable Foundation, Chennai

all the while thinking ill of the enemies at the time of making these offerings.—151.

With the śyenamantra, 'durmitriyâstasmai santu huṃ phaṭa,' the razor should be sanctified; with this the image of the enemy should be cut piecemeal and offered to the fire.—152-153.

Having performed the sacrifice of the Grahas, the proper Avichâra sacrifice should be performed. Such is the rule for "Vidveṣaṇa" sacrifice as well.—154.

Such deeds only bear fruit in the present life and do not beget good results in the next, so a man, desirous of ultimate good, should not indulge in such deeds.—155.

One who performs the worship of the stars, along with the prescribed sacrifices, without any object in view, goes to the clime of Viṣṇu, whence he never returns to this world.—156.

One who hears or relates this to others, never suffers from any pain, owing to the evil influence of the planets or to the destruction of friends.—157.

The children of the house in which these sacrifices are written down, never suffer from any ill, mental or physical, or any other calamity.—158.

The sages are of opinion that this sacrifice of a crore of offerings begets fruits of many a sacrifice and dispels all ills; it is the giver of worldly prosperity and final emancipation. The sacrifice of a lac of offerings gives the benefit of the aśvamedha sacrifice. The sacrifice performed in course of a twelve days and the sacrifice connected with the worship of stars, give equal benefits.—159-160.

Thus I have told the mode of the sacrifices of the Nine Grahas and the Abhiṣeka in divine sacrifices (the sprinkling of the devotee with the holy waters.) These are to be done to dispel all ills and hindrances to ceremonies of rejoicings. These purge all sins. One who reads or listens to it subdues all his foes and gets longevity and health.—161.

Here ends the ninety-third chapter describing the mode of Navagraha homa śânti.

CHAPTER XCIV.

Śiva said:—The image of the God Sun who causes the lotus to bud should be made as seated on a lotus (Padmâsana), with color like that of a lotus, with two hands, with a lotus in one hand and the other hand raised

Digitization by Arya Samaj Charitable Foundation, Chennai

in the posture of giving blessings, and having seven horses in His chariot, drawn by seven reins.—1.

Note.— Padmâsana=A lotus-seat. An epithet of Sun. A particular posture in religious meditation. (See Sacred Books of the Hindus, Vol. XV.—The Yoga Sâstra.)

The image of the Moon, the giver of boons, should be made in white color, dressed in white robes, seated on a white chariot, having a white horse for His conveyance, having two hands, one holding a club and the other raised, in the posture of giving blessings.—2.

The image of the Mars should be made, having white hair, four hands, armed with a spear, a lance and club, with the fourth hand raised in the posture of giving blessings, wearing red robes and garland.—3.

The image of the Mercury should be made yellow, dressed in yellow robes and wearing a yellow garland, with four hands armed with a sword, shield and club, and the fourth hand raised in the posture of giving blessings, and having a lion for his conveyance.—4.

The Venus and the Jupiter should be made in white and yellow respectively. They should have four hands, holding staff, rosary, and kamaṇḍalu, and the fourth hand raised in the posture of giving blessings.—5.

The Saturn should be of the colour and the lustre of an emerald, having a vulture for His conveyance and four hands armed with a lance, bow and arrow, and the fourth hand raised in the posture of giving blessings.—6.

The image of Râhu should be made, having a terrible mouth or appearance, seated on a blue-colored lion, having four hands, armed with a sword, a leather shield, a spear, and the fourth hand raised in the posture of giving blessings. The image of Kêtu should be made of smoky color, with a vulture for His conveyance and having two hands—one hand holding a mace and the other raised in the posture of giving blessings, and having a distorted face.—7-8.

All the planets should be made with a crown on their head, and the images should be two fingers high (or, of the height of) one's own finger). The mantras relating to the planets should be recited on the rosary 108 times each. (It may also mean that the size of the planets should be 108 fingers or digits in height. If the aṅguli be one inch in length, the images will be nine feet high; if the measure of the aṅguli be $\frac{3}{4}$th of an inch, then the height will be $6\frac{3}{4}$ feet. The sense is obscure).—9.

Here ends the ninety-fourth chapter describing the iconography of the Planets.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER XCV.

Nârada said :—O Lord, presiding over the Past and the Future! pray tell me about some other ordinance that may be the giver of happiness and emancipation.—1.

Hearing the above words of the sage, Lord Śiva, the knower of all things, understood the inclination of Nârada, and said : "Nârada! this sacred bull, who is my principal attendant and who has become unified with me on account of his asceticism and knowledge of the Śruti and the Purâṇas, will explain to you the rituals connected with my ordinance (Mâheśvara Dharma)."—2-3.

Lord Matsya said :—Having said so, that Lord of the God of gods, vanished then and there. Nârada also, being anxious to hear, asked Nandikeśvara thus :—O Nandikeśvara, thou hast been ordered by Śiva, therefore, tell me the Mâheśvara vrata.—4.

Nandikeśvara said :—Hear with attention, O Brâhmaṇa! I shall tell you the Mâheśvara vrata. It is well-known in all the three worlds by the name of Śiva Chaturdaśi.—5.

In the month of Mârgaśirâ, on the thirteenth day of the bright fortnight, the devotee should take his meals once and pray to Śiva with this Saṅkalpa mantra, "O Lord of all the Deities! I take refuge in Thee. To-morrow, the Chaturdaśi day, I shall observe a complete fast, without eating anything, and worship Śiva. I shall also give away a bull, made of gold, and then take my meals the next day."—6-7.

Having made this Saṅkalpa, the devotee should go to bed and then rise early on the next morning and worship Śiva along with His Consort (Umâ), with white lotus flowers, sandal, etc.—8.

(1) The feet should be worshipped, after reciting शिवाय नमः 'Śivâya namaḥ.' (2) the head, after reciting सर्वात्मने नमः 'Sarvâtmane namaḥ. (3) the eyes, after reciting त्रिनेत्राय नमः 'Trinetrâya namaḥ.' (4) the forehead, after reciting हरये नमः 'Haraye namaḥ.' (5) the mouth, after reciting इन्दुमुखाय नमः 'Indumukhâya namaḥ.' (6) the throat after reciting श्रीकण्ठाय नमः 'Śrîkaṇṭhâya namaḥ.' (7) the ears, after reciting सद्योजातय नमः 'Sadyojâtâya namaḥ.' (8) the arms, after reciting वामदेवाय नमः 'Vâmadevâya namaḥ.' (9) the heart, after reciting अघोरहृदयाय नमः 'Aghorahṛidayâya namaḥ.' (10) the breasts, after reciting तत्पुरुषाय नमः 'Tatpuruṣâya namaḥ.' (11) the stomach, after reciting ईशानाय नमः 'Iśânâya namaḥ.' (12) the ribs, after reciting अनन्तधर्माय नमः 'Anantadharmâya namaḥ.' (13) the waist, after reciting ज्ञानभूताय नमः 'Jñânabhutâya namaḥ.' (14) the thighs, after reciting अनन्तवैराग्यसिंहाय नमः 'Ananta Vairâgyasiṇhâya hamaḥ.' (15) the knees should be worshipped, after reciting अनन्तैश्वर्यनाथाय नमः 'Anantaiśvaryanâthâya namaḥ.' (16) the legs, after reciting प्रधानाय नमः 'Pradhânâya namaḥ.' (17) the ankles, after reciting व्योमात्मने नमः 'Vyomâtmane namaḥ. (18) the hair, after reciting व्योमकेशात्मरूपाय नमः 'Vyomakeśâtmarûpâya namaḥ.' (19) the back, after reciting तुष्ट्यै नमः 'Puṣṭyai namaḥ.' (20) तुष्ट्यै नमः 'Tuṣṭyayi namaḥ.'—9-18.

Digitization by Arya Samaj Charitable Foundation, Chennai

Then the devotee should give to the Brâhmaṇas: a golden bull, along with a pitcher, full of water, white garments, Pañcharatna, various kinds of eatables.—14.

Really good Brâhmaṇas should be invited and well-fed, after which curd mixed with clarified butter, saved from the sacrificial offerings, should be taken by the devotee, who should sleep on the ground, with his head towards the north. On the full moon-day, he should feed the Brâhmaṇas and then take his own meals in silence. Similarly, he should do on the fourteenth day of the dark fortnight.—15-16.

The worship should be performed in the same way all the fourteenth days of each fortnight of every month. Now the especial mantras to be recited in each month will be explained.—17.

Commencing with the month of Mârgaśira, the mantras hereafter mentioned should be pronounced one by one:—(1) Sankarâya namaḥ, (2) Karavîrakâya namaḥ, (3) Tryamvakâya namaḥ, (4) Maheśvarâya namaḥ, (5) Mahâdevâya namaḥ, (6) Sthâṇave namaḥ, (7) Paśupataye namaḥ, (8) Nâthâya namaḥ, (9) Sambhave namaḥ, (10) Namaste Paramânanda, (11) Nâmaḥ Somârdhadhâriṇe, (12) Bhîmâya namaḥ. I am at Thy Mercy. These names should be recited one by one, each month, from Mârgaśira. The devotee should offer as Prâsana: (1) cow's urine, (2) cow-dung, (3) milk, (4) curds, (5) clarified butter, (6) water mixed with kuśa-grass, (7) pañchagavya, (8) woodapple (bael), (9) camphor, (10) agaru, (11) barley, (12) black-sesamum, on the Chaturdaśi of each month.—18-22.

Note.—The mantras to be recited in twelve months, beginning with Agrahâyaṇa, are given below:—

(1) शंकराय नमस्तेऽस्तु त्वान् अहं शरणं गतः "Salutation to Śaṃkara. I take refuge in Thee." This should be pronounced in the month of Mârgaśîra.

(2) करवीरकाय नमस्तेऽस्तु त्वान् अहं शरणं गतः "Salutation to Karavîraka. I take refuge in Thee." This should be pronounced in the month of Pauṣa.

(3) त्र्यम्बकाय नमस्तेऽस्तु त्वान् अहं शरणं गतः "To Tryambaka; in Mâgha."

(4) महेश्वराय नमस्तेऽस्तु त्वान् अहं शरणं गतः "To Maheśvara; in Phâlguna."

(5) महादेवाय नमस्तेऽस्तु त्वान् अहं शरणं गतः "To Mahâdeva; in Chaitra."

(6) स्थानवे नमस्तेऽस्तु त्वान् अहं शरणं गतः "To Sthânu; in Vaiśâkha."

(7) पशुपतये नमस्तेऽस्तु त्वान् अहं शरणं गतः "To Paśupati; in Jyaiṣṭha."

(8) नाथाय नमस्तेऽस्तु त्वान् अहं शरणं गतः "To Nâtha; in Âṣâḍa."

(9) शंभवे नमस्तेऽस्तु त्वान् अहं शरणं गतः "To Śaṃbhu; in Śrâvaṇa."

(10) परमानन्दाय त्वान् अहं शरणं गतः "To Paramânanda; in Bhâdra."

(11) सोमार्धधारिणे नमस्तेऽस्तु शरणं गतः "To Somârdhadhârin; in Âsvina."

(12) भीमाय नमस्तेऽस्तु त्वान् अहं शरणं गतः "To Bhîma; in Kârtika."

The worship of Śiva should be conducted from the month of Mârgaśira onward, by offering the following flowers, turn by turn, *viz.*:—(1)

Digitization by Arya Samaj Charitable Foundation, Chennai

Mandâra, (2) jasmine, (3) Dhatûra, (4) Sambhâlû (Sindulvara), (5) Aśoka, (6) Mallikâ, (7) Pâtala, (8) Arka flower, (9) Kadamba, (10) lotus (Śatapatrî), (11) Kamalinî (Utpala).— 23-24.

Again, when the month of Kârtika arrives, the Brâhmaṇas should be fed with various kinds of eatables and offered garments, ornaments and garlands.—(25).

Afterwards, the devotee should let loose a black bull, in conjunction with the Vedic rites. A golden image of Śiva and Pârvatî should be made and given away to a Brâhmaṇa, along with a bull and a cow. A bedstead, with the following things, should also be given away: Eight white pearls, sheets, pillows, and a vase, full of water.—26-27.

The images of Śiva and Pârvatî should be placed in a copper vessel, full of rice, and then located on top of the pitcher of water, after which they should be given away to a Brâhmaṇa versed in the Vedas, observing ordinances and having a calm disposition.—28.

It is best to give it to one acquainted with Sâmaveda: it should never and on no account be given to a hypocrite. Only one versed in the Vedas, knowing the Vedic principles, is fit to receive such an offering.—29.

A Brâhmaṇa, free from deformity and of simple habits, should be worshipped, along with his wife, with garments, garlands and ornaments. These things might be given to the preceptor (Guru), if there be one; otherwise, to a really good Brâhmaṇa, free from all feeling of miserliness; for such a feeling leads one to the lower region.—30-31.

One who observes the Śiva Chaturdaśî ordinance, according to these rites, gets the benefit of a thousand Aśvamedha sacrifices.—32.

And the sins of killing a Brâhmaṇa and also against the parents, committed in this or in the previous life, are destroyed in a moment.—33.

The devotee gets long life, health, domestic prosperity, and promotion in his husbandry. He then eventually goes near the Lord of four hands, whose chief attendant he becomes; and then after, passing crores of kalpas in the heaven, he becomes unified with Śiva.—34.

Even the sage Bṛihaspati, the Devas, like the mighty Indra, and Brahmâ, cannot adequately describe the glories of this ordinance. Even I cannot do so with a crore of tongues.—35.

One who reads, hears or thinks about this ordinance becomes liberated from all his sins. The Divine Consorts also venerate it; therefore, a devotee should always observe it, free from all feelings of despise.—36.

The woman who observes this ordinance with the permission of her husband, son or the preceptor also attains bliss by the glory of Śiva.—37.

Here ends the ninety-fifth chapter describing the Śiva Chaturdaśî Vrata.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER XCVI.

Nandikeśvara said :—O Nârada ! also hear the benefits that accrue to the devotee in his next life, by his relinquishing the fruits of this ordinance.—1.

O Sage ! the ordinance (vrata) should be commenced on any one of the following days, in the month of Mârgaśir : the third, the twelfth, the eight or the fourteenth day of the bright fortnight, after invoking the Brâhmaṇas.—2.

O Nârada ! In other auspicious months also, the devotee should, to the best of his ability, feed the Brâhmaṇas with rice cooked in milk and mixed with sugar, and then satisfy them with Dakṣiṇâ.—3.

The prohibited grains of eighteen kinds and fruits and roots should be avoided for a period of one year ; but there is no harm in taking anything in the form of a medicine. A golden image of Śiva and a bull should be made. The image of Dharmarâja should be made similarly.—4.

The following sixteen kinds of fruits should be made in gold, according to the means of the devotee, *viz* :—pumpkins, citrons, egg-plants, bread-fruits, mangoes, hog-plums, woodapples, Indra grains, cucumbers, cocoanuts, the holy figs, the jujubes, the lemons, the plantains, saffron, and pomegranates.—5-6.

The following should be made of silver, according to the means of the devotee, *viz* :—Muti (a kind of root vegetable), Emblica officinalis rose apple, tamarind, Karaundâ, Kaṇkolaberry, cardamom, cotton, bamboo, Kutaja, Śamî, Uḍumbara, cocoanut, grapes, two kinds of egg-plants.—7-8.

The fruits of the following should be made of copper, according to the means of the devotee :—Palms, Agasti grandiflora, Kâyaphala, Gâmbhârî, esculent root, the red esculent root, a bulbous root, svarṇakhhîrî, cucumber, chitravalti, Śâlmali, mango, liquorice, kidney-bean, fig tree, patola (a species of cucumber).—9-11.

Two pitchers of water, covered with cloth, should be placed on grain, and a bed should also be arranged and covered with cloth.—12.

On some sacred day, the devotee should give away all these things as well as three food plates, the images of Dharmarâja, Śiva, with that of the sacred bull and a cow, to a peaceful Brâhmaṇa couple who may have a big family, having first worshipped them.—13.

"As the numberless Devas dwell in all kinds of fruits, so let my devotion be to Śiva, as a consequence of my performing this vrata of relinquishing the fruits of my actions."—14.

Digitization by Arya Samaj Charitable Foundation, Chennai

"Siva and Dharmarâja are known to be the great Givers of boons; let Them therefore confer boons on me for giving away these likenesses, together with these appropriate fruits in charity."—15.

"As in the devotees of Śiva are always (to be found) endless fruits, so let me also have fruits endless, in life after life."—16.

"I do not make any (invidious) distinction between Śiva, Viṣṇu, Sun, Brahmâ; let the Lord Śiva, the soul of the universe, bless me with eternal happiness."—17.

The articles (to be given away) should be given to the Brâhmaṇa, having first decorated him. The devotee may also give a bedding, with all its requisites, if he had the means to do so, otherwise he may only give away the fruits mentioned before. The golden images of Śiva and Dharmarâja being given to the Brâhmaṇa, with the pitchers of water, he should feed himself on food devoid of oil, by observing the vow of silence, and should also feed the Brâhmaṇas, according to his means.—20.

This is the way of a devotee of Viṣṇu, Sun or a Yogî or a Bhagwat to relinquish the fruits of their actions, as laid down by the Brâhmaṇas versed in the Vedas.—21.

"O Sage Nârada! this ordinance should be observed, to the best of their ability, by the womenfolk, too. There is no ordinance like this that can give such everlasting boons in this world, as well as in the next. —22.

"O Sage! the devotee remains in the region of Śiva for as many thousand Yugas as there are atoms of gold, silver and copper, in this world, when these latter are ground to a powder.—23.

This ordinance washes off all the lifelong sins of the devotee. He never has the pain of losing his son, and he attains the region inhabited by Gods.—24.

The poor man who hears or reads this, either in some sacred place (place of a God), or in the house of a pious man, goes to the region of Śiva where he gets into the place of Deities and enjoys, after being liberated from all his sins.—25.

Here ends the ninety-sixth chapter describing the Vrata of Relinquishment of all results (of one's actions).

CHAPTER XCVII.

Nârada said:—Nandikeśvara! Pray describe to me the ordinance that may be the giver of peace, health and everlasting benefits to the people.—1.

Digitization by Arya Samaj Charitable Foundation, Chennai

Nandikeśvara said :—That which is the eternal abode of the soul of the universe, is known as the Sun, the Fire and the Moon, in this world; by the worship of these a man attains happiness The devotee observing it should always take his meals at night time only on Sundays.—2-3.

In the case of the asterism Hasti falling on Sunday, the devotee should take his meals only once on Saturday, purging his heart of all vanity.—4.

On Sunday night, the devotee, after feeding good Brâhmaṇas, should draw a lotus of twelve petals with red sandal. To the east of it he should place, after salutations, the Sun (Sûrya), to the south-east Divâkara, to the south Vivasvâna, to the south-west Bhaga, to the west Varuṇa, to the north-west Mahendra, to the north Âditya, to the north-east Śânta. In the forepart of the lotus, the horses of the Sun should be inscribed, in the south the Âryamâ Devas, in the west Mârtaṇḍa, and on the northern petal Ravi Bhâskara on the pericarp of the lotus.—5-9.

Afterwards, red flowers, red sandal, sesamum, mixed with water, should be poured on the lotus, and the following mantra should be recited at the time :—10.

"O Divâkara (the giver of day)! You are the soul of time, creation and the Vedas. You have your face turned to each direction. You are of the form of Indra and Agni: therefore shelter me."—11.

"Agnimîle namastubhamiṣetvôrje cha bhâskara." "Agna âyâhi varada na aste jyôtiṣam pate." With this mantra Arghya should be offered, and the Deity dismissed. He should take his meals at night free from oil. When a year has elapsed in this way, he should make a lotus of gold and an image with two hands.—12-13.

He should then give away in charity a milch cow, with her horns covered with gold, the hoofs with silver, along with her calf, and a milking vessel of bell metal, while the lotus and image should be placed in a pot of copper completely full of molasses.—14.

The devotee, after worshipping the Brâhmaṇa with red cloth, sandal, garland, incense, etc., should bestow his gifts, *viz.*—the lotus and the image, etc., on him, he having a large family, and being free from deformity and pride, and able to restrain his passions and the object of charity in many other vratas.—15.

At that time, the devotee should utter the following words :—

"Namô namaḥ pâpavinâśanâya,
"Viśvâtmane saptataraṅgamâya,
"Sâmargyajurdhâmidhe Vidhatre,
"Bhavabdhipataya jagatsavitre."

Digitization by Arya Samaj Charitable Foundation, Chennai

"O Dispeller of sins, the Soul of the universe, your chariot drawn by seven horses, the vase of Rika, Yaju and Sâma Vedas, the boat of the ocean of universe, I salute Thee oft and often."—16.

One who observes these rituals and keeps up this vrata for a year, is freed from all sins and goes to the solar region fanned by châmara.—17.

On the consumption of his store of piety he becomes the sovereign of the seven Dvîpas, and never gets pain, suffering or disease. He becomes most powerful and virtuous.—18.

O Nârada! the woman who is devoted to her husband, God and preceptor, and observes this ordinance, and eats at night only on Sundays, undoubtedly reaches the solar region, which is honoured by the Devas. —19.

The person who reads or hears, or approves of the reading of this ordinance, also goes to the region of Indra where he is served by the Devas, and remains there for innumerable kalpas.—20.

Here ends the ninety-seventh chapter describing the Sunday ordinance (Vrata.)

CHAPTER XCVIII.

Nandikeśvara said:—Nârada! I shall now describe to you the way how the ordinance of Sankrânti, which in the next world gives everlasting boons of all kinds, is to be brought to a close.—1.

The Sankrânti ordinance should be observed on the day of equinoxes or solstices. The day, prior to Sankrânti, the devotee should have his meals only once; and, on the following day, he should bathe in water mixed with sesamum, after brushing his teeth.—2.

On the day of the Sankrânti, the devotee should draw on the earth a lotus of eight petals with sandal, in the centre of which pericarps should be made, where the presence of the Sun should be invoked.—3.

The Sun should be located in the pericrap, Âditya in the east, and salutations should be made in the south, after reciting 'Ûṣṇârchiṣe namaḥ, Ṛîṅgmaṇḍalâya namaḥ' "Savitre namaḥ" in the south-west, "Tapanâya namaḥ" in the west, Bhaga in the north-west should be located and worshipped constantly. Mârtaṇḍa should be located in the north and Viṣṇu in the north-east. These should be adored with incense, flowers, fruits and eatables, on an altar.—4-6.

A golden vessel of clarified butter, with a pitcher of water, should

Digitization by Arya Samaj Charitable Foundation, Chennai

be given away to the Brâhmaṇa; and the lotus should also be made of gold, according to the means of the devotee, and given away to the Brâhmana. —7.

Afterwards, the Arghya, consisting of water, sandal and flowers, should be placed on the floor as an oblation to the Sun, by reciting the following mantra: "Viśvâya Viśvarûpâya Viśvadhâmne Svayambhube Namânanta namo dhâtre Ṛiksâm Yajuṣâmpati." This ritual should be observed each month, or at the end of the year. All the twelve vratas should be done at the same time.—8-9.

Then libations of rice, cooked in milk and sugar, should be poured into the fire and Brâhmaṇas should be satisfied with eatables. On that occasion, 12 pitchers of water, with a few gems, 12 golden lotus flowers and 12 milch cows of gentle disposition, or only 8, 7 or 4 such cows (in the last case, the cows being dressed and garlanded), according to the means of the devotee, should be given to a poor and deserving Brâhmaṇa, after their horns being covered with gold, their hoofs with silver, along with milking pots of bell metal. In case, the devotee be a very poor man, he may give only one milch cow.—10-11.

Afterwards, an image of earth, along with that of the serpent Śeśa, should be made in gold, silver, copper or even of kneaded flour, according to the means of the devotee, and given away to the Brâhmaṇa, along with a golden image of the Sun. As far as possible, no miserliness should be exercised in this ritual; for the man doing so, in spite of having riches undoubtedly goes to hell.—12.

Nârada! One who observes this ordinance, enjoys in heaven the honour and respect by all the Gandharvas, for as long as Indra and other gods, earth and the seven oceans, the Himâlayas and other mountains survive.—13.

His piety being consumed, the devotee is born, in the beginning of creation, a sovereign of good family, endowed with all kingly virtues and blessed with handsome form (devoid of deformity) and many a child, wife, friend and relation.—14.

One who reads about this Sûrya Śankrânti with devotion, or hears or advises others to read it, is honoured by the Devas in the realm of Indra.—15.

Here ends the ninety-eigth chapter describing the mode of bringing the Sankrânti vrata to a close.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER XCIX.

Nandikeśvara said :—Nârada ! I shall now relate to you Viṣṇu vrata, known as the Vibhûti-Dvâdaśî vrata, which is held in veneration by all the Devâs."—1.

On the tenth day of the bright fortnight, in the month of Kârtika, Chaitra, Vaiśâkha, Márgaśirsa, Phâlguṇa or Asâḍha, the devotee should have a light meal; and in the day time, after performing his evening prayers, make the following resolution :—2.

"Oh God, on the eleventh day I shall keep a rigid fast and worship Janârdana. I shall break the fast on the twelfth day, in company of the Brâhmaṇas.—3.

"O Keśava! let there be no hindrance in the observance of my fast." He should utter "Oṃ namo Nârâyaṇaya namaḥ" (Oṃ, Salutations be to Nârâyaṇa), before retiring to bed.—4.

On getting up in the morning, he should recite Gâyatrî 108 times, and then worship Lord Viṣṇu with white sandal and flowers.—5.

The feet should be worshipped after reciting "Vibhûtaye namaḥ," the knees after reciting "Aśokâya namaḥ," the thighs after reciting "Sivâya namaḥ," the waist after reciting "Viśvamûrtaye namaḥ," the male organ of generation after reciting "Kandarpâya namaḥ," the hands after reciting "Âdityâya namaḥ," the stomach after reciting "Dâmodarâya namaḥ," the breasts after reciting "Vâsudevâya namaḥ," the chest after reciting "Mâdhavâya namaḥ," the neck after reciting "Utkanṭhine namaḥ," the mouth after reciting "Śrîdharâya namaḥ," and the hair after reciting "Keśavâya namaḥ," the back after reciting "Śârangadharâya namaḥ," the ears after reciting "Varadâya namaḥ," the head after reciting "Sarvâtmane namaḥ," with His other names, *viz.*, "Śaṅkapâṇye namaḥ," "Chakrapâṇye namaḥ," "Asipâṇaye namaḥ," "Gadâpâṇaye namaḥ," and "Padmapâṇaye namaḥ."—6-9.

A golden fish should be made and also a lotus of gold, according to the means and wishes of the devotee; and a pitcher, full of water, should be placed in front of it.—10.

Afterwards, a vessel, full of molasses and covered with a white cloth, together with some sesamum, should be placed. The devotee should keep up the night with the recitation of Itihâsas.—11.

On the following morning the golden fish and lotus, along with the pitcher of water, should be given away to some good Brâhmaṇa with a large family.—12.

Digitization by Arya Samaj Charitable Foundation, Chennai

At that time, the devotee should pray: "As Thou, O Lord Viṣṇu, art never devoid of any prosperity (Vibhûti), so please extricate me from the meshes and manifold calamities of this world."—13.

The devotee should give away one in each month of the year the golden images of the ten incarnations (of the supreme God) as well as of Dattâtreya and Vedavyâsa, along with a lotus of gold. During this period the devotee should avoid the company of rogues and the wicked.—14.

After observing the fast like this for twelve months, on each Dvâdaśî, the devotee at the conclusion of the year, should give away to his preceptor a bedding, a mount of salt and a cow.—15.

A man of means may also give away a village or a house and honor his preceptor with diverse raiments and ornaments.—16.

Other Brâhmaṇas should be feasted, according to the means of the devotee and satisfied by being given clothes, jewels, money, ornaments cows, &c. A man with limited means should give only as much as he can afford.—17.

A very poor man, but having sincere devotion to Lord Mâdhava, may worship Lord Viṣṇu for a couple of years with flowers alone.—18.

One who observes the Vibhûti-dvâdaśî ordinance like this, liberates himself from all sins and also frees hundreds of his ancestors. He is not oppressed with grief, disease or poverty during thousands of births. He is always born as a devotee of Viṣṇu or Siva, and, after spending 108 thousand yugas in heaven, is born as a king.—19-21.

Here ends the ninety-ninth chapter describing the Viṣṇu vrata.

CHAPTER C.

Nandikeśvara said:—In the days gone by, during the Rathantara Kalpa, there lived a mighty king, as illustrious as the Sun, who was known by the name of Puṣpavâhana.—1.

O Nârada! Brahmâ, being pleased with his asceticism, presented him with a lotus of gold that could move about at will.—2.

(With its help) the king began to wander about at his pleasure in the seven dvîpas as well as in the abode of the gods, in company of his citizens.—3.

At the beginning of the kalpa, the kingdom of this king, who lived in the lotus, was the seventh dvîpa:—on account of the great praise and honour given to it by the people, it came to be known as Puṣkara.—4.

Digitization by Arya Samaj Charitable Foundation, Chennai

The King was called Puṣpavâhana by the Devas and the Dânavas on account of his having received the lotus for his conveyance.—5.

Owing to his powers, acquired by the practice of penances, no place in the three worlds was inaccessible to him, seated on his lotus given by Lord Brahmâ. His queen, Lâvaṇyavatî, was worthy to be honoured by thousands of ladies. In beauty and womanly virtues, she had no equal. She was like the Goddess Pârvatî, the noble Consort of the Lord Śiva.—6.

The king became the father of ten thousand virtuous princes, who all were renowned in archery. The king began to wonder at his incomparable prosperity. One day, seeing the great sage Pracheta, approaching, he addressed him thus :—7.

"O Sage! how is it that there is such an abundance of prosperity in my house? How have I got a queen who is venerated even by the Devas, and who has no equal even among the goddesses? Why has Brahmâ become so much pleased with my little asceticism as to present me with such a lotus, (vast wonderful), that when myriads of kings, with ministers, elephants, people, and chariots entered into it, they appear small indeed, like so many galaxies of twinkling stars with the moon herself in the immeasureable expanse of the firmament.—8-9.

"Hence, O Lord, what is the use of being born in the separate womb of the mother? To obtain endless (good) results, I have performed many a religious rite. Now please tell us what is of ultimate good to me, my wife and sons."—10.

Hearing the above words of the king, the sage, after meditation, spoke the following words, about the wonderful former lives of the king :—

"King! Previously you were born in the house of a hunter, and you led a life of sin from day to day.—11.

"Your body was hard, rough and also offensively stinking. Snakes coiled all over it. You had no friend, nor sons; neither kinsmen, nor sisters, nor parents. All were abused and cursed by you. This beloved consort of yours was also against you.—12.

"Then the land was visited by a terrible drought, when you were over-whelmed with hunger, but could not get grain, fruits, flesh or any kind of eatables to quench it, though you searched for them everywhere.—13.

"On that occasion you came to a tank, full of muddy banks, but which was abundantly full of lotus flowers. You culled a heap of lotuses out of that tank and carried them home to Vaidiśa (the city in which you lived.)—14.

Digitization by Arya Samaj Charitable Foundation, Chennai

"You wandered about the whole city to sell those lotuses, but could not find a purchaser. Eventually you were overpowered with hunger and fatigue.—15.

"And you went and sat with your wife in the courtyard of some one whence in the night you heard some nice and auspicious sound.—16.

"You went to the spot whence the sound was heard with your wife. There you saw the worship of Lord Viṣṇu conducted in a pandal.—17.

"The worship in question was the concluding chapter of Vibhûti-dvadaśî ordinance, in the month of Mâgha, which was kept up by a courtezan, named Anaṃgavatî. At that time, she was giving away the mount of salt, the bedstead along with other things, the decorated image of the merciful Lord Viṣṇu and the golden Kalpa tree, to her preceptor. On seeing all that, you said to yourself, 'What would I now do with these lotus flowers, I should better offer them to Viṣṇu.'—18-20.

"O King! thus devotion came to the hearts of both of you; and you worshipped the Lord as well as the mount of salt, the bedding, and even the earth with your lotus flowers.—21.

"The courtezan was very much pleased with your devotion and offered you 300 gold coins which both of you did not accept, as you were both then filled with sattvaguṇa (*i.e.*, your hearts became pure,) at which the courtezan became still more pleased with you, had four kinds of delicious foods brought and asked you to eat. You again declined to partake of her hospitality, and said, 'We shall have food at some other time. We are exceedingly glad to-day with your acquaintance and the keeping fast. Hitherto we have been carrying a vicious life and have been sinners all along.' By her contact you had then acquired some virtue.—22-25.

"In that way, you kept up all the night with that courtezan and, on the following morning, she gave the mount of salt and the bedding as well as villages to her preceptor and to a dozen Brâhmaṇas, garments, ornaments, kamaṇḍalu and cows.—26-27.

"After that, she fed her friends, poor men, blind men, misers, compeers and kinsmen, and at the same time she also honoured in the same way and dismissed you both.—28.

"King! owing to this worship of Keśava by lotus flower, the same hunter and his wife have been now born in the persons of yourself and your consort. You have been freed of all your sins by the virtue of your little self-denial and purity of heart. Hence this wonderful lotus

Digitization by Arya Samaj Charitable Foundation, Chennai

moving at will. This has been given to you by Janârdana, the Lord of creation in the person of fourfaced Brahmà, because he was pleased with you. --29-31.

"That courtezan is now the rival of Ratî, the wife of Cupid, and is known as Prîti. She is the giver of happiness to the womanfolk, and is venerated by the Devas.--32.

"King! Even now abandon this Puśkara-dvîpa and observe the vibhûti-dvâdaśî fast on the banks of the Ganges, so that you may attain Nirvâṇa."—33.

Nandikeśvara said:—"Nârada! That sage vanished then and there, after telling all that to the king, and the latter observed the ordinance, as dictated.—34.

"Nârada! the devotee, observing this ordinance, should keep up the penance and perform the rites with molasses of any kind whatsoever, as prescribed, for 12 months, and give alms to the Brâhmaṇas, without any feeling of miserliness. Keśava is pleased with devotion alone.—35-36.

"One who reads, listens to or produces in others a desire to observe this ordinance, which dispels all sins, remains in the heaven for a hundred crores of years."—37.

Here ends the hundredth chapter describing the Vibhuti-dvâdaśi-vrataṃ.

CHAPTER CI.

Nandikeśvara said:—Nârada! Hear, I am now going to tell you about the sixty ordinances, as explained by the Lord Śiva and which dispel great sins.—1.

The ordinance, known as, (1) *Deva-Vrata*, is the dispeller of all sins. The observer of it should have his meal only in the night for a year, after which he should give away one cow, quoit and trident, all made of gold. along with a pair of clothes, to a Brâhmaṇa having a large family. One who does so becomes unified with Śiva and liyes in His region.—2-3.

The devotee keeping up the (2) *Rudra-Vrata* should, for a year, have only one meal a day, after which he should give away one bull of gold and a cow of sesamum. This observance is also the destroyer of ills and helps the devotee to go to the region of Śiva, and raises him to the rank of Śiva.—4.

One who gives away a bull and a blue lotus, made of gold, as well as a vessel full of sugar, and lives on nightly meal only for a year, eating in

Digitization by Arya Samaj Charitable Foundation, Chennai

a secluded place, obtains the rank of Viṣṇu. This is known as (3) *Lîlâ-Vrata.*—5.

He, giving up of all unguents and giving away of nice and clean cooking utensils, in the four months, beginning with Âṣâdha leads the devotee to the realm of Viṣṇu. This observance is known as (4) *Prîti-Vrata,* because it pleases everybody.—6.

One who observes the (5) *Gauri-Vrata,* in the month of Chaitra, by invoking the pleasure of the goddess, with the words, "Gauri me prîyatâm," and by giving up honey, milk, curds, clarified butter, molasses, and similar articles, gives fine cloths, and the vessels full of sugarcane juice, &c., and worships the Brâhmaṇa with his wife, goes to the realm of Pârvatî.—7-8.

The (6) *Kâma-Vrata,* the destroyer of all woes should be observed on the thirteenth day of Pauṣa. The devotee should take his meal at night and give away to a Brâhmaṇa, a golden tree of Aśoka, ten fingers in height after covering it with a cloth and pieces of sugarcane. He should invoke the pleasure of Pradyumna, with the words: "Pradyumnaḥ prîyatâm" at the time of giving it away. By doing so, the devotee resides without care and anxiety in the region of Viṣṇu, till the end of the kalpa.—9-10.

(7) *Siva-Vrata* should be observed during the four months of Âṣâḍha, &c.. in course of which the devotee should not get his nails, &c., trimmed. He should avoid the use of brinjals and give away to a Brâhmaṇa a pitcher full of honey, clarified butter and golden brinjal in the month of Kârtika. By doing so, he goes to the realm of Rudra.—11-12.

One who abstains from flowers during winter (*i.e.*, the seasons of Hemanta and Śiśira) and in the month of Phâlguṇa, and gets three flowers of gold made according to his means and gives them away in charity at dusk, after invoking the pleasure of Śiva and Viṣṇu, with the words "Prîyatâṃ Śiva-Keśavam," attains final beatitude. This is known as (8) *Saumya-Vrata.*—13-14.

(9) *Saubhâgya-Vrata* should be kept up by avoiding, on the third day of every month, beginning from Phâlguṇa, the use of salt for a year. At the conclusion of the ordinance, he should give to a Brâhmaṇa couple a properly equipped bedstead, a house with all its necessary appurtenances, after showing due honour to them, and should invoke the pleasure of the goddess, with the words, "Bhavânî prîyatâm." By doing so, he resides for a hundred kalpas in the realm of Pârvatî.—15-16.

The devotee who maintains the vow of silence in the evenings for a year and at the end of it gives a jar of clarified butter, a pair of clothes,

Digitization by Arya Samaj Charitable Foundation, Chennai

sesamum, and a bell to a Brâhmaṇa, goes to the domain of Sarasvatî—the Goddess of letters—and is liberated from the cycle of birth. This is known as (10) *Sârasvata* ordinance—the giver of beauty and learning.—17-18.

One who worships Lakṣmî—the Goddess of wealth—and keeps the fast on the fifth day of a month, for a year, and at the end of it gives away a cow, along with a lotus of gold, goes to the kingdom of Viṣṇu and is always born in good circumstances. This is called the (11) *Sampada-Vrata* and is the destroyer of all ills.—19-20.

One who washes the floor in front of Viṣṇu or Śiva for a full year and then gives away a cow with a pitcher of water, is born a king on this earth, ten thousand times, and at the end goes to the realm of Śiva. This is known as (12) *Âyur-Vrata*, and is the giver of all desires.—21-22.

One who takes his meal once a day, in silence, bereft of vice for a full year and salutes the peepul tree, the sun and the Ganges together, and at the end of the ordinance adores the Brâhmaṇa with his consort, having given them a golden tree with three cows, attains the benefit of Aśvamedha sacrifice. This is called the (13) *Kîrti-Vrata*—the giver of every fame and prosperity.—23-24.

The observer of the (14) *Sâma-Vrata* should make an altar of cow-dung bathe Śiva or Viṣṇu with clarified butter, worship them with uncooked rice and flowers, for a year: At the end of the year, the devotee should give away a lotus of gold, eight fingers in height, with a cow of sesamum to a Brâhmaṇa versed in the Sâma-Veda. As a result, the devotee is respected in Śiva loka.—25-26.

One who takes only one meal a day on the 9th day of a month and then gives to a virgin, after feasting her, according to his means, a pair of clothes embroidered with gold and raiments of silk, and a lion of gold to a Brâhmaṇa, gets a handsome form and he is never defeated by his foes and lives for a considerable time in the realm of Śiva. This is known as (15) *Vîra-Vrata*—the giver of all prosperity to women kind. 27-28.

One who takes milk only on each full moon day, for a year, and at its conclusion, after performing Śrâddha, gives away five milch cows, along with pitchers of water and cloths of tawny colour, goes to the domain of Viṣṇu, where he saves hundreds of his ancestors and becomes the King of Kings at the end of a kalpa. This is called (16) *Pitṛi-Vrata*.—29-30.

One who voluntarily gives drinking water to the needy, from the beginning of Chaitra for four months, and after it gives away a big water

Digitization by Arya Samaj Charitable Foundation, Chennai

jar (Maṇika), with grain, cloths, gold and a pot containing sesamum, goes to the region of Brahmâ and becomes a king at the end of a kalpa. This is called the (17) *Ânanda-Vrata.*—31-32.

One who bathes in Panchâmṛita for a year, and then gives away a conch, Panchâmṛita and a cow to a Brâhmaṇa, goes to the realm of Śiva and becomes a king at the end of a kalpa. This is called the (18) *Dhriti-Vrata.*—33-34.

Note.—पञ्चामृत=Consisting of five ingredients *viz.*, दुग्धं च शर्करा चैव घृतं दधि तथा मधु *i.e.*, milk, sugar, clarified butter, Curd and Honey.

One who gives up meat for a year and at the end gives away a cow or a deer of gold gets the benefit of Aśvamedha sacrifice, and, after reaping the fruits of his virtue for one full kalpa, is born as a king. This is (19) *Ahiṃsâ-Vrata.*—35.

One who, in the month of Mâgha, bathes in the small hours of the morning and then worships a Brâhmaṇa and his wife with garlands, ornaments and clothes and then feeds them to their satisfaction, resides in the region of the Sun for a kalpa. This is (20) *Sûrya-Vrata.*—36.

One who bathes early in the morning and feeds the Brâhmaṇas for a period of four months from Aṣâdha, and gives away a cow in the month of Kârtika, goes to the realm of Viṣṇu. This is (21) *Viṣṇu-Vrata.*—37.

One who abstains from flowers and clarified butter from one solstice to another and at the end of that period gives garlands, clarified butter, and cows to a Brâhmaṇa, and feeds them on clarified butter, rice cooked in milk and sugar, goes to the region of Śiva. This is (22) *Silā-Vrata*, the giver of modesty and good health.—38-39.

One who voluntarily provides light (to the needy) every evening for a year and abstains from oil and then gives a lamp, a quoit and a trident of gold, along with a pair of cloths to a Brâhmaṇa, is born as a man of greatness and power in this world and ultimately goes to the domain of Śiva. This is (23) *Dîpti-Vrata.*—40-41.

One who takes for a year barley soaked in the cow's urine at night, on the third day of the month of Kârtika, etc., and then gives away a cow, resides in the realm of the Goddess Pârvatî, and is afterwards born as a king on this land. This is (24) *Rudra-Vrata*, the giver of everlasting happiness—42-43.

One who does not use sandal, incense, etc., in the month of Chaitra and gives away mother-of-pearl, full of scent, along with a pair of white cloths, goes to the region of Varuṇa. This is (25) *Dṛiḍha-Vrata.*—44.

Digitization by Arya Samaj Charitable Foundation, Chennai

One who gives up flowers and salt during Vaisâkha, and gives away a cow, goes to the kingdom of Viṣṇu where he resides for a kalpa, and then is born a king. This is (26) *Kânti-Vrata*, the giver of lustre and fame.—45.

One who makes a golden globe of the universe weighing more than 12 tolas, (3 palas), according to his means, places it on a mound of sesamum, and offers the latter to the Brâhmaṇas for three days, and libation to fire, honours the Brâhmaṇa couple with clothes, garlands, ornaments, etc., after reciting, 'O Lord of the Universe, be pleased' (Viśvâtmâ priyatâm), liberates himself from the cycle of birth and becomes unified with Brahma. This is (27) *Brahma-Vrata*, the giver of Nirvâṇa.—46-48.

One who lives on milk in course of the day, and gives away a two-faced (ûbhaimukhi) cow (*i.e.*, half delivered of her calf) made of a big lump of gold, attains the highest bliss. This is (28) *Dhenu-Vrata*, which makes re-birth almost impossible.—49.

One who lives on milk for three days and then gets a kalpa tree of gold made, weighing more than 4 tolas (one pala), according to his means, and then gives it away with a heap of rice, becomes unified with Brahma. This is (29) *Kalpa-Vrata*.—50.

One who fasts for a month, gives away a beautiful cow to a Brâhmaṇa, goes to the realm of Viṣṇu. This is (30) *Bhûmi-Vrata*.—51.

One who, after living on milk on the day, gives away an image of earth made of gold, weighing more than 20 palas, resides respected in the domain of Śiva for 700 kalpas. This is (31) *Dharâ-Vrata*.—52.

One who gives away a cow, made of molasses, on the third day of Mâgha or Chaitra, having observed the Guḍa-Vrata on that day, goes to the realm of Gaurî. This is (32) *Maha-Vrata*.—53.

One who gives a pair of tawny colour cows (kapilâ) to a Brâhmaṇa, after fasting for a fortnight, goes to the Brahmaloka honoured by Devas and Asuras, and at the end of the kalpa becomes the monarch of kings. This is (33) *Prabhâ-Vrata*.—54.

One who lives upon only one meal a day for a year, and then gives away a pitcher of water, along with various kinds of eatables, resides in the dominion of Śiva for a kalpa. This is (34) *Prâpti-Vrata*.—55.

One who has only one meal in the evening, on the 8th day of a month, for one year, and then gives away cows in charity, goes to the region of Indra. This is (35) *Sugati-Vrata*.—56.

One who gives fuel to the Brâhmaṇas during the rainy season and

Digitization by Arya Samaj Charitable Foundation, Chennai

at the end of the year gives away a cow of clarified butter, becomes unified with the supreme Brahma. This is (36) *Vaisvânara-Vrata*—the destroyer of all ills.—57.

The devotee who, on the 11th day of each month, has his meal in the night and then gives to the Vaiṣṇava a quoit made of gold, goes and resides in the realm of Viṣṇu for one kalpa, at the end of which he is born a great king. This is (37) *Kriṣṇa-Vrata*.—58.

One who gives away a pair of cows after living on milk for a year, goes to the kingdon of Lakṣmî. This is (38) *Devi-Vrata*.—59.

One who gives away a milch cow at the end of a year, after living only on milk, on the night of every seventh day of each month, goes to the domain of the Sun. This is (39) *Bhânu-Vrata*.—60.

One who has his meals at night of the 4th day of each month, and at the end of the year gives away an elephant, made of gold, goes to the realm of Śiva. This is (40) *Vaihâyaka-Vrata*.—61.

One who abstains from larger fruits (Mahâ-phala) during the Chaturmâsa, and gives away the same fruits made of gold, along with a pair of cows to a Brâhmaṇa, goes to the realm of Viṣṇu. This is (41) *Phala-Vrata*. —62.

[*Note*.—Chaturmâsa=A period of four months reckoned from the eleventh day in the bright half of Âṣâdha to the 11th day in the bright half of Kârtika.]

One who keeps a (total) fast on the seventh day of each month for a year, and then gives away a lotus of gold, a golden vase, full of grain, and cows, according to his means, goes to the domain of the Sun. This is (42) *Sûrya-Vrata*.—63.

One who keeps a (total) fast on the 12th day of each month, and then at the end of the year gives away to the Brâhmaṇas, according to his means cows, cloths and gold, attains beatitude. This is (43) *Viṣṇu-Vrata*.—64.

One who, after performing Vriṣôtsarga in the month of Kârtika, lives on only one meal a day and that at night, for a full year, goes to the realm of Śiva. This is (44) *Vârṣa-Vrata*.—65.

[*Note*.—Vriṣôtsarga=Setting free a bull on the occasion of a funeral rite, or as a religious act generally.]

One who, on the conclusion of Chândrâyaṇa (or Krichhra) observance gives away a cow and feeds the Brâhmaṇas, according to his means goes to the realm of Śiva. This is (45) *Prajâpatya-Vrata*.—66.

One who lives only on the nightly meal, on the 14th day of each month. for a year, and then gives away cows, goes to the region of Śiva. This is (46) *Trayambaka-Vrata*.—67.

Digitization by Arya Samaj Charitable Foundation, Chennai

Ono who keeps a continous fast for seven nights, and then gives a pot of clarified butter to a Brâhmaṇa, goes to the region of Brahmâ. This is (47) *Ghṛita-Vrata.*—68.

Ono who sleeps in Âkâśa during the rainy season, and then gives away a milch cow, goes to the region of Indra. This is (48) *Indra-Vrata.* —69.

[*Note.*—Âkâśa.=Ether, Vacuity, Place in general, Light, Hole, in the air, etc.]

One who takes the uncooked eatables on the third day of each month, and then gives away cows. goes to the realm of Śiva, after being liberated from the cycle of birth. This is (49) *Kalyâṇa* (or Śreyô) *Vrata*, the giver of happiness.—70.

One who gives away a chariot with the horses made of gold weighing more than 8 tolas (2 palas), after fasting in course of the day, resides in the heaven for a hundred kalpas, and then becomes the King of Kings. This is (50) *Aśva-Vrata.*—71.

And one who, similarly, observes the fast and gives away a chairot, with a pair of elephants made of gold, resides in the Satyaloka for a thousand kalpas, and is then born as a King. This is (51) *Hasti-Vrata.*—72.

One who gives away a cow at the end of his yearly fast, becomes the Lord of Yakṣas. This is (52) *Sukha-Vrata.*—73.

One who gives away a cow in the morning, after passing the night in water, goes to the realm of Varuna. This is (53) *Varuṇa-Vrata.*—74.

One whe gives away a moon of gold at the end of the Chândrâyaṇa ordinance, goes to the realm of the moon. This is (54) *Chandra-Vrata.*—75.

One who gives away cows in the evening, after warming himself with five fires (pañchatapa), on the 8th and the 14th day in the month of Jyaiṣṭha, goes to heaven. This is *Rudra-Vrata.*—76.

Note.—A modification Vrata No, 2.

One who makes a canopy, in a temple of Śiva, on the third day of a month and gives away a cow at the end of the year, goes to the region of Śiva. This is (55) *Bhavânî-Vrata.*—77.

In the month of Mâgha, one who wears wet garments in the night and on the seventh day of the month gives away cows, goes and resides in the heaven for a kalpa, after which he is born as a King. This is (56) *Pavana-Vrata.*—78.

One who maintains a fast for three nights and gives away a good

Digitization by Arya Samaj Charitable Foundation, Chennai

house in the month of Phâlguṇa, goes to the domain of the Sun. This is (57) *Dhâma-Vrata.*—79.

One who adores the Brâhmaṇa and his wife with ornaments and gives away cows along with grain, on three evenings, after observing a fast in the day, attains beatitude. This is (58) *Indra-Vrata.*—80

One who gives away a vessel of salt in the name of the moon, on the second day of the bright fortnight, and at the end of the year gives cows to the Brâhmaṇas, goes to the realm of Śiva, and at the end of the kalpa becomes the King of Kings. This is (59) *Sôma-Vrata.*--81.

One who has only one meal a day on each Pratipada (first day of a fortnight), and at the end of the year gives away a tawny coloured cow (kapilâ), goes to the domain of Agni. This is called *Siva-Vrata.*—82.

One who has only one meal a day on the tenth day of the month, and after a year gives away ten cows, along with the images of ten directions made of gold, becomes the lord of the universe. This is called the (60) *Viśva-Vrata*, the destroyer of all ills.—83.

One who reads, or relates about these sixty ordinances, remains the lord of Gandharvas, for a period of one hundred Manvantaras.—84.

Nârada! I have related to you about the sixty ordinances; now let me know what more you desire to hear, which is for the benefit of the world. I shall tell you all. What may I not say to my favoured ones?

Here ends the one hundred and first chapter describing the 60 Vratas and their results.

CHAPTER CII.

Nandikeśvara said:—Nârada! There cannot be purity of body and mind without bathing, therefore to keep the mind refreshed it is essential to bathe first of all.—1.

"Om Namo Nârâyaṇâya" is the principal mantra, by the recitation of which the tîrtha should be conceived in the water in which bath is to be taken, whether that water is taken out from the main source (*e.g.*, river), or well, tank, etc.—2.

[*Note.*—(a) Tîrtha.—A holy place. A place of water.

(b) Namo Nârâyaṇâya.—Salutations to Nârâyaṇa.

(c) This means that a person bathing at a well or elsewhere—other than in the sacred waters, *viz.*—the Ganges, the Narmadâ, &c.—if one recites the above formula with devotion and philosophically conceives and invokes the presence of some sacred tîrtha in his bathing water, his fervent devotion fulfils his object. A good bath in a pure and running stream is essential to refresh the mind thoroughly. The Ganges, the Narmadâ,

Digitization by Arya Samaj Charitable Foundation, Chennai

&c., are undoubtedly the best of the rivers for the purpose from many points of view, and consequently so much sanctity is attached to such invigorating streams. A true Aryan is expected to bathe daily in such streams, but every one is not so situated as to have the benefit of such a bath daily. Those, therefore, who are not so placed, may bathe as stated above which would fulfil their duty of bathing unavoidably in a place other than a tîrtha, for under the influence of a fervent devotion they will feel as if they were bathing in some sacred waters; and the feeling of sanctity that attaches in the mind of an Aryan to invigorating streams would be kept evergreen which would take him oftener to such tîrthas.

Briefly speaking, therefore, a man should bathe daily to refresh his mind. He should bathe in a pure and fresh stream, as far as possible, barring which he should work up his devotion to help him in not breaking the rule and in keeping his mind refreshed and his desire fixed on some sacred stream.]

He should put on the rings of kuśa grass and rinse his mouth with a little water—according to the prescribed form—and then with a calm mind he should conceive within a square, measuring four hands, the sacred Ganges and invoke Her there thus:—"O Ganges! Thou art born from the foot of Viṣṇu, thou art a Viṣṇu force, and loved by Viṣṇu, Thou art Viṣṇu-devatâ; ward my sins off from the time of my birth to death. The 3½ crores of tîrthas of heaven, earth and sky are absorbed in Thee, as stated by Vâyu.—3-5.

O Ganges! the Devas call Thee Nandinî, Nalinî, Dakshâ, Prithwî, Vihagâ, Viśvakâyâ, Amritâ, Śivâ, Vidyâdharî, Supraśântâ, Viśva-prasâdinî, Kṣemâ, Jâhnavî, Śântâ, Śântipradâyanî; these, too, are thy epithets; and one who recites these sacred names with true devotion, at the time of his bath, finds Tripathagâminî (going three ways) Ganga there."—6-8.

[*Note.*—Nandinî.—Lit. gladdening. An epithet of the Ganges, for Her waters are so refreshing and Her flow so pleasing.

Nalinî.—Lit. a lotus plant. A place abounding in lotuses. The intoxicating juice of the cocoanut. The Ganges, for Her waters are so invigorating.

Dakṣâ.—Lit. one who moves or acts quickly. The Ganges, because Her stream is so rapid and Her waters infuse freshness and vigour so quickly.

Prithivî.—Lit. Earth, one of the five elements. The Ganges, because She is so invigorating. There can be no life without five elements, and the life cannot be sustained without there being some vigour.

Vihagâ.—Lit. a bird. An arrow. The Ganges, because she flows so swiftly.

Viśva-Kâyâ.—This is a compound word made up of Viśva-universe and Kâyâ =Capital, abode, Principal, Body. The expression Viśva-kâyâ =Capital, abode, body or principal (tîrtha) of, the universe, and is an epithet of the Ganges; for she is the Capital of all the Aryan tîrthas. She is the abode of pious Aryans, who in their lifetime pass their days in contemplation on Her banks and their remains ultimately find an abode in the sacred waters. She is the principal tîrtha of the universe. She is the body of the universe, in the sense that water is one of the 5 elements in the body: and the water, as such an element, means purest water. The Ganges water being so best can be compared with the purest water as one of the elements.

Digitization by Arya Samaj Charitable Foundation, Chennai

Viśvakâya, as one word, may also mean produced from the body of Śiva; â for Viśva is and epithet of Śiva also. It is said that the Ganges fell on the head of Śiva from the heaven, and thence she moved on to the world below, which is a simple fact, for the clouds hang about in the heavens and discharge themselves in form of snows on the lofty peaks of mountains. The Kailâsa peak in the Himalayas is the region of perpetual snows, where the snow being crushed by its own weight flows downwards, and reaching a certain level is converted into water which in its turn flows onwards in form of a river. Now, Kailâsa is the abode of Śiva, and the Ganges has its source in the Himalyas near it The snows of Kailâsa being the chief feedor of the river.

Amrita,—Lit. imperishable, beautiful, agreeable, final beatitude, nectar of immortality, beverage of the Gods, sweet An epithet of the Ganges, because she is imperishable, beautiful, agreeable in the sense of refreshing. She is considered by the Aryans to be the giver of final beatitude. Her water is sweet and is often compared with the Nectar and the beverage of the gods.

Śiva.—Lit. final beatitude. Born of Śiva

Vidyadhari.—Lit. a class of demi-gods. The Ganges, on account of her purific properties, is regarded as such.

Suprasântâ—The giver of tranquility. Serene.

Viśva Prasâdini.—The purifier of the universe.

Kṣemâ.—The giver of happiness and comfort.

Jâhnavî.—The Ganges, when brought down from heaven by the austerities of Bhâgîratha, was forced to flow over earth to follow him to the lower regions. In its course it inundated the sacrificial ground of the King Jahnu who got very much vexed and swallowed the stream; but his wrath was appeased by the prayers of the Gods, sages and Bhâgîratha, and he discharged the current from his ears. The Ganges is therefore regarded as his daughter and is called Jâhnvî.

Śânti-pradâyinî=The giver of peace.

Śântâ=The peaceful.

One should hold water in both the hands, and after 7 times reciting the mantras mentioned above, sprinkle it on his head 3, 4, 5 and 7 times and then bathe, after rubbing some earth on his body with proper invokation thus:—9.

"O Earth! trodden by the horse (Aśvakrânti) and the chariot (Rathâkrânti) and belonging to the base of the temple of Viṣṇu (Viṣṇukrânti) dispel my sins stored from generations."—10.

"O Earth! Kriṣṇa hast dug Thee out by assuming the form of the wild boar with a hundred hands. Thou art the element employed when empowered by the mantra of Kâśyapa in the creation of all beings, by Brahmâ. By your contact (as you encircle my body) purify my body of all sins.—11.

"O Earth, in Thee are all things. Thou givest us nourishment. Thou art the source of all lokas (worlds). I salute Thee."—12.

After thus taking his bath, one should again rinse his mouth and change his clothes, putting on white garments and present libations of water as follows:—13.

Digitization by Arya Samaj Charitable Foundation, Chennai

"Devas, Yakṣas, Nâgas, Gandharvas, Apsarâs, Asuras, ferocious serpents, suparṇas (a class of bird like beings of a semi-Divine character). trees, jackals &c., the beings living in the air, the beings living in water, the beings traversing in the sky, the beings without any one to offer them libations, the pious ones, I offer you all these libations." Libations to the Devas should be made with the sacred thread on the right shoulder.—13-15.

Then libations should be offered with devotion to the manes, sons of Brahmâ and the Ṛiṣîs. "Sanaka, Sananda, Sanâtana, Kapila, Bodhu, Pañchaśikha, receive and be gratified with the libations I offer you."—16-17.

Afterwards, Marichi, Atri, Angirâ, Pulastya, Pulaha, Kratu, Prachetâ, Vaśiṣṭha, Bhṛigu, Nârada, Devarṣis and Brahmarṣis should be offered libations with uncooked rice and water.—18.

Then, with the sacred thread on the left shoulder and reclining on the left knee the Pitrîs, Agniṣvâta, Saumyâ, Haviṣmanta, Uṣmapa, Sukâlina, Barhiṣada, and Âjyapa, should be offered libations with water, sesamum and sandal, &c.—19-20.

After reciting the names which are synonyms of Yama, *viz.*, Dharmarâja, Mṛityu, Antaka, Vaivaswata, Kâla, Sarvabhûtakṣaya, Auḍumbara, Dadhna, Nila, Parameṣṭhi, Vṛikodara, Chitra and Chitragupta libations should be offered to him; and then after holding the Kuśa in hand as prescribed, libations to the manes should be offered by the wise.—21-22.

After reciting the names and the gotras of fathers and maternal grandfathers, libations should be offered to them, after which the following mantra should be uttered with devotion :—23.

"Those who may be my kith and kin, those who may have been my kith and kin in some other previous birth, may feel gratified by the libations that I offer them."—24.

After this, the devotee should again rinse his mouth and draw the figure of a lotus in front of him on which libations of water (arghya), mixed with uncooked rice, flowers and red sandal should be offered to the Sun, after which His (Sun's) names should be recited.—25.

"I salute Thee, O Sun! Thou art Viṣṇu. Thou art the mouth of Viṣṇu. Thou hast thousands of rays. Thou art full of lustre and potency."—26.

"O Śiva! O Lord of all, O Father of all! I salute Thee. O Lord of the universe, whose body is painted with sandal. I salute Thee."—27.

Digitization by Arya Samaj Charitable Foundation, Chennai

"O Thou, seated on a lotus, salutations be to Thee, adorned with ear-rings and bracelets, the Lord of all the worlds! Thou bringest light to the worlds! I salute Thee."—28.

"Thou seest good and bad deeds of every one, always. Thou pervadest all. O Satya Deva! salutations be to Thee, Thou, O Bhâskara! be propitious to me.—29.

"O day-maker! I salute Thee." After thus saluting the Sun, the devotee should circumambulate three times, and then, after touching a Brâhmaṇa, cow and gold, should go to the temple of Viṣṇu.—30.

Here ends the one hundred and second chapter describing the method of bathing.

CHAPTER CIII.

Nandikeśvara said:—Nârada! I shall now relate to you what the sage Mârkaṇḍeya narrated to Yudhiṣṭhira about Prayâga, in the days gone by.—1.

Yudhiṣṭhira, the son of Kuntî became the Lord of the world after the great Mahâbhârata war. He was very much depressed by the grief of the death of his kinsmen. He said to himself:—"King Duryodhana, the master of armies of eleven *akṣauhinîs*, and the other kings who were his allies, are slain, causing me much pain and anguish; and we, five brothers, sons of Pâṇḍu, are alive under the shelter of Lord Kriṣṇa.—2-4.

"I have killed Bhîṣma, Droṇa, the mighty Karṇa, the King Duryodhana, our kinsmen and other kings, who considered themselves brave soldiers and heroes. "O Govinda! what is now the good of my life, and how and why should I rule the empire?—5-6.

"Fie to me!" Thus oppressed with his thoughts, the mighty King Yudhiṣṭhira became very much despondent, and his head bending downwards he fainted. When he came back to his senses, he fell into thought, "Which could be the best religious act that would wash off all my sins, and which could be the sacred place of pilgrimage that would purify me and enable me to go and reside in the world of Viṣṇu.—8-9.

"How possibly can I make enquiries on such points from Śri Kriṣṇa, because he has been so much instrumental in the great war. How can I ask Dhritarâṣtra about these things. I have slain all his sons to the number of one hundred."—10.

Being thus overpowered with grief, Yudhiṣṭhira began to weep bitterly

Digitization by Arya Samaj Charitable Foundation, Chennai

and the good men that were there also fell down on the ground, along with Draupadî and Kuntî, and began to weep.—11-12.

At that time, the great sage Mârkaṇḍeya was in Kâśî and he knew how much the king was upset with grief. He therefore instantly went to Hastinâpura and appeared at the gate of the palace of Yudhiṣṭhira.—13-14.

The gate-keeper, on seeing the great sage Mârkaṇḍeya, immediately reported his arrival to the king, who, without the least delay, repaired to the door to accord him a fitting reception, and said "O Sage! you are most welcome. By your having so kindly graced me with your presence, I feel that the mission of my life has been fulfilled and that my family has been liberated from all sins. O Sage! the manes of my deceased ancestors have also become gratified by your presence, and I feel myself purified in your presence."—15.

Nandikeśvara said :—"O Nârada! After thus according him a welcome, the king washed his feet and seating him on his throne, he worshipped the great sage.—18.

Mârkaṇḍeya said :—King! what ails your mind so much. Pray tell me at once without the least reserve the cause of your mental agony.—19.

Yudhiṣṭhira said :—"O great sage! my thoughts over my doings for the gaining of this kingdom haunt me and choke me with intense grief."—20

Mârkaṇḍeya said :—"King! hear the duties of an ideal Kṣatriya. It is no sin for a wise man to fight; and for a king there is absolutely no sin to wage war to acquire his kingdom. Do not therefore allow yourself to be carried away by any such feeling that you have committed a sin."—21-22.

On hearing these words of the sage Mârkaṇḍeya, Yudhiṣṭhira fell prostrate at his feet and begged him to tell something that would wash off all his sins.—23-24.

Mârkaṇḍeya said :—King! I tell you the way how to destroy all your sins. Hear it with attention. It is very great merit for pious people to go to Prayâga.—25.

Here ends the hundred and third chapter describing the greatness of Prayâga.

CHAPTER CIV.

Yudhiṣṭhira said :—Brâhmaṇa! I am desirous of hearing what Lord Brahmâ had said in the days gone by.—1.

How should people go to the sacred place of Prayâga? Pray also tell me what benefits do they reap who die, bathe and live there?—2.

Digitization by Arya Samaj Charitable Foundation, Chennai

Mârkaṇḍeya said :—Son ! I shall tell you the chief benefits from a pilgrimage to Prayâga, as I have heard them from the good sages in the past.—3.

From the site of the sacred Prayâga, in the town of Pratiśṭhâna up to the deep pool of Vâsuki, the Kambala, Aśvatara and Bahu Mûlaka, consecrated to the Nâgas, form the Prajâpati-kṣetra, which is renowned in the three worlds.—4.

People who bathe there go to heaven. People who die there are liberated from the cycle of birth. Those who live there are guarded by the Devas, Brahmâ, &c. O King ! there are several other sacred tîrthas that drive away sins which I would not be able to enumerate even in the course of centuries ; consequently, I shall briefly confine myself to the narration of the virtues of Prayâga.—5-6.

The Ganges is guarded by 60,000 bows, the Yamuna (Jumna) by the Sun drawn by his seven horses, the sacred place Prayâga by Indra, and the circumference of it by Lord Viṣṇu, along with other Devas.—7-8.

The Âkṣayavaṭa tree is guarded by Śiva, and the Devas protect the sacred places that dispel sins.—9.

O King ! the sinners cannot go to that sacred place. All minor sins are washed off merely by the remembrance of that sacred place.—10.

All the sins of a man disappear by the sight, remembrance, or the rubbing on the body of the clay of that place.—11.

O King ! there are five deep channels in Prayâga. The Ganges flows in the middle of them. The sins disappear the moment one enters the boundary of Prayâga.—12.

The mere remembrance of the Ganges, from the distance of a thousand yojanas, melts away all the sins. The doers of the evil deeds even attain emancipation by the mere mention of the sacred name of the Ganges.—13.

The sins disappear by the utterance of the name of the Ganges, the sight of Her leads to prosperity, and the bathing in and drinking of Her sacred waters purifies one's soul along with those of his ancestors, for 7 generations.—14.

Those who speak the truth, keep themselves free from anger and the vice of killing or causing pain to living beings, are wise and learned, are the lovers of the cow and Brâhmaṇa are liberated from their sins and attain the fruits of their desire by bathing at the confluence of the Ganges and the Yamunâ.—15-16.

Those who maintain their sexual purity for a month in that sacred

Digitization by Arya Samaj Charitable Foundation, Chennai

place, protected by the Devas, and offer libations of water to the manes of the deceased ancestors and to the Gods, always attain what they desire, wherever they are born.—17.

The Goddess Yamunâ—the daughter of the Sun, renowned in all the three worlds—is present in Prayâga, and the place where she meets is the abode of Śiva.—18.

The merit of a pilgrimage to the Ganges at the sacred place of Prayâga, does not fall to the lot of every one, O King! The Devas, the Dânavas, the Ṛiṣis, the Siddhas and the Châraṇas—they all go to heaven by bathing at Prayâga.—19.

Here ends the one hundred and fourth chapter describing the greatness of Prayâga.

CHAPTER CV.

Mârkaṇḍeya said :—King! Besides this, I shall now tell you about the great virtues of Prayâga; by the mere hearing of it one is rescued from all sins.—1.

The sacred place of Prayâga is highly beneficial to the distressed, the poor whose faith is firmly fixed. No one should raise any controversy about it.—2.

The good sages say that the diseased, the meek and the old who give up their lives at the confluence of the Ganges and the Yamunâ go in a vimâna, of the lustre of the gold, or that of the Sun surrounded by the celestial nymphs, and all his desires are fulfilled. The departed spirit till it thinks of re-birth, is honored in the heaven wearing precious stones and seated in a vimâna, streaming with myriads of buntings and flags, surrounded by the celestial nymphs singing beautiful songs melodiously.—3-6.

On consuming his store of virtue he is re-born in the house of a wealthy man where, too, he recollects the greatness of Prayâga and goes there.—7.

One who thinks of Prayâga in his own country, in the forests, in some foreign land, or even in his own house, on the point of one's death, goes to the world of Brahmâ. This is the saying of the good sages.—8.

He goes to such regions where the earth is full of gold, where he would obtain all the fruits of his desire, where reside the Ṛiṣîs and the sages. There, in their company, he enjoys on the banks of the Ganges, surrounded by thousands of beautiful women, sages, pilgrims and the Gandharvas. Leaving the heaven, he is born as a King of Jambudvîpa. —9-11.

Digitization by Arya Samaj Charitable Foundation, Chennai

Then, constantly thinking of good deeds, he undoubtedly becomes wise and wealthy.—12.

One who is devoted to virtue with all his mind, speech and deeds, and makes gifts of cows at the confluence of the Ganges and the Yamunâ, and makes gifts of gold and jewels, &c., in course of Deva or Pitṛi worship, attains great merit and virtue.—13-14.

A Brâhmaṇa should, however, avoid, as far as possible, the accepting of any gift at sacred places. He should be on his guard, that is, should not yield to temptation.—15.

One who gives away a pale-red milch cow, after getting her horns plaited with gold, her hoofs with silver, along with a milking pot of bell metal, cloth and jewels, to a virtuous and dispassionate Brâhmaṇa, well-versed in the Vedas, at the confluence of the Ganges and the Yamunâ, goes to and resides in the heaven for as many years as there are hairs on the body of that cow.—16-19.

At the time of his re-birth, the very same cow saves him from hell. He is born in Uttara-Kuru, and enjoys a long life. One who makes a gift of only one milch cow of his many thousands, that same cow helps the donor, his son, wife and kinsmen, to cross the sea of troubles with ease.—21.

For this reason the gift of a cow is said to be the best of all charities. because a single cow protects the donor from all great sins. A cow should be given to a good Brâhmaṇa—22.

Here ends the hundred and fifth chapter dealing with the merit resulting from the gift of the cow (gôdâna) at Prayâga.

CHAPTER CVI.

Yudhiṣṭhira said :—Sage ! I feel I am gradually being freed from my sins by the virtues of Prayâga that you have been pleased to relate to me. O, blessed saint, now be pleased to explain to me how one should go to Prayâga.—1-2.

Mârkandeya said :—King ! I shall now relate to you what you wish to hear, exactly as I have heard from the sages and have seen them doing on such an occasion.—3.

One who drives to Prayâga on a conveyance, drawn by bullocks, makes himself liable to a fearful hell, and his libations are not accepted by the manes of his ancestors.—4-5.

The bathing of his children there and then drinking the sacred water, does not do them any good.—6.

Digitization by Arya Samaj Charitable Foundation, Chennai

One who gives alms to the Brâhmaṇas, with any feeling of conceit, does not derive any benefit. It is not therefore wise to visit a sacred place on any conveyance.—7.

One who gives away his daughter (in marriage), according to the prescribed rites, between the Ganges and the Yamunâ, according to his means, never goes to the fearful hell. He is born in the Uttara-Kuru and gets a good wife and dutiful sons, and enjoys long life.—8-9.

O king! on account of these things, the giving away of charity at sacred places, according to one's means, enhances his merits and makes him entitled to live in heaven till the dissolution of the world.—10.

One who departs from his body, near the Akṣayavaṭa in Prayâga, goes straight to the region of Śiva.—11.

It is the very same Akṣayavaṭa which does not perish, in spite of the combined fury of all the suns that reduce the rest of the world to ashes.—12.

The Lord Viṣṇu is present there, and worships constantly near the Akṣayavaṭa, even when the world becomes extinct.—13.

O King! The sacred place lying between the Ganges and the Yamunâ is venerated even by the Devas, Asuras, Sages, Ṛiṣîs, Gandharvas. One should therefore go there with devotion, for Brahmâ, Devas, Riṣîs, Sages, Lokapâlas, Sâdhya Devas, Pitrîs, Sanatkumâra, etc., the greatest of the sages Aṃgirâ, etc. Brahma Riṣîs, serpents, suparnâs, oceans, rivers, mountains, vidyâdharas, Lord Viṣṇu Himself, along with Brahmâ, are present there.—14-18.

It is said that the site of the confluence of the Ganges and the Yamunâ forms the middle or the waist of the earth. This Prayâgâ tîrtha is known throughout the three worlds.—19.

The remembrance of this sacred place or the hearing the name of it or the touch of its soil, liberates one from his sins; so also from bathing there. One who sprinkles the water of that place, has the benefit of performing Aśvamedha and Râjasûya sacrifices.—20-21.

You should not be dissuaded from going to Prayâga, my son! even by the preachings of the Devas.—22.

At the sacred Prayâga, there are sixty crores and ten thousand holy places, all gathered there.—23.

The man dying at Prayâga derives the same benefits as one does by truly devoting himself to yôga.—24.

Those who do not go to Prayâga are like the living dead, O Yudhiṣthira!—25.

Digitization by Arya Samaj Charitable Foundation, Chennai

Those who go to Prayâga, in accordance with the rules laid down, are freed from their sins as the Moon liberates Himself from Râhu.—26.

He who bathes in and drinks the water of the Yamunâ, at the high banks presided by the Nagâs, Kambala and Aśvatara, is freed of all his sins.—27.

The man by going to the shrine where resides Lord Śiva, liberates from bondage his ancestors and posterity for ten generations.—28.

By the sprinkling of the holy waters over his body on that spot, he gets the merits of an Aśvamedha sacrifice, and resides in the heaven till the end of the world cycle.—29.

On the eastern bank of the Ganges, there is a well, by the name of Samudra-Kûpa, and the place Pratiṣṭhâna (modern Jhusi) which is renowned in the three worlds. If one resides there for three nights, observing sexual purity and keeping himself dispassionate, he is freed from all his sins and gets the merit of the performance of Aśvamedha sacrifice.—30-31.

Note.—The mention of Samudra-Kûpa in modern Jhusi fixes the date of this portion of the Pûrâṇa. The well called Samudra-Kûpa was sunk by Samudra-Gupta, and so this Mahâtmya must have been written after the Gupta.

The Haṃsaprapatana tîrtha (the shrine where swans alight), that lies on the north of Pratiṣṭhâna and on the east bank of the Ganges, is renowned in all the three worlds. By bathing there the devotee gets the benefit of Aśvamedha sacrifice and resides in heaven, as long as the the sun and the moon shine in the firmament.—32-33.

One who dies at the sacred Urvaśîramaṇa, whose high bank becomes white by the swans that dwell there, goes to heaven and enjoys with the Pitṛis for a period of sixty thousand and six centuries.—34-35.

And O King! he is always in company of that famous celestial nymph, Urvaśî, and is venerated by the Riṣîs, Gandharvas, and the Kinnaras, &c.—36.

After consuming his store of virtue, he becomes the lord of ten thousand towns and of hundreds of maids, like Urvaśî, in whose midst he revels as their husband.—37-38.

He wakes from his bed by the music of the sweet jingling of the waist chains and anklets of the ladies, and, after enjoying fully all his luxuries retires to that shrine again.—39.

One who wears white raiments and has his meals only once a day and preserves his sexual purity, becomes a king and gets hundreds of beautiful wives, adorned with fine ornaments. He rules over a vast territory, whose boundary reaches to the seas.—40-41.

Digitization by Arya Samaj Charitable Foundation, Chennai

And, after enjoying the result of his wealth and of the practising of his charities, he again retires to that spot.—42.

One who, preserving his sexual purity, observes a fast till the evening, at the Sandhyâ Vaṭa, attains Brahmalôka.—43.

One who dies at Koṭi-tîrtha, remains in Svarga for crores of years.—44.

And, on coming back to the world after exhausting his virtues, is born a very handsome person in a most wealthy family.—45.

One who goes and sprinkles water over him at the Daśâśvamedha tîrtha in the Bhôgavatî purî, to the north of the abode of Vâsukî, attains the benefit of Aśvamedha sacrifice, and, in his next birth, is born as a very rich, pious, handsome, wise and generous man.—46-47.

The merits accruing from truth speaking and abstention from inflicting injury to another, are obtained by a pilgrimage to Prayâga.—48.

The place where the Ganges alone flows, is as sacred as Kurukṣetra, and the place where she flows touching the Vindhya range, is tenfold more sacred.—49.

The spot where the Ganges flows touching many tîrthas is undoubtedly a most holy place.—50.

The Ganges exercises Her elevating influence over mankind on earth, over the serpents in the lower regions, and over the Devas in Svarga; consequently, she is also known as Tripathagâmînî.—51.

Those whose bones are deposited in the Ganges, remain in Svarga for as many thousand years as there are bones deposited.—52.

The Ganges is the most sacred of all the Tirthas, the best of all the rivers, and is the giver of emancipation to the vilest sinners.—53.

The Ganges is easily accessible everywhere, excepting at Gangâ-dvâra, Prayâga and Gangâ Sâgara. Those who bathe at the above mentioned 3 places, go to heaven and are never re-born.—54.

There is no other source of bliss to the sinner as the Ganges.—55.

The Ganges has fallen from the head of Lord Śiva, who is the sacred of the most sacred and propitious of the most propitious.—56.

Here ends the one hundred and sixth chapter dealing with the greatness of Prayâga.

CHAPTER CVII.

Mârkaṇḍeya said: O King! I shall now relate to you further the greatness of the holy Prayâga by listening to which a man undoubtedly gets liberated from all sins.—1.

Digitization by Arya Samaj Charitable Foundation, Chennai

On the banks of the Ganges, towards the west, lies the sacred Mânasa-tîrtha, where by keeping up a three days' fast, the man gets freed from sins and attains all his desires.—2.

The merits acquired by the giving away of cows, land and gold are attained by the mere remembrance of this tîrtha.—3.

One who resides on the banks of the Ganges, with or without any object in view, and dies there, goes to heaven and remains far away out of the sight of hell.—4.

Such a man sits in a vimâna, adorned by decent birds, like swans and flamingoes, where celestial nymphs sing lovely songs. Thus he enjoys long life in heaven.—5.

On coming back from heaven, he is born in the house of a very wealthy man.—6.

During the month of Mâgha, sixtythousand tîrthas and sixty crores of sacred streams are to be found at the confluence of the Ganges and the Yamunâ.—7.

The merits of giving away a lac of cows are attained by bathing at Prayâga for 3 days.—8.

One who, at the confluence of the Ganges and the Yamunâ, lights cowdung fires all round and sits in the midst of them, enjoys healthy body, with all his limbs in the best condition.—9.

He remains in heaven for as many years as there are hair on his body.—10.

And when he is re-incarnated on earth, he becomes the emperor of the world. After enjoying these, he again remembers the very same tîrtha.—11.

One who immerses into the sacred waters at the junction of the Ganges and the Yamunâ, during the time of the lunar eclipse, goes to the world of the Moon where he enjoys in His (Moon's) company and remains in heaven for sixtythousand years, and is freed from all his sins.—12-13.

At the end, he leaves the world of Indra where he was venerated by the Ṛiṣîs and Gandharvas, etc., and is born in a rich family.—14.

One who uplifts his legs and balances himself on his head, swings over the flames of fire, resides in heaven for a hundredthousand years.—15.

And, on being born again, he becomes Agnihotrî when, after various enjoyments, attains the same tîrtha again.—16.

One who cuts and offers his flesh to the birds, goes and resides in the domain of Chandra (Moon), and, on being born again, becomes a very pious king,—17-18.

Digitization by Arya Samaj Charitable Foundation, Chennai

Full of wisdom, knowledge, beauty and sweetness of speech. After enjoying life, he again goes to that Tîrtha.—19.

On the northern bank of the Yamunâ, to the south of Prayâga, there is the most sacred Riṇamochana tîrtha,—2.

Where, by residing for a night and by bathing there, one remains no more liable to pay any debts, and goes to heaven and never runs into debts.—21.

Here ends the one hundred and seventh chapter dealing with the greatness of the Prayâga tîrtha.

CHAPTER CVIII.

Yudhiṣṭhira said: "Bhagavân! my mind has become purified by hearing the greatness of Prayâga narrated by you.—1.

O, Riṣî! now be good enough to tell me that great virtue that may lead one to some higher world and be the source of everlasting bliss after washing off all his sins.—2.

Mârkaṇḍeya said:—King! Now hear how one can attain everlasting bliss by going to Prayâga.—3.

He enjoys the full bloom of his health and attains the benefit of Aśvameda sacrifice at every step in his pilgrimage to Prayâga.—4.

Such a man gets emancipation from bondage for his manes and posterity for ten generations.—5.

Yudhiṣṭhira said:—The way of getting everlasting happiness just explained by you, is very simple. It is the source of so many blessings.—6.

"The merits of an Aśvamedha sacrifice are acquired with very great difficulties. How can one attain similar merits in such a simple way? Pray remove my doubts, O blessed one.—7.

Mârkandeya said:—King! I have heard what Bramhâ first said to the sages.—8.

The circumference of Prayâga is five yojanas in extent, and by the treading on its ground one acquires the merits of Aśvamedha sacrifice at every step.—9.

One who passes away at Prayâga, liberates seven generations of his ancestors and fourteen of his coming generations from bondage.—10.

King! Knowing this greatness of Prayâga, you should devote yourself unflinchingly to that sacred Tîrtha, because those devoid of devotion and leading a life of sin cannot attain the benefits of this holy tîrtha which is guarded by the Devâs."—11.

Digitization by Arya Samaj Charitable Foundation, Chennai

Yudhiṣṭhira.—"O Sire! how do they get the benefits of the sacred tîrtha who yield to their desires, whether such be feelings of affection or greed of worldly objects.—12.

And what is the fate of the man who not knowing the difference between proper and improper, carries on a trade? Pray explain all this to me.—13.

Mârkaṇḍeya said:—King! hear the rare greatness of the holy place. The man who has restrained all his passions, attains emancipation by bathing for a month at Prayâga.—14.

Hear what Prayâga does to a man who treacherously kills another. He undoubtedy frees himself from his sins by living on alms and bathing 3 times a day, for a period of three months.—15.

One who repairs to a holy place unintentionally, goes to heaven, and, after spending all his store of virtue there, is born in a well-to-do family. —16.

One who goes to a sacred place intentionally, always remains happy and rescues all his ancestors from hell.—17.

O incarnation of Dharma and knower of all, in compliance with your repeated enquiries, I have unfolded to you the ancient virtue for your benefit.—18.

Yudhiṣṭhira said:—O Sage! I was not born in vain, my family has been redeemed, I have become delighted by meeting you. Indeed, you have shown me very great kindness.—19.

O Pious one! I have been liberated from my sins by meeting you; and I now feel myself sinless.—20.

Mârkaṇḍeya said:—By your own destiny your soul has become elevated, and your family has been redeemed. By the narration of the greatness of Prayâga one's store of virtue is increased, and his sins are decreased by listening to it.—21.

Yudhiṣṭhira said:—O, Great Sage! Pray tell me, as seen or heard by you, the greatness of the Yamunâ.—22.

Mârkaṇḍeya said:—The Yamunâ, the daughter of the Sun, renowned in all the three worlds is known as the great river of that name.—23.

The Yamunâ has come from the same source as the Ganges, and She also dispels all sins by the mere utterance of Her name, from a distance of 1,000 yojanas.—24.

The virtue is attained by bathing in, drinking the waters and relating the greatness of the Yamunâ. The sight of Her gives happiness.—25.

Digitization by Arya Samaj Charitable Foundation, Chennai

His seven generations are purified by once plunging into and sipping the holy waters ; and emancipation is obtained by dying there.—26.

On the south of the Yamunâ lies the Agni tîrtha and Dharmarâja tîrtha. Naraka is situate on Her western bank.—27.

One goes to heaven by bathing there ; by dying there he is not born again. Similarly, there are thousands of tîrthas on the southern bank of the Yamunâ. I am now describing the Tîrtha on the northern bank known as the Niranjana tîrtha of Âditya, where the Devas, along with Indra, perform sandhyâ three times a day and worship the tîrtha ; otherwise men do the same.—28-30.

You should also get yourself devoutfully sprinkled with its holy water There are many other tîrthas, by bathing into which a man goes to heaven. Those who die there are not re-born. The Yamunâ, too, has been described to be sacred like the Ganges, but the latter is held more in veneration as the older of the two, by all classes everywhere.—31-32.

Yudhiṣṭhira! you should sprinkle yourself with the holy waters of each tîrtha, by doing which all the sins of life will be consumed.—33.

One who reads or hears this Mahâtmya, in the morning, is freed from all his sins and goes to heaven.—34.

Here end the one hundred and eighth chapter describing the greatness of Prayâga tîrtha.

CHAPTER CIX.

Mârkaṇḍeya said :—The thousands of tîrthas that I have heard described in the Brahma Purâṇa by Brahmâ, are sacred, purifying and givers of emancipation. There is one Somatîrtha which is the most sacred and the dispeller of all sins, where by mere bathing one gets the deliverance of hundreds of his ancestors ; one should, therefore, unavoidably bathe in it.—1-2.

Yudhiṣṭhira said :—Naimiṣâraṇya tîrtha on earth, Puṣkara in Âkâṣa, and Kurukṣetra in the three worlds are the most famous. How do you then extol the greatness of Prayâga only and leave the rest. I feel it difficult to put my faith in your words, which seem to me to be not good without any proof. How does one attain emancipation, virtues and various kinds of happiness by residing there for a few days only? Pray do remove my doubts, from what you have seen and heard.—3-5.

Mârkaṇḍeya said :—Anything in which faith cannot be put, should not be uttered, even if it is based on the direct perception of a person without faith and whose mind is vitiated by sin.—6.

Digitization by Arya Samaj Charitable Foundation, Chennai

Those who are faithless, unchaste, evil minded and wicked, are great sinners. (You must have some sin) that is why you have said so. Now hear the greatness of Prayâga, which I shall tell you as I have heard and seen it directly or indirectly. Whatever else is seen, heard or not seen should be clear to you, if you meditate on them with concentration, taking the Śâstras as your ground of evidence.—7-9.

Therefore, a man inclined to doubt gets pain and not Yoga. The latter is attained in thousands of lives.—10.

A man attains (true) Yoga after performing thousands of Yogas, and not by giving away thousands of gems to the Brâhmaṇs, but one dying at Prayâga undoubtedly gets all the benefits.—11-12.

King! Now hear this main reason in good faith. Though Brahma is omnipresent in every being, He is deemed to be particularly present in Brâhmaṇa, other things being called *abrahma*. He is, however, worshipped in all the beings.—13-14.

Therefore, O, Yudhiṣṭhira! the learned adore the holy Prayâga among all other tîrthas. This Prayâga is indeed to be worshipped as the King of all tîrthas.—15.

Because Brahmâ also thinks of the same holy place everyday, that is why wise men after attaining the sacred Prayâga do not feel inclined for anything else. –16.

O, Yudhiṣṭhira! whoever wishes to be classed among the mortals after becoming one with the Devâs? You will surely understand by these examples why I have described Prayâga to you as the most sacred and a ready dispeller of sins among the various tîrthas.—17.

Yudhiṣṭhira said :—I have heard the greatness of Prayâga and am wondering, by what virtue the holy tîrtha is obtained and how one goes to reside in heaven ?—18.

I venture to enquire from you the means by which the giver of charity enjoys the world, with a store of happiness, by constantly being born in it—19.

Mârkaṇḍeya said :—King! Brahmâ has said that the wicked who despise the earth, the cow, the fire, the Brâhmaṇa, the Sâstrâs, the gold, the water, the women, the mother and the father, do not reach to the higher regions.—20-21.

Similarly the attainment of Yoga has been said to be very difficult. Those who follow a sinful life go to the worst region in hell.—22.

Digitization by Arya Samaj Charitable Foundation, Chennai

The one who steals elephants, horses, cows, bullocks, jewels, pearl and gold, and then gives them in charity, never goes to heaven where the giver in good faith enjoys himself. They become addicted to many a (sinful) act and go to hell.—23-24.

Similarly I am telling you about Yoga, Dharma, chief traits of a donor, the truth and the untruth and good and evil fruits; as enunciated by the Lord Sun in ancient times.—25.

Here ends the one hundred and ninth chapter describing the greatness of the Prayâga tîrtha.

CHAPTER CX.

Mârkaṇdeya said :—King! Hear from me something further about the greatness of Prayâga. The sages have said that Naimiṣa, Puṣkara, Gotîrtha, Sindhusâgara, Gayâ, Chaitrakatîrtha, Gangâsâgara and other sacred hills &c., along with 30 crores of other tîrthas are present there.—1-3.

In their midst are the three Agnikuṇḍas and the Ganges runs in the middle of them. The daughter of the Sun, the Yamunâ—venerated by all the tîrthas, has appeared in Prayâga and meets the Ganges at the confluence.—4-5.

The middle of the waist of the earth is said to be between the Ganges and the Yamunâ and no other tîrthas are even equal to $\frac{1}{16}$th of its greatness. It is said by Vâyu (or in Vâyu purâna?) that the $3\frac{1}{2}$ crores of tîrthas of Heaven, Âkâśa and the earth are to be found in the Ganges.—6-7.

Prayâga is the place where both Kambála and Aśvatara reside. This place of enjoyment is described as the altar of Prajâpati.—8.

There the incarnate Vedas and yajñas (sacrifices), O, Yudhiṣthira!, adore Brahmâ, as do ascetics, the sages. The Devas, and the kings adore Prayâga by performing sacrifices. There is nothing more sacred than Prayâga in all the three worlds.—9-10.

The tîrtha of Prayâga is by its own virtue sacred of all the tîrthas. The place having the Ganges along with 3 crores and 10,000 tîrthas is the holiest of all. The whole of Prayâga is sacred owing to its being situated on the banks of the Ganges.—11-12.

Know this to be the truth. The good should din it into the ears of their friends, pupils and the servants, that Prayâga is blessed, is the giver

Digitization by Arya Samaj Charitable Foundation, Chennai

of heaven, is the very personification of bliss and truth ; is sacred, and is the giver of Dharma, the dispeller of all sins, and is not (fully) known even to the great sages. The twice born by reading this Mahâtyma become purified and go to heaven.—13-15.

One who, with a pure heart, listens everyday to the greatness of this tîrtha, remembers his past lives and enjoys heaven.—16.

The good only attain this tîrtha, therefore, O, Yudhiṣṭhira, you should also bathe in these tîrthas after discarding all misgiving. O, King! I have explained all this as asked by you, you have saved your ancestors by putting all these questions to me.—17-18.

O, Yudhiṣṭhira! The tîrthas enumerated before do not reach even 16th the Sanctity of Prayâga.—19-20.

Here ends the one hundred and tenth chapter describing the greatness of Prayâga tîrtha.

CHAPTER CXI.

Yudhiṣṭhira said :—" O' Sage ! How is it that you have been telling me only all about Prayâga ? Pray explain it to me so that my family may get salvation.—1.

Mârkaṇḍeya said :—King ! You should bear in mind what has just been told you about Prayâga, for Brahmâ, Viṣṇu and Śiva, the Lord of Devas are eternal.—2.

Brahmâ creates the universe, Viṣṇu fosters it and at the end of the kalpa, Śiva destroys it. At the time of the destruction of the universe, Prayâga is saved. One who looks upon the sacred Prayâga as the Lord of all creatures, becomes omniscient and blessed.

Yudhiṣṭhira said :—Seer ! Pray tell me why is it that Brahmâ, Viṣṇu and Śiva are present in Prayâga ?—6.

Mârkaṇḍeya said :—Yudhiṣṭhira ! I shall tell you the reason of Brahmâ, Viṣṇu and Śiva's residing there."—7.

The circumference of Prayâga is five yoyanas ; owing to the absence of sin, Brahmâ resides towards the northern portion of the tîrtha to guard it, Viṣṇu stands personified in Veṇîmâdhava, and Śiva has fixed Himself in the form of the sacred banyan tree. Besides them, the Devas, the Gandharvâs, the ascetics and the seers guard the boundary of the holy place after driving away sin from there. It is the place where a man after getting rid of his sins does not see hell at all.—8-11.

Digitization by Arya Samaj Charitable Foundation, Chennai

Brahmâ, Viṣṇu, Śiva, the seven Dvîpas, the ocean and the mountains, safely there dwell, and besides them other Devas also dwell there till the end of the world.—12-13.

King! Brahmâ and other Devas have created the universe by placing themselves under the protection of Prayâga. Prajâpati Indra-kṣetra is known as Prayâga.—14.

O Yudhiṣṭhira! this Prayâga is most sacred. Now you should rule over your empire, along with your brothers, after being cleansed of all your sins.—15.

Here ends the one hundred and eleventh chapter describing the greatness of Prayâga.

CHAPTER CXII.

Nandikeśvara said :—Nârada! Having placed full belief in the words of the Sage Mârkaṇḍeya, Yudhiṣṭhira along with the other Pâṇḍavas went to Prayâga where after saluting the Brâhmaṇas they offered libations of water to the Pitṛis and the Devas &c.—1.

There in a few moments, Śrîkṛiṣṇa also turned up, when He and other Pâṇḍavas annointed Yudhiṣṭhira and proclaimed him Emperor.—2-3.

At the same hour, the Sage Mârkaṇḍeya also appeared there, and returned to his hermitage after pouring his blessings on Yudhiṣṭhira. After that the virtuous Yudhiṣṭhira, with an easy mind, began to rule over his empire after bestowng great charity.—4-5.

One who reads this Mâhâtmya in the morning, and remembers Prayâga every day, attains bliss and goes to the world of Śiva, after being free from his sins.—6.

Vâsudeva said :—O, King! hear what I say. You will undoubtedly rise to heaven, if you will remember Prayâga every day.—7-8.

One who goes to, or reisdes in, Prayâga goes to the world of Rudra, after being freed from all his sins.—9.

The Brâhmaṇa who is contented and does not accept gifts, and is chaste and devoid of conceit, attains the merits of a pilgrimage to this tîrtha.—10.

One who is free from the feeling of anger, is truthful and regards all the beings like himself, also attains the merits of a pilgrimage to this tîrtha.—11.

Digitization by Arya Samaj Charitable Foundation, Chennai

O, King ! The Yajñas, defined by the Seers and the Devas, cannot be performed by a man of limited means. Consequently the benefits accruing from such sacrifices are attainable only to the well-to-do and not to the poor.—12-13.

Therefore, O, Yudhiṣṭhira ! also hear from me the means by which the poor attain the benefits of such sacrifices.—14.

The sages have said that it is highly beneficial to go to the sacred places.—15.

O, King ! ten thousand tîrthas and three crores of rivers go and dwell in the Ganges during the month of Mâgha.—16.

O, King ! you will also repeat visiting Prayâga, after performing sacrifices and ruling over your dominions with a balanced disposition.—17

Nandikeśvara said :—After having described the glory of Prayâga, that great Seer Mârkaṇḍeya disappeared then and there ; then the King Yudhiṣṭhira attained great happiness by going to, and bathing at, Prayâga along with his retinue following the prescribed rules.—18-19.

O, Nârada ! you are also in Prayâga. Sanctify yourself by sprinkling the holy waters.—20.

Sûta said :—O Riṣîs ! After thus narrating the whole thing to Nârada, Nandikeśvara vanished at the spot, and the former instantly went to Prayâga.—21.

Thereafter, bathing and giving alms to the Brâhmaṇs, he returned to his abode.—22.

Here ends the hundred and twelfth chapter describing the greatness of Prâyâga.

NOTE.

There is no better account of Prayâga in the English language than the handbook, named, *Prayâg or Allahabad*, published by the *Modern Review* office of Calcutta, in 1910. It is indispensable to visitors to that holy city. The following passages are reproduced from that brochure bearing on the antiquity of Prayâga.

Prayâg : Its etymological meaning.

The name by which modern Allahabad was known in ancient Hindu writings and which is usually in use among present day Paṇḍits and pilgrims is Prayâg. It was so called because the god Brahmâ of the Hindu Trinity had performed many sacrifices (*yags*) here.

Digitization by Arya Samaj Charitable Foundation, Chennai

Prayâg bears the title of Tîrtha-râj—the holiest of holy places. It acquired this title because, according to a legend, when all the holy shrines were placed on one scale of the balance and Prayâg on the other, the former kicked the beam.

Why Prayâg is called Tîrtharaj.

The confluence of the Ganges and the Jumna finds appreciative mention in the Rig-Veda—the earliest sacred record of the Aryan race. In the Râmâyaṇa and the Mahâbhârata, the two great epics of the Hindus, Prayâg has attained an established sanctity in the eyes of the saints and heroes whose deeds have been celebrated in those national encyclopædic chronicles.

Prayâg mentioned in the Rig-veda and other ancient works of Sanskrit literature.

Several of the Purâṇas—especially the Matsya and Padma Purâṇas, speak eulogistically of the merits of a pilgrimage to Prayâg.

The Prayâg Mâhâtmya—"the greatness of Prayâg"—a popular work which wholly dwells on the merits that the pilgrim gains by his pilgrimage to Prayâg, is a portion of the Matsya Purâṇa. It is in twelve chapters. Another and bigger work, bearing the same name, claims its origin to the Padma Purâṇa. It is in one hundred chapters. But the genuineness of this latter compilation is doubted.

The Prayâg Mâhâtmya.

The Prayâg Mâhâtmya of the Matsya Purâṇa, on the other hand, is accepted as authentic. It is the scriptural hand-book of the pious pilgrim to Prayâg. It is his guide on the occasion of his visit to Prayâg. If he can not read it himself in the original Sanskrit, it is read to him and explained in the vernacular, by a professional Paṇḍit, who has daily audiences of groups of men and women who listen to his *Kathás*—recitations with expositions—that he delivers from his platform. Most of the religious observances practised by the pilgrims have their authority in that book. And so long as the Prayâg Mâhâtmya will hold sway over the Hindu pilgrims, Prayâg will continue to be their Tîrtha-râj.

The following from the Prayâg Mâhâtmya is a favourite verse descriptive of the paraphernalia that attends that august sovereign of the holy shrines:—

सितासिते यत्र तरङ्ग चामरे
नद्यौ विभाते मुनि-भानुकन्यके ।
नीलातपत्रं वट एव साक्षात्
स तीर्थराजो जयति प्रयागः ॥

Digitization by Arya Samaj Charitable Foundation, Chennai

"Shines in his glory the King of shrines. Two noble-born maids—Gaṅgâ and Yamunâ—daughters of the ascetic Jahnu and of the Sun—wave their white and blue *chauris* (the woolly tail of the yak). The imperishable holy banyan tree serves as the azure-coloured royal umbrella over Prayaga's head."

To understand this conceit of the Paurâṇik bard, one has to bear in mind, that in the winter and summer months, the two streams are clearly distinguishable by their colours—the fair stream of the Ganges mingling with the blue waves of the Jumna.

In some fine stanzas (Canto XIII, stanzas 54-57) of the Raghuvaṃśa, the poet Kâlidâsa dwells on this phenomenon. These stanzas may be translated as follows:

[Râma addressing his spouse Sîta says:] Lo! My darling of faultless limbs, how the Gaṅgâ mingled in current with the waves of the Yamunâ looks! At one place it looks like a string of pearls interspersed with sapphires besmearing neighboring things with their blue lustre; while at another place, it looks like a garland of white lotuses, the interstices of which are studded with blue ones. At one place it looks like a flight of the white swans, fond of the Mânasa lake, in company with the China geese of dark colours; while at another place it looks like a painting of the earth ornamented with white sandal-paste wherein the ornamenal leaves of the fringes are made of black aloes. At one place, like the moonbeam variegated by darkness attached to shade, at another place like a white streak of autumnal clouds, with parts of the blue sky slightly visible throug the chinks; and at yet another, like the body of the God Śiva anointed with cosmetics of ashes and adorned with the ornament of black snakes.

The Chinese traveller Hiouen Tsang's narrative of his visit to Prayâg in the 7th Century, A. C.

The antiquity of the religious practices observed at Prayâg, enjoined in the Prayâg Mâhâtmya, has been testified to by a foreign chronicler of a different faith. The Buddhistic Chinese traveller Hiouen Tsang, who has left a record of his travels in India, visited Ṛayâg in the middle of the seventh century of the Christian are. His observations confirm the fact of the existence of the Akṣayavaṭa (Imperishable Banyan Tree) that was still standing and from the branches of which some pilgrims leaped down to die, it being the privilege of Prayâg to impart impunity from the sin of suicide. The victims of self-slaughter cherished the belief, that they would attain in their next mundane exsitence, the object they desired at the time of their voluntary ending of their lives. The bathing at the confluence of the rivers and the alms-giving to Brâhmaṇas were noted by him, thirteen hundred years ago, as it is by the modern tourist.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CXIII.

The Ṛiṣis said :—Sir, How many spheres (dvîpas) are there of the world, as well as how many oceans and mountains are there? How many zones (varṣas) are there, and what are the rivers mentioned as flowing in them ?—1.

What is the extent of the Great Earth and of the Lokâloka mountains ? What are the circumference and size of the moon and the sun, and what is their course ?—2.

Pray be good enough, O knower of truth, to explain all this to us at full length, because we are always anxious to hear all this from you.—3.

Sûta said :—The Dvîpas are several thousands in number, and out of them seven are important ones. To describe them all, in this place, in their entirety is not possible.—4.

I shall explain to you something about the moon, the sun, the planets, along with the seven only of the important Dvîpas, giving their dimensions as established by human calculation—5.

The things which are " inconceivable " should be established by reasoning. The definition of " inconceivable " is this, *viz.*, " a thing not understood by common people (by their common sense)".—6.

I shall now proceed to tell you something about the seven varṣas (zones) and about Jambudvîpa. Now listen to the entire extent of Jambudvîpa in terms of Yojanas.—7.

Its breadth (diameter) is 100,000 yojanas, and many countries and beautiful cities are to be found in it.—8.

It is full of Siddhas and Châraṇas, and is adorned by mountains, full of ores of all metals streaming out (as lava) from the different sides of rocks.—9.

Besides these, it is beautifully embellished by various rivers flowing from the mountains. There are these six ranges of mountains, running from east to west, demarcating the six varṣas.—10.

Stretching to the sea on both sides, east and west stand (1) the Himâlaya, full of snow (hima) and (2) Hemakûṭa full of gold (hema).—11.

Then comes the great (3) Niṣadha mountain, which is beautiful to look at on all sides. Then there is the golden mountain (4) Meru, with its four colours on its four sides, said to be bleak and barren. Its extent is 24,000 yojanas on four sides.—12.

It has a circular form, divided into four quadrants. Its sides

Digitization by Arya Samaj Charitable Foundation, Chennai

(quadrants) are of various uniform colours, with properties conferred upon it by Brahmâ (the Lord of creatures).—13.

On its navel peduncle (east quadrant) sprung from the self-born unmanifested) Brahmâ there is white colour. Consequently, it is said to have Brâhmaṇical properties.—14.

On its southern quadrant, there is yellow colour, on account of which it is said to have the properties of the Vaiśya caste. On its western quadrant, there is the colour of the wing of a black bee, owing to which it is said to possess the properties of Śûdras.—15.

Its northern quadrant is naturally of red colour, therefore it has the properties of Kṣatriyas. Thus the four colours and castes have been enumerated.—16.

The mountain Nâla is studded with lapis-lazuli. The mountain Śveta is yellow and full of gold. The mountain Śriṅgin is made of gold (satakumbha), and has the colour of the tail of a peacock.—17.

These mountains are the kings among their kind, and are the abode of Siddhas and Châraṇas. Their inner diameter is 9,000 yojanas.—18.

The varṣha Ilâvrata stands in the middle and encircles the Mahâ-Meru on all sides. Its expanse is 24,000 yojanas.—19.*

In the centre of this (Ilâvrata) stands the Great Meru, shining in its majestic glory, like the fireblaze, devoid of smoke. Its southern portion is called the Dakṣiṇa Meru and the northern the Uttara Meru.—20.

Each of these seven varṣas (zones) has a boundary mountain of its own, which from north to south extends to 2,000 yojanas, and the southern ones are 2,000 yojanas in circumference.—21.

The sum of the breadths of these varṣas and mountain ranges is breadth of the Jambûdvîpa, as mentioned above. Of these Nîla, Niṣadha are the longest, and those that come after them diminish in length.—22.

So are Śveta, Hema Kûṭa, Himavân and Śriṅgavân. Riṣabha (Meru) is said to have the same extent as Jambûdvîpa.—23.

Hema-Kûṭa is shorter (than Meru) by 12,000 yojanás, and Himavân is shorter (than Meru) by 20,000 yojanas. The great Hema-Kûṭa is 88,000 yojanas.—24.

The Mount Hima-vân is 80,000 yoyanas, from east to west. The dvîpa (Jambûdvîpa) being spherical, this difference in extent of the mountains has sprung up.—25.

* It should be 34,000 instead of 24,000 or chatrostrimsat, instead of chaturvimsat.

Digitization by Arya Samaj Charitable Foundation, Chennai

As there is a distribution of the mountains, so there is a distribution of the Varṣas (along with them) one after another. Many peopled districts are in them. These varṣas are seven in number.—26.

They (the varṣas) are surrounded by precipitous and insurmountable mountains. All the seven are mutually inaccessible by different rivers.—27.

In those regions, various species of animals are found everywhere. This varṣa of the Himavat is known as Bhârata.—28.

Beyond that, up to Hema-Kûṭa, is the land (varṣa) of the Kiṃpuruṣas, and from the borders of Hema Kûṭa up to Niṣadha is the Harivarṣa.—29.

Note.—Kiṃpuruṣa—Low man. A mythical being, with a human head and the form of a horse.

Niṣadha—Hard. Name of a mountain. Name of a country governed by Nala.

Harivarṣa—One of the nine divisions of Jambûdvîpa.

The other limit of Hari-varṣa is Meru, and further on is Ilâvrata, beyond which extends Ramyaka to the Nîla mountain.—30.

Next to Ramyaka stands the Śveta mountain in whose region is Hiraṇyaka (varṣa) and next to it, is Śringaśâka, which is also known as Kuru.—31.

On the north and south there are two bow-shaped continents, extending over 400 yojanas, and Ilâvrata stands in the middle of them.—32.

Half of it is Dakṣiṇa Ilâvrita and the rest of it is Uttara Ilâvrita.—33.

Between them is Meru in Ilâvrita, to the south of Nîla mountain and to the north of Niṣadha.—34.

The Mount Mâlyavân, stretching north to south, which is 32,000 yojanas in length enters the sea on the west.—35.

Mâlyavân is a thousand yojanas from Nîla to Niṣadha and Gandha Mâdana, is 32 yojanas.—36.

Within their circumferences is the square and lofty golden Sumeru mountain, which is of fourfold colour, like the four castes.—37.

There are different colours on its sides: on the east it is white, on the south, it is yellow, on the west, it is like the wing of the black-bees, on the north, it is red. These are the different colours..—38.

Note.—Bhringi—A poisonous plant, a fig tree.

The Mount Meru shines out like the rising sun or the blaze of fire without smoke, in the heart of those Mountains, like a divine king.—39.

Digitization by Arya Samaj Charitable Foundation, Chennai

That Sumeru is 84,000 yojanas high, 16,000 yojanas deep underground and 28,000 yojanas broad.—40.

Its circumference is double its breadth. It is a great divine mountain, abounding in celestial medicines.—45.

It is surrounded on all sides by lands of golden effulgence. On this king of mountains, the Devas, the Gandharvas and the Râkṣasas enjoy and carry on their pastimes in the company of Apsâras.—42.

That Sumeru is adorned by the Bhûta and Bhâvana worlds, and has four realms on its sides, *viz.*—Bhadrâsva (in the east), Bhârata (in the south) and Ketumâla in the west and the sacred Kuru on the north.—43-44.

The subjacent hills are :—

Mandara, Gandhamâdana, Vipula, and Śupârsva, all full of precious stones.—45.

And on these mountains there are four lakes and forests known as Aruṇoda, Mânasa, Sitoda and Bhadra —46.

And there are big trees of turmeric, rose—apple, Aśvattha on the Gandhamâdana and banyan on the Vipula.—47.

Amaragandaka is west of Gandhamâdana which is 32,000 yojanas, equally on all sides.—48.

There reside the well-known Ketûmâlas, the doers of blessed deeds :—there everybody is like the destructive Fire of high spirit and great strength.—49.

The ladies of that place are beautiful like the lotus and lovely. On that mountain there is a divine jackfruit tree, looking effulgent through its leaves.—50.

The people of that region live up to 10,000 years by drinking the juice of those fruits. To the east of Mâlyavân flows the river Gandaki which is 32,000 yojanas in length.—51.

The inhabitants of Bhadrâśva (khanda) always remain happy and the Bhadramâlâ forest lies in the same clime, where there is a huge and black mango tree.- 52.

The people of that place are white in complexion and very sturdy and strong. The womenfolk are the most beautiful, like white lily, and very agreeable to look at.—53.

They possess the radiance and colour of the moon, their faces are like the full moon, and their body cool, as the moon, smells like lotus.—54.

Digitization by Arya Samaj Charitable Foundation, Chennai

They live up to 10,000 years in good health. By drinking the kâla-mango juice, they always remain in full bloom of youth.—55.

Sûta said :—Ṛiṣis! Brahmâ has thus described the nature of the continents to the Ṛiṣis, and the same Brahmâ who had previously favoured me (with describing the same). Now, what am I to narrate to you next?—56.

All the self-restrained seers, hearing these words of Sûta, became curious, and said with great joy :—57.

"Sage! Be pleased to say all about the two countries, eastern and western, which have been already mentioned by you and of the northern varṣas and mountains, besides which, we are also desirous of hearing the account of the men living on those mountains." On being thus urged by the seers, Sûta again resumed the string of his narration.—58-59.

Sûta said :—Listen to (the account of) the varṣas which have been already referred to by me to the south of the Nîla and to the north of Niṣadha.—60.

That is Ramaṇaka (varṣa), and the inhabitants of that place are very handsome and given to amicable delights, and of pure birth.—61.

There, too, is a huge banyan tree, and the people of that place, live by drinking the juice of the fruits of it—62.

These best of men of great parts live happy.—63.

To the north of Śveta Mountain and to the south of Śriṅga (Śriṅgin) is the Hiraṇyavat continent (varṣa) where flows the river Hiraṇvatî—64.

The people of Hiraṇyavat are very strong and of high spirit. They are of pure and noble birth and are a good-looking and happy lot.—65.

These first class men live up to the age of 11 thousand and 1,500 years.—66.

In that continent, there is a great bread-fruit tree of nice foliage, by drinking the juice of the fruits of which men live on.—67.

The Mount Śriṅga (Śriṅgin) has three lofty peaks. One of them is full of precious stones, the other one is studded with gold and the third one, full of all gems, is adorned with the worlds.—68.

The country situated to the north of this Śriṅga, to the south of the sea, is the renowned Kuru varṣa where the saints (siddhas) have fixed their abode.—69.

It also has trees producing sweet fruits, and the water of the rivers

Digitization by Arya Samaj Charitable Foundation, Chennai

is like divine nectar. Those beautiful trees produce raiments and ornaments by their fruits.--70.

Some of those beautiful trees are the givers of all the fruits of one's desires, and the others are called Kṣirina, always beautiful to look at, produce milk (juice) with the six tastes and sweet as pañchâmṛita (the five best products of cow's milk), productive of nectarlike milk.—71.

The whole land of that place is full of gems and is inlaid with fine gold dust. There, the wind is most pleasant and salubrious and noiseless.—72.

The people falling down from Devaloka are born there. They are of pure and noble descent, having permanent youth.—73.

There, the daughter and the son are born as twins, and husband and wife like the manifestations of Gandharva and Apsarâ. There, they drink nectarlike milk of trees overflowing with them.—74.

The twins are born in a day. They grow together and are possessed of like beauty and character. They die together.—75.

They are attached to each other with the fondness of the ruddy geese. They are healthy, without bereavment, and happy.—76.

These great souls live for 11,000 years, and are ever devoted to their own wives.—77.

Sûta said :—O Ṛiṣis ! The nature of these continents of the Bhâratavarṣa has been brought to your notice O greatly pious ones ! what more do you wish to hear now ?—78.

The Ṛiṣis, being thus asked by the enlightened son of Sûta again questioned him, being desirous of hearing something more in answer.—79.

Here ends the one hundred and thirteenth chapter dealing with Jambudvîpa and its mountains and varṣas.

CHAPTER CXIV.

The sages said :—We wish to hear from you an account of this Bhâratavarṣa, which was peopled by Svâyambhuva and the rest of the fourteen Manus. O Blessed one ! do tell us about their creation.—1-2.

On hearing these words of the seers, Sûta of the Purâṇas and son of Lômaharṣaṇa after a deep consideration, began to answer the queries of the seers of thoughtful mind.—3-4.

Sûta said :—I shall tell you about the people of Bhâratavarṣa. Manu

Digitization by Arya Samaj Charitable Foundation, Chennai

came to be known as Bhârata by his creation and protection of the people (of Bhârata).—5.

According to Nirukta, that place is Bhâratavarṣa where human beings can obtain heaven, emancipation and a middle course of the two.—6.

There is no field of action for mankind without Bhâratavarṣa. Bhâratavarṣa has nine divisions; *Viz.*—Indradvîpa, Kaśera, Tâmraparṇî, Gabhastimâna, Nâgadvîpa, Saumya, Gandharva, Vâruṇa; and the ninth is this place, surrounded on all sides by the ocean. The whole of the dvîpa is a thousand yôjanas in extent, from north to south. It is gradually broader from Kumârî (Cape Comorin) to the mouth of the Ganges, whence it has risen to a height of ten thousand yôjanas in an oblique direction.—7-10.

The Mlechhas live on its outskirts. The Kirâtas and the Yavanas inhabit the east and the west of it.—11.

Note.—Kirâta=A degraded mountain tribe.
Yavana=Foreigner, especially the Greeks.

The Brâhmaṇas, the Kṣatriyas, the Vaiśyas, and the Śudras inhabit in its centre and carry on (*i.e.*, inside this boundary) their occupations of rituals (sacrifice, &c.) trade, commerce, &c.—12.

They all pursue their respective duties by adhering to the varṇa-dharma, Artha and Kâma.—13.

Here exist the âśrâmas in their due order in which the five fold desires of men are fulfilled (*viz.*, niṣkâma dharma as well as the four ordinary desires, consisting of *dharma*, *artha*, *kâma* and mokṣa). Here, men engage in activities for the sake of obtaining Heaven and emancipation.—14.

The Mânavadvîpa is also called Tiryag-yâma (*i.e.*, obliquely situate). One who conquers it entirely, is called Samrâṭa.—15.

This lôka is known as the conqueror of Antarikṣa which in its turn is known as Svarâṭ. I shall explain this at full length.—16.

There are seven principal mountains in this continent, *viz.*, Mahendra, Malaya, Sahya, Śaktimân, Ṛikṣavân, Vindhya and Pâriyâtra; and there are thousands of smaller ones adjacent to each of these.—17-18.

Some of these are known to have fine peaks and tablelands, covered with many kinds of trees, &c. The smaller ones are less productive, and are distinguished from the bigger ones by contrast.—19.

The Mlechhas and the Aryan reside there mingling with each other without distinction, and they drink the waters of many rivers, such as

Digitization by Arya Samaj Charitable Foundation, Chennai

the Ganges, the Sindhu, the Sarasvatî, the Sutlej, the Chandrabhâgâ, the Yamunâ, the Sarayu, the Airâvatî, the Vitatsâ, the Devikâ, the Kuhu, the Gomatî, the Dhautapâpâ, the Vâhudâ, the Driṣadvatî, the Kauśikî, the Tritîyâ, the Niśchalâ, the Gandakî, the Ikṣu, the Lauhitâ (all these having their source in the snow-clad mountains of the *Himâlayas*).

The Vedasmṛitî, the Vetravatî, the Vritraghnî, the Sindhu, the Parṇâśâ, the Narmadâ, the Kâverî, the Mâhî, the Parâ, the Dhanvatî, the Rupâ, the Viduṣâ, the Veṇumatî, the Siprâ, the Avantî, the Kuntî (all these rivers having their source in the *Pâriyâtra* mountain).

The Mandâkinî, the Daśârṇâ, the Chitrakûṭâ, the Tamasâ, the Pippalî, the Śyenî, the Chitrotpalâ, the Vimalâ, the Chañchalâ, the Dhutavâhinî, the Śaktimantî, the Śunî, the Lajjâ, the Mukutâ, the Hradikâ (these having their source in the *Riṣyavân* mountain).

The Tâpî, the Payôṣṇî, the Nirvindhyâ, the Kshiprâ, the Riṣabhâ, the Veṇâ,. the Vaitaraṇî, the Viśvamâlâ, the Kumudvatî, the Toyâ, the Mahâgaurî, the Durgamâ, the Śilâ (these rivers of cool water having their source in the *Vindhya* mountains).

The Godâvarî, the Bhîmarathî, the Kriṣṇaveṇî, the Banjulâ, the Tungabhadrâ, the Suprayôgâ, the Vâhyâ, the Kaverî (these rivers in the south having their source in the *Sahya* mountains).

The Kṛitamâlâ, the Tâmraparṇî, the Puṣpajâ, the Utpalâvatî (these rivers of the cool water having their source in the Malayâchala mountain).

The Tribhâgâ, the Riṣikulyâ, the Ikṣudâ, the Tridivâ, the Chalâtâmraparṇî, the Mûlî, the Śarvâ, the Vimalâ (these having come from the *Mahendra* mountain), the Kâsikâ, the Sukumârî, the Madangâ, the Mandavâhinî, the Kripâ, the Pâśiṇî (these having come from *Śaktimanta*).—20-32.

All the rivers named above are sacred, and fall into the sea, and their waters are pure and sacred; and every one drinks from them. They are the mothers of the universe and purge the sin of the world.—33.

From these rivers thousands of rivers are branched off, and into them thousands of tributaries fall.

On their banks are situated the following (janapadas) places: Pâñchâla, Kuru, Śâlva, Jângala, Śurasena, Bhadrakâsa, Vâhya, Paṭṭachara, Matsya, Kirâta, Kulya, Kuntala, Kâśi, Kośala, Avanti, Kalinga, Muka and Andhaka. Thus I have described almost all the countries of Madhyadeśa.

Note.—Madhyadeśa the central region, the country lying between the Himâlaya and the Vindhyâ. The Gangetic doab. Śurasena=Name of country about Mathura.

Digitization by Arya Samaj Charitable Foundation, Chennai

Matsya=Another name for Virâta—the country lying to the west of Dholpur. Kuntala= S. W. portion of Hyderabad, Deccan. Avanta Country to the N. of Narmada. Kalinga= Northern Sircars. Andhaka=Telangana.

Now the following are between the Sahya mountain and the Godâ varî, most charming lands in the whole world, where there are (the mountains) Gobardhana, Mandara and Gandhamâdana as well as the celestial trees and herbs, for Râma's benefit.—37-38.

These were brought down by Bharadvâja Muni, for Râma's good, and by him was created a pleasant country decorated with flowers.—39.

Bâhlîka, Vâṭadhâna, Âbhira, Kâlatoyaka, Purandhra Śudra, Pallava, Âtta Khaṇḍika, Gândhâra, Yavanas, Sindhu, Sauvîra, Madraka, Śaka, Druhya, Pulinda, Pârada, Hârmurtika, Râmaṭha, Kaṇṭakâra, Kaikeya, Daśanâmaka, Prasthala, Daseraka, Lampaka, Talagâna, Sainika, Jângala, and other places peopled by the Bhâradvâja Brâhmaṇas, Kṣatriyas, Vaiśyas, and Śûdras :—These places (janapadas) are on the north. Now hear of those on the east.—40-43.

Note.—Bâhlîka=Balkha. Sindhu=The country of the Upper Indus. Śaka=The countries on the N.-W. Frontier. Kaikeya=Bordering on the Sindhu Deśa.

आभीर श्रीकोंकणादधोभागे तापीतः पश्चिमेतटे ।
आभीर देशो देवेशि विंध्यशैले व्यवस्थितः ॥

Âbhîra :—South of Śri Koṅkana and on the Western bank of the Tâptî is the land of the Âbhîras on the Vindhyâ hills.

Aṅga, Vaṅga, Madguraka, Antaragiri, Vahirgiri, Plavaṅga, Mâtaṅga, Yamaka, Mallavarṇaka, Suhma, Uttara Pravijaya, Mârga, Vâgeya, Mâlava, Prâgjyotiṣa, Puḍdra, Videha, Tâmraliptaka, Śâlva, Magadha and Gonardla.—44-45.

Note.—Anga=Near Bhagalpur. Vanga=Also called Samatala; Eastern Bengal. Vidîha=Country lying to the N.=E. of Magadha. Magadha=Bihar.

Those lying to the south (or in the Dakṣiṇâpatha) are :--Pândya, Kerala, Chola, Kulya, Setuka, Sutika, Kupatha, Vâjivâsika, Navarâṣtra, Mâhiṣika, Kaliṅga, Kâruṣa, Aiṣîka, Âtavya, Śavara, Pulinda, Vindhya, Puṣika, Vidarbha, Dandaka, Kulîya, Sirâla, Rupasa, Tâpasa Taitirika, Kâraskara, Vâsika and the countries on the banks of the Narmadâ.

Note.—Kerala=Modern Malabar. The strip of land between Western Ghauts and the sea north of the Kâverî. Chola=Tanjore. Pândya=Tinnevelly. Vidarbha=Berar. A district in the Deccan between the Narmadâ and the Godâvarî.

The following countries lie on the west :—Bhârukachha, Samâheya, Sârasvata, Kâchîka, Saurâṣtra, Ânarta and Arbuda.—46-51.

Note.—Śauraṣtra or Anarta=Kathiawar. Arbuda=Abu.

Digitization by Arya Samaj Charitable Foundation, Chennai

The following countries are on the western extremity of the Vindhyâchala :—Mâlava, Karuṣa, Mekala, Utkala, Auṇḍra, Mâṣa, Daśârṇa, Bhoja, Kiṣkindhaka, Toṣala, Kosala, Traipura, Vaidiśa, Tumura, Tumvara Padgama, Naiṣadha, Arupa, Śaundikera, Vitihotra, Avanti.—52-55.

Note.—Mâlava=Malwa. Utkala=Orissa. Kiṣkindhâ=A city in the Deccan. Daśârṇa=The country through which the Daśan flows. Kośala=The country along the banks of the Sarayu. Tripura=Tevur. Avanti=Country to the north of the Narmadâ.

The following countries are situated on the mountains :—Nirâhâra, Sarvaga, Kupatha, Apatha, Kuthuprâvaraṇa, Urṇa, Darva, Samudgaka, Trigarta, Maṇḍala, Kirâta and Amara.—56.

There are four ages of the world, *viz.*—Satya, Tretâ, Dwâpara and Kaliyuga. I am now going to give you an account of each.—57.

Note.—The duration of each age respectively is 1,728,000; 1,296,000, 864,000 and 432,000 years of men, the four together comprising 4,320,000 years which is equal to a Mahâyuga. The regularly descending length of the Yugas represents a corresponding physical and moral deterioration in the people living in each age, the present age being Kaliyuga—the Iron Age.

The Lord said:—King! Hearing this, the sages, desirous of hearing the narration, began to enquire from Sûta, the son of Lômaharṣaṇa.—58.

The seers said :—Sûta! You have told us about Bhâratavarṣa, now be pleased to tell us something about Kiṃpuruṣa Varṣa and Hari Varṣa; besides this, be good enough to tell us about the Jambûdvîpa, &c., as well as about their people and the trees that grow there.—59-60.

Thus exhorted by the Brâhmaṇas, Sûta began to relate to them what was in accordance with the Purâṇas and approved by the Ṛiṣis.—61.

Sûta said :—Riṣis! As you desire to hear these things, listen to me attentively. The Kiṃpuruṣa of Jambûdvîpa is as great in magnitude as the Nandana-Vana.—62.

Note.—Nandana-Vana=The garden of Indra.

Kiṃpuruṣa :—The people of Kiṃpuruṣa-Khanda have a complexion like that of heated gold, and they live up to 10,000 years.—63.

A stream of honey flows from a Plakṣa tree, in that sacred Khaṇḍa, which the Kinnaras residing there drink.—64.

On account of which they remain so healthy, without any grief and happy, and cheerful in their minds. The people have a yellow complexion like shining gold, and the womenfolk are known as Apsarâs.—65.

Hari Varṣa :—Beyond Kiṃpuruṣa is Harivarṣa, the inhabitants of which are silvery white in complexion. They are the fallen people of Devaloka. They all drink the juice of the sugarcane.—66-67.

Digitization by Arya Samaj Charitable Foundation, Chennai

They do not get old, and consequently they live for a very long time. Their average age is 11,000 years.—68.

Ilâvrita-Khanda is in the middle, where there is no strong sunshine and of which men have little knowledge —69.

The sun, the moon, as well as the stars are seldom seen in Ilâvrita. The people of that place are handsome like the lotus and their eyes are like the same, and their body, too, emits a scent like that of the lotus. They seldom get excited and drink the juice of the roseapple, (jambuphala). They, too, are the fallen people of Svarga and wear silvery white garments, and live up to 13,000 years.—70-73.

To the south of Meru and north of Niṣadha stands the roseapple tree (jambuvrikṣa, which is called Sudarśaṇa It is a huge tree, and always abounds in flowers and fruits, and is frequented by the Siddhas and Chá-raṇâs.—74.

Jambûdvîpa is so called after this huge tree. It rises to a height of thousands of yojanas.—75.

The tree is so high and big that it seems to cover all the heavens, and the juice of its fruits flows in the form of a river.—76.

It flows round Sumeru, and then waters the root of the tree, and people of Ilâvrita drink it with great pleasure.—77.

By drinking it, they neither get infirm, nor do they ever feel hungry, tired or miserable.—78.

There is to be found a kind of gold, called the Jâmbunada, which is the ornament of the Devas. It is red like the Indragopa (insect). The fruits of this tree produce the best juice of all the fruits of trees of other Varṣas. This tree exudes a gummy sap, like gold, which is also the ornament of the Devas.—79-80.

By the grace of God, the soil of that place swallows the excreta of the people and the dead.—81.

The Râkṣasas, and the Piśâchas live (in the dales) of Himavata. The Gandharvas and the Apsarâs are the inhabitants of Hemakûṭa.—82.

Śeṣa, Vâsuki, Takṣakas and the Nâgas, all haunt the Niṣadha mountain, and the 33 blessed Yâjñyias (Devas) sport on Mahâmeru. On the Nîla mountain, where sapphires abound, live the Siddhas, Maharṣis and Dânavas. The Śveta range is said to be the resort of Daityas.—83-84.

Śriṅgavân, the best of the mountains, is the haunt of the Pitṛs. These are the nine continents in the world. The changeable (plains) and

Digitization by Arya Samaj Charitable Foundation, Chennai

the fixed (mountains) are inhabited by various creatures. Men and Devas see numerous increase in them. They cannot be counted, but should be taken on trust, by one who wishes his own good.—85-86.

Here ends the one hundred and fourteenth chapter in Bhuvanakoṣa describing the Koṣa Varṣas.

CHAPTER CXV.

Manu said :—Janârdana ! I have heard the doings of the son of Budha and have also heard the ways of performing sacred Śrâddha that dispels all sins. I have heard the benefits of giving away a milch cow, a black deer skin, and the ways of letting loose a bull (at the end of funeral rites); but O Keśava ! my curiosity is awakened on hearing about the beauty of the son of Budha. Pray now tell me what I ask. By virtue of what acts did he become so handsome and prosperous? How is it that Urvaśî became so much attached to him in preference to all the Devas of the three worlds as well as the beautiful Gandharvas ?—1-5.

Hearing those words of Manu, the Lord said :—King ! Hear the actions, in virtue of which the King Purûravâ became so handsome and happy. In his previous life, the King Pururavâ was the lord of Madra, known as Purûravâ.—6-7.

At the close of the Châkṣusa Manvantara, the king was in the Châkṣuṣa dynasty, endowed with all the royal qualities, except beauty alone.—8.

The Ṛiṣis asked Sûta how the Madra King, Purûravâ, became Lord of the Earth, and what act of his deprived him of his beauty.—9.

Sûta said.—Seers ! In the village of Dvija, on the bank of a river, there was a Brâhmaṇa named Purûravâ, who in his after life became the King of Madra, named Purûravâ ; because in his former life of a Brâhmaṇa, he always observed the Dwadaśî fast and worshipped Janârdana, with the desire of getting a kingdom. But though he kept the fast, he bathed, with his body rubbed with oil.—10-12.

He obtained the kingdom of Madra by the virtue of his fast, but became, ugly on account of his rubbing his body with oil, before bathing on fast days.—13.

Hence, one, who observes a fast, should not rub his body with oil on that day before bathing, and if he bathes after rubbing his body with unguent, he becomes ugly in his next life.—14.

Digitization by Arya Samaj Charitable Foundation, Chennai

This is about the previous life of the King Purûravâ of Madra. Now I shall tell you something about him, after he became the lord of Madra.—15.

In spite of his royal qualities, he was not loved by his subjects, on account of his ugliness.—16.

He then decided to go and practise penances for the attainment of personal beauty, in the Himâlayas, after making over charge of his realm to his ministers.—17.

That far-famed king, with his own enterprising spirit as the only companion, went on foot to that home of all the tîrthas (*i.e.*, Himâlayas), and at the end saw the renowned and beautiful river Airâvati.—18.

The king, whose fame was like that vast icy region, saw that river of the mighty Himâlayan torrent, whose waters are cold like the rays of the moon and white like snow.—19.

Here ends the one hundred and fifteenth chapter describing the Hermitage (Tapôvana).

CHAPTER CXVI.

Sûta said :—O Ṛiṣis! The King saw the glorious, blessed and sacred river of Haimavatî where the Gandharvas abound and which Indra worshipped.—1.

The King Purûravâ was greatly charmed to see that beautiful river, the waters of which were intermingled with the rut of the celestial elephants. the middle of which was shaped like the bow of Indra. It was the home of many ascetics, was worshipped by a multitude of Brâhmans, and was of golden colours. Its surface is covered with a row of snow-white flamingoes, and seemed to be fanned by kâśa châmara. Many a pious one sprinkled its water on his head. It appeared to the king to be beautiful, and subject to waxing and waning like the moon, and the giver of great joy.—2-5

The rapid running stream of cold water, the best of daughters of the Himalayas, full of ripples and tasteful like nectar, full of birds, honoured by the Tâpasas and Brâhmaṇas, the sacred river destroys all sins and raises men to heaven.—6-7.

She is the senior consort of the ocean, adored by the seers, the producer of ardent zeal in all, the most beautiful, the giver of universal happiness and relief, the guide to heaven, the waters of which flow up

Digitization by Arya Samaj Charitable Foundation, Chennai

to Gokula, most pleasing, devoid of moss and reeds, and decorated with lotuses, the geese and the cranes throwing out their melodious notes at rapid succession, having deep whirlpools as her navelpit, having little islands hither and thither looking as her thighs, the blue lotus flowers looking like her eyes, the blooming lotuses supplying her mouth, the crystal waters her dress, the cranes her beautiful lips, the train of Balâkâs (cranes) her row of teeth, the restive shoals of fish her eyebrows, the elephants of her waters (water spouts) her breasts, and adorned with the singing geese and the lotus flowers that looked her jingling anklets and bracelets respectively.—8-12.

Charmed with the beauty, the Gandharvas sport every noon in her with their Apsarâs. Her waters are highly perfumed by the mixing of the sandal and other scents (kunkuma), used by the Apsarâs, and also with the various aroma of the trees on its bank, they are so constantly rippled with the wind that the reflection of the sun is difficult to be seen; while her banks are broken here and there as the elephants of the Devas strike them with their tusks —13-15.

Such a magnificent stream, in which flows the ichor of the Airâvata, the elephant of Indra, and the sandal perfume of the consorts of the Devas, is swarmed by a train of sweetly buzzing bees.—16.

The ascetics, the seers and the Devas, in company of the Apsarâs, derive happiness on her banks, where the humming bees were attracted by the aroma of sweet flowers of the trees on her banks and where the intoxicated deer gratify their passions.—17-18.

The celestial women, with their face like the lotus, and the moon, become sanctified by a bath in her water and are honoured by the Devas.—19.

The water of this river is not disturbed by the Devas, Pulindas, (kings) and tigers, &c., is decked with lotus flowers, illumined by the reflection of the moon and stars. The king continued his journey while seeing this river, which satisfies the desire of the sages. On her banks, the groups of Devas and Brâhmaṇas were sitting under the branches of trees, whose kâsa flowers look like the rays of the moon.—20-22.

The king, who is famous like the moon, saw that the river was inundated with many rivulets and was the dispeller of sins of the devotees and worshipped by many sages, which gives nourishment to the people, as a mother does to her sons, and which is surrounded by the Devas, and by other people, seeking their own benefit, which

Digitization by Arya Samaj Charitable Foundation, Chennai

is sported by the lions and the elephants, whose waters are full of Pârijâta trees, and which is never increased or decreased by the heat of the sun.—25.

Here ends the one hundred and sixteenth chapter describing the celestial river Airâvati.

CHAPTER CXVII.

Sûta said :—Riṣiṣ ! when the king's fatigue was removed at the sight of the holy water of that river and by the contact of its wind, he trudged along, and sometime after had a view of the majestic Himâlayas.—1.

That mountain touching the skies with many of its gray (white ?) peaks was accesible to the sages, although not accesible to birds.—2.

Besides this the Himalâyas resounded with the thundering sound of the rivers falling down in cascades and which rendered all other sounds inaudible. They, the Himâlayas, looked charming with their reservoirs of cold water.—3.

The blue forests of Devadâru trees looked like its lower garment, clouds formed its upper garment, the white cloud the turban ; while the moon and the sun the diadem. Its body was covered with snow, (which served the purpose of an unguent), while the presence of minerals here and there seemed to paint it with sandal. It gave out coolness even during the hot weather. It was decorated with massive rocks, at places imprinted red with the foot-prints of the nymphs (Apsarâs), with places lit up by the sun, enveloped in darkness at others, drinking water somewhere through its deep chasms, adorned elsewhere by the multitude of playful Vidyâdharas, and the chief Kinnaras at places looking beautiful with the flowers of Heaven (Santâna, &c.) fallen from the Gandharvas and the nymphs (Apsarâs), while they were busy in drinking, and elsewhere covered with the beds of flowers pressed down by the Gandharvas rising from their slumber, and thus looked beautiful.—4-10.

At places it was covered with blue grass, without a breath of wind, and spots abounded with pretty flowers. This mountain is the refuge of the ascetics and most inaccessible to lovers. Herds of deer graze at the foot of rocks, whose trees are broken down by the tusks of elephants who, bewildered by the roars of the lion, were making noisy uproar, and could not be seen to be at rest.—11-13.

In whose valleys and bowers were enshrined meditating seers, and precious stones from whose stores adorn the three worlds.—14.

Digitization by Arya Samaj Charitable Foundation, Chennai

It is the refuge of the great, and always served by the great. The great see this mountain great in jewels and precious stones.—15.

The hermits accomplish their course of asceticism in short duration. All the sins vanish merely by the sight of this mountain. The wind makes the landscape pleasant by blowing the sprays of water of its waterfalls.—16-17.

(It is) decorated somewhere with summits bristling with waterfalls; at other places, with peaks, which, owing to hot sun shining are inaccessible, except by the wind.—18.

At places it looked beautiful, with clusters of the great overshadowing Devadârus which, owing to their thickness, looked like clusters of bamboos. At other places were huge icicles, hundreds of thundering waterfalls and fountains, as well as caves, with their mouths sealed with snow.—19-20.

The great King of Madra roamed about, seeing that beautiful valley, and (after a time) sat down for a time at a certain place.—21.

Here ends the one hundred and seventeenth chapter dealing with the description of the Himâlayas in Bhuvana Kôṣa.

CHAPTER CXVIII.

Sûta said:—Sages! King Purûravâ suddenly came to one of the beautiful places in that mountain inaccessible to ordinary human beings.—1.

The country where the Airâvati river has its source, is also sombre in appearance, like the clouds, on account of its plentiful trees and thickets.—2.

It abounds with the following varieties of trees, flowers, grass, creepers and plants:—

Śâla, Tâla, Tamâla, Karṇikâra, Śâmala, Nyagrodha, Aśvattha, Śirîśa, Śinśapa, Śleṣmâtaka, Âmalaka, Harîtaka, Bibhitaka, Bhûrja, Muñjaka, Bâṇa, Saptachchada, Mahânimba, Nimba, Nirguṇḍî, Hari, Devadâru, Kâleyaka, Kadmaka, Chandana, Vilva, Kapittha, Raktachandana, Mâta, Âmra, Ârîṣṭa, Akṣota, Abdaka, Arjuna, Hastikarṇa, Sumanasa, Kovidâra, Prâchinâmlaka, Dhanaka, Samarâtaka, Kharjura, Nârikela, Priyâla, Amrâtaka, Iṅguda, Tantumâla, Dhava, Bhavya, Kâsmîraparṇi, Jâtîphal, Pûgaphala, Katphala, Lavalîphala, Mandâra, Kimśuka, Kusumâmśuka, Yavâsa, Śamiparṇâsa, Vetasa, Ambuvetasa, Nâraṅgi (of deep red color), Hiṅgu,

Digitization by Arya Samaj Charitable Foundation, Chennai

Priyaṅgu, Aśoka, and (Red-flowered)- Aśoka, Akalla, Avichâraka, Muchukuṇda, Kunda, Âtarûṣa, Parûṣaka, Kirâta, Kiṅkirata, Ketaka, Svetaketaka, Sobhâñjana, Añjana, Sukaliṅga, Nikotaka, Asana, Sahakâra, Yuthikâ (yellow and white), Jâti, Chaṃpakajâti, Tumbara, Atumbara (?), Mocha, Locha, Lakucha, Tila, Kuśeśaya, Chavyaka, Bakula, Pâribhadra, Haridraka, Dhâra-Kadamba, Kutaja, Kadamba, Âdityamustaka, Kumbha, Kuṃkuma, Katphala, Badara, Nîpa, Pâlivata, Dâḍima, Chaṃpaka, Bandhuka, Subandhuka, Kuñjakajâti, Pâtalâ, Mallikâ, Karavîra, Kurabaka, Jambu, Nṛipajambu, Bîjapûra, Karpura, Aguru, Bimba, Pratibimba, Santânaka, Vitânaka, Guggula, Hintâla, Ikṣu (of white color), Karavîra (without thorns), Chakramarda (relieving pain , Pîlu, Dhâtaki, Chiribilva, Tintidîka, Lodha, Viḍaṅga, Kṣirikâ, Aśmantaka, Jambira, Śvetaka, Bhallâtaka, Indrayava, Valguja, Nâgakesara, Karamarda, Kâsamarda, Ariṣṭaka, Variṣṭaka, Rudrâkṣa, Putrajîvaka (having seven synonyms), Kaṃkolaka, Lavaṅga, Pârijâtaka, Pippali, Nâgavalli, Marîcha, Navamallikâ, Mṛidvikâ, Atimuktaka, Trapusa, Nartikapratâna (Creepers), Kuṣmaṇḍa, Alâbu, Chirbhiṭa, Patolîkâra, Karkotaki, Vârtaka, Bṛihati, Kaṇṭaka, Mûlaka, and various kinds of edible roots. Kallâras, Vidâri, Rurûṭa, (having tasteful thorns), Bhâṇḍîra, Vidûsâra, Râjajambuka, Bâluka, Suvarchala, Sarṣapa, Kâtkoli, Kṣirakâkolî, Chhattra, Atichhatra, Kâsamardî, Kṣiraśaka, Kâlaśaka, Simbîdhanya and various other kinds of grain, and medicinal herbs which prolong life, procure fame, give strength, and remove the fear of old age, death and hunger ; and give every kind of happiness. There are also Venulatâ, Kîchaka Venu, Kâśa, Śâra clusters, Kuśa, Ikṣu, Kârpâsa of various species, Kadali groves, as well as grassy plots (lawns) known as Marakata. There are also flowers of Irâ, Kuṃkuma, Tagara, Ativiṣa, Mâṃsagranthi, Suragada, Suvarṇa, Bhûmipuṣpa. There are also Jambîra, Bhustṛiṇa and Saśuka, Śriṅgavera, Ajamoda, Kuveraka, Priyâlaka, as well as sweet smelling lotuses of various colors.—3-39.

Some of the blooming lotuses looked like the rising sun, some like the moon and the sun. Some looked like bright gold, and some resembled the San [hemp, or Crotalaria juncea] flower.—40.

The place was full of growing lotuses, of which some looked like the leaf of a Sirîśa (Śuka), some having five colours, others many.—41.

There were Kumuda flowers, too, pleasing to the sight of the observer and looking like the moon lotuses, resembling the glow of fire, and like mouth of an elephant were there also.—42.

The species of blue lotus, Kahlâras, the Gunjâtaka berry, Kaserû, Śringâtakâ, Mriṇâla (a species of lotus), Râjotpala (a kind of lotus),

Digitization by Arya Samaj Charitable Foundation, Chennai

various kinds of fruits, flowers and roots thriving in water as well as on land, various species of rice fit for the use of the Ṛiṣîs, abounded on that mountain.—43-44.

King! There is no such grain, grass, pot-herb, fruit, berry, and herb that did not thrive on that mountain.—45.

The varieties of berries and fruits, grown in the world of the serpents, in the world of men, and the products of water and of forest, all flourished on that mountain.—46.

The King of Madra, Pururavâ, by virtue of his asceticism, thus saw all those fruits and flowers of the season there.—47.

He also saw the following birds and animals living there:—The peacock, the wood-pecker, the sparrow, the cuckoo, the goose, the swan, the lapwing, the wagtail, the osprey, the Kâlakûta, the civet cat, the gokṣa-vaidaka, the kumbha, the parrot, the crane, the Dhâtuka, the ruddy-goose, the Katuka, the Titibha, the Bhata, the Putra-priya, the heron, the Gocharma, the Girivartaka, the pigeon, the Kamala, the Sârikâ, the Chikora, the quail, the duck, the Raktavartma, the Prabhadraka, the cock, the blue jay, the fowl, the Kumkumchuraka, the large bee, the porpoise, the Bhulinga, the Dindima, the crow, the gallinule, the Dâtyûha, the sky lark, the bees, and several other birds, etc.—48-54.

The king also beheld the following wild beasts:—The dog, the deer, the leopard, the lion, the tiger, the elephant, the rhinoceros, the wolf, the bear, the ape, the monkey, the rabbit, the agile cat, the buffalo, the cow, the bull, the Chamara, the Sriwara (a species of deer), the white mule, the Urabhra, the ram, the antelope, the blue ox, the doe, the Sâmbara, the wild boar, the horse, the ass, the donkey. Besides them, he also saw the beasts, which are naturally hostile to one another, living in mutual friendship. He was very much amazed to see this. Sometime ago, the sage Atri had his hermitage there.—55-61.

On account of the glory of that sage, the place was full of plants, and animals which, though naturally hostile, did not exercise hostility to one another—men and Rakṣasas.—62.

There all carnivorous beasts lived on fruits and milk. In such ways their character was built up by the influence of the Great sage Atri.—63.

King Pûruravâ himself passed several days on the slopes of those mountains, where cow-buffaloes and she-goats gave out milk, and where even the thorns had the flavour of ambrosia. Everywhere, O king, the rocks are full of streams of milk and curds.—64-65.

Digitization by Arya Samaj Charitable Foundation, Chennai

The King Pururavâ was charmed to see that mountain. There also he saw the beautiful rivers and streams.—66.

There were hot and cold water springs and cosy caves at every turn, worth being made use of.—67.

Snow did not fall within a radius of (five yojanas). and valleys were not visible near the peaks, for the thick clouds incessantly pour forth perpetual snows there.—68-69.

Close to it, on a different peak, thick clouds pour out diurnal showers of rain. Its rocks are extremely beautiful. The land of this enchanting hermitage (of Atri), was the giver of all desires and the trees of which place bore fruits successfully, for they were worthy of being eaten by the Devas.—70-71.

That mount is, indeed, the dispeller of all sins, and is adorned by the Devânganâs and the buzzing bees.—72.

The spot shines white, like the rays of the moon, on account of heaps of ungathered ice ; while, here and there, the frolicsome herd of the white monkeys played about.—73.

The hermitage of Atri is almost impassable to a human being, owing to the pile of snows and inaccessible mountains surrounding it.—74.

The King Pururavâ, by virtue of his devotion and by the grace of God, reached the sacred hermitage.—75.

That Lord of Madra saw that exquisitely enchanting, blessed hermitage, which is beautified with hundreds of flowers, and which removes all fatigue, and which was built by Maharṣi Atri himself.—76

Here ends the one hundred and eighteenth chapter describing the Hermitage (of Atri).

CHAPTER CXIX.

Sûta said :—There were two great snowclad peaks, shining with variegated colours, and in their midst was a huge summit, covered with perpetual snows, never warmed (by the sun's rays) and where there is no cloud. Below on the west are trees also.—1-2.

The king entered the hermitage, his curiosity awakened on seeing a picturesque cave encircled by creepers.—3.

About 400 cubits (palva) of that cave was enveloped in darkness, and further off, it was full of light of its own, where there was a dome-like round place, very high and sombre. The sun and the moon did not shine there.—4-5.

Digitization by Arya Samaj Charitable Foundation, Chennai

It was bright like the day time, all night and day (probably owing to the presence of radium there) and there was a beautiful lake, more than 2 miles in length.—6.

On all the four sides of the lake, there were charming rock beds, full of trees of gold and silver and coral (colour).—7.

The flowers and leaves were glowing gems, and it was full of lotuses whose petals were of ruby, whose anthers were diamond, and endowed with sweet scents, whose leaves were of emeralds, sapphires and lapis-lazuli, and whose pericarps were of gold. Not only was the bed of the lake of diamond, but it was full of various gems. There were to be found shells (cowries, oysters and conches), terrible crocodiles, fishes and tortoises. There were to be found pieces of emarald slabs, thousands of diamonds, rubies, sapphires, topazes, karkotakas, pieces of Tuthaka stone (copper sulphate), pieces of ivory, diamonds of the first water as well as of inferior kind, yellow stone, Sûryakântimaṇi, Chandrakântimani, Syamantaka, Surora golaksha, crystal, Gomeda, Dhûlimarakata, Pittaka, lapis lazuli, Saugandhika (a kind of ruby), Râjamaṇi, Brahmamaṇi, Mukhyamaṇi, and starry pearls of various kinds.—8-18.

Its water is also lukewarm, and removes all feelings of cold. The site of the lake, in the midst of lapis lazuli stone (Vaidûryamaṇi), looked beautiful indeed.—19.

It is a beautiful square piece of land, measuring 800 cubits (200 Dhava), and has been formed by the asceticism of the sage Atri.—20.

King! The entire locality was full of gold (or looked like gold), as the entrance cave was. There was a certain place in that beautiful region, where, below the rock, flows a lovely pond of cool water adorned with lotus flowers.—21-22.

This pond, O King, was in shape a beautiful square and resembling the sky in clearness, the water of which is most delicious, cold and perfumed.—23.

Without injuring the throat and without overfilling the stomach (or belly), it gives pleasure to mind and body.—24.

In the centre of the pond, the sage Atri, by virtue of his austerities, has built a palace, which can be reached by a golden bridge, studded with precious stones.—25.

The palace was of silver, white like the rays of the moon; its stairs are of beautiful Vaidûryamaṇi (lapis lazuli); its pillars of the coral and sapphire, its altars (or quadrangles) are studded with emeralds Markatamaṇi. The reflection of the diamonds made it very beautiful and pleasant to the sight. In this (enchanting) palace, the Lord of all, the serene

Digitization by Arya Samaj Charitable Foundation, Chennai

Janârdana, decorated with every ornament, reposed in the midst, all the luxuries of the luxurious, with one of his knees drawn up and the foot placed on the King of Serpents, the other (foot) resting on the lap of Lakṣmî (the Goddess of wealth). While thus sleeping on the coils of Śeśa, the Lord had one of His hands, adorned with bracelets, on the hood of the Snake, another, stretched out, supported His sacred head (laid) on the back of his fingers, the third one resting on the knee-cap of the half raised leg, touched his navel. Now hear how the fourth hand was placed. It held a celestial (santâna) flower and was raising to the nose.—26-33.

(The graceful Deity of happiness—) Lakṣmi—is devotedly shampooing Her Lord of the Universe in His Serene repose with Her lotus hands. He was adorned with the garland of santâna (kalpa) flowers, and with necklace, bracelets, rings, &c. (Hâra, Keyura, Angada, Angulaka); while His head, glittering with the decorations of precious stones, rested on the hood of Śeśa.—34-35.

King Pururavâ went in front of the God, and made his salutation to the One, who was of mysterious character, consecrated there by Atri, worshipped by the seers, adored by the ascetics, always offered the Kalpa santâna flowers, covered with divine sandals, offered the incense, his right side covered with the best sappy fruits, offered by the anchorites (Siddhas) and having a bed of lotus flowers for His pillow.—36-38.

The king saluted the Sacred One with his knees and head touching the ground, and pleased the Lord by his recitations of the hymns in His praises, containing his thousand names, and repeatedly circumambulated Him. He rested a little in that hermitage. Then, taking his residence in a beautiful cavern, outside the entrance to the cave, commenced his austerities and worship of Madhusûdana.—39-41.

The king, in process of time, gave up every kind of food, engaging himself only in the worship of Fire to whom he offered various kinds of fruits, flowers, incense, roots and cow's milk, after bathing thrice a day and sustaining himself on the water of the pond.—42-43.

He slept, without any bedding, on the bare floor in the cavern, and lived only on water, having discarded all the eatables.—44.

The king did not experience any ailment in course of that period of life and most marvellously carried on his devotion of Viṣṇu by residing in that hermitage for sometime.—45.

Here ends the One hundred and nineteenth chapter describing the Himâlayan cave (Âyatana.)

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CXX.

Sûta said:—Then that king, giving up all food and the use of raiments, saw the pastimes of the Gandharvas and the nymphs (apsarâs).—1.

He, after offering the garlands made of various flowers to Viṣṇu, presented them to the Gandharvas; and he saw, but did not take any notice of the pastimes of, the nymphs (apsarâs), while gathering flowers in the gladness of the heart.—3-4.

Some of the nymphs, while gathering flowers, became entangled in the creepers and were forsaken and left behind by their companions and lords.—4.

Some of them, exhaling lotus-scent, had their faces surrounded by the buzzing black bees and were freed of them by their lovers; while others had their eyes moistened with the juice of flowers which was removed by the breath of their lords.—5-6.

Some offered the heap of flowers collected by them to their husbands, and some decorated their hair with the garlands of flowers woven by their lords.—7.

Some apsarâs (the very sight of whom produces love in men) collected the flowers and wove garlands of them, and then by their lords had their tresses of hair decorated with them; and considered themselves very fortunate.—8.

Some were called away by their lords to dabble into amorous pastimes with them, to a solitary bower, full of beautiful flowers.—9.

Some culled the flowers out of the branch bent by their lords and looked upon themselves exceedingly fortunate and happy.—10.

Some, while enjoying the company of their lords, undisturbed in the grove of lotuses, cast sidelong glances towards the King Pururavâ.—11.

Some of the nymphs overpowered their lords by sprinkling water on them, and then became pleased when they, in their turn, were overcome by their lords.—12.

When the maidens ran down, their lords became sad, and it was seen that as they heaved sighs, their breasts rose and fell.—13.

Some looked as handsome as the lotus surrounded by black bees, as their tresses of long hair streamed on their faces after being loosened by their lords in course of the pastime.—14.

Some of them became concealed in the lotus groves that resembled their eyes, and were found out by their lords after a long search.—15.

Some kept their lords in a close embrace for a long time, on the pretext of feeling cold after their bath.—16.

Digitization by Arya Samaj Charitable Foundation, Chennai

Some, of an enchanting smile, thrilled the observer (lord) with amorous feeling by wearing the finest wet garment on her person.—17.

Some apsara was laughing at her lord, who fell down into the water as the garland was torn which he was pulling.—18.

With their knees having been scratched by their companions, some bent low and modestly took shelter for a long time in the company of their lords.—19.

Some began to dry her wet hair by turning her back on the sun and was seen from a rock by her lord with eyes full of love and desire.—20.

At that time the lake with its water full of garlands of the nymphs fallen in it and mixed with the saffron washed out of their breasts, looked beautiful like a maiden after amorous enjoyment with her lover.—21.

Pururavâ saw the group of Devas, Gandharvas and the consorts of the Devas worshipping Viṣṇu after their bath.—22.

He also saw some of the nymphs sitting in the bowers of the creepers and dressing and decorating themselves, their minds being engrossed with (the thoughts of) their lords.—23.

Some while looking at the mirror heard the news of their lords through their maids with rapt attention.—24.

Some at the hint of the maid began to put on their ornaments hurriedly without being conscious that they put them wrongly, their mind was so engrossed with passionate desire.—25.

Pururavâ also saw some of the nymphs sitting on the blue grass amidst nicely smelling flowers and drinking wine there; some of these beautiful nymphs made their lovers drink from their own hands, while others drank the wine offered by their lords.—26-27.

Some whilst drinking water saw the reflection of her lotus eyes in it and afterwards began to enquire from her lord where her two lotuses disappeared, and on being told by him that they were undoubtedly drunk by herself became bashful as she realised with pleasure his meaning.—28-29.

Some of them (with beautiful eyebrows) drank with great relish the desire producing wine offered by their lords after they had drank of them.—30.

The king also heard in that drinking place the songs of the nymphs with stringed accompaniments.—31.

Those nymphs, O King, dance on music before Lord Viṣṇu in the evenings.—32.

Digitization by Arya Samaj Charitable Foundation, Chennai

And as the night advanced they coming out of that cave began to retire into their beautiful caverns where they pass the night in the pleasant company of their husbands, reclining on the plushy mattresses strewn with various kinds of sweet flowers and decorated with lovely sweet scented creepers.—33-34.

King Pururavâ thus saw all the pastimes of those nymphs on that mountain, went on with his devotion, his mind firmly fixed on Viṣṇu.—35.

The train of the Gandharvas in company of their consorts went to the king, and said :—"King! You have come to this region resembling the heaven, we shall grant you the boons of your desire after which it would be left to your pleasure either to stay here or to go back to your country."—36-37.

The King Pururavâ said :—"All of you have superhuman powers, your presence is never in vain. I therefore beseech you to give me the boon that I may please Viṣṇu."—38.

They all unanimously gave the desired boon and the king stayed there for another month, worshipping Janârdana in a happy mind.—39.

He became a great favourite of the Gandharvas and their consorts, who were pleased with his firm devotion (to Viṣṇu).—40.

After a month, that king entered a lovely hermitage, decorated with innumerable gems, where he lived on water alone till the end of the bright fortnight in the month of Phâlguna, when he heard the following words of Viṣṇu in a dream :—"At the close of the night you will find the Sage Attri, in whose company you will get your desire."—41-43.

That king, powerful as Indra, having thus dreamt, got up early in the morning and with his senses under control, had his bath, and having performed daily duties worshipped Janârdana, after which he came across the great sage Attri.—44-45.

He then told him of his dream and heard the following words of the Devas.—46.

"King! It is just what it should be; there is not the least doubt about it." Thus getting the boons of his desire from Lord Viṣṇu, he worshipped the Lord and poured his oblations in the Fire and attained his object.—47-48.

Here ends the One hundred and twentieth chapter dealing with the description of Aila hermitage.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CXXI.

Sûta said :—To the north of that hermitage, on the back of the Himâlaya, in the centre, stands the Mount Kailâs the residence of Śiva which is full of Kalpa trees and the peaks of which are studded with gems. Kuvera also resides there with his Guhyakas.—1-2.

Note—Guhyaka=A class of demigods who are the attendants of Kuvera and the guardians of his untold treasures.

Kuvera the Lord of Alakâpurî enjoys the company of the nymphs there. Here is a lake shining like the Devas and is covered with the aroma of Mandâra flowers, and watered by the cold and sweet springs of Kailâsa. From this source runs the sacred Mandâkinî. On it stands the picturesque Nandana forest of vast dimensions. To the N. E. of Kailâsa is the Chandraprabhâ Mountain shining like gems and full of metal ores and thickets of sweet smelling flowers.—3-6.

The famous Achhoda lake is situated near it from which flows the sacred river Achchhodâ on whose banks is the Chaitraratha forest. Maṇibhadra resides on that mountain with his attendants.—7-8.

Maṇibhadra is the formidable general of the army of the Yakṣas and is always followed by his retinue of Guhyakas. The sacred Mandâkinî as well as the Achchhoda flowing through the earthly plains enters the sea. Towards the S. E. of the Kailâsa is the Sarvauṣadhi (full of every kind of herbs) Mount of red arsenic (manaḥśilâ) facing the Chandraprabhâ Mountain. The Mountain Hemaśringa (near it) shines red like the sun, below which there is a large lake of red water out of which comes a big river called the Lauhitya on the banks of which is the great heavenly forest known as Viṣoka. Maṇidhara Yakṣa resides there.—9-13.

Note.—Lauhitya=The Brahmaputra.

He remains with his well-behaved and pious attendants. To the N. W. of Kailâsa is the Mount Kakudmân where the herbs are plentiful (so called) because of the birth of the great bull of Rudra there. In front of this Trikakuda Mount is the mount of Añjana of three peaks.—14-15.

There is the Mount Vaidyuta, full of all kinds of ores, below which is the most lovely Mânasarovara lake which is resorted to by the siddhas. The sacred Sarayû runs from that lake and purifies the people. On its bank is the Vaibhrâja forest.—16-17.

In that forest resides the most valiant demon (Rakṣas), Brahmadhâtâ, the attendant of Kuvera and the son of Prehita.—18.

Digitization by Arya Samaj Charitable Foundation, Chennai

The Aruna Mountain to the West of Kailâsa is the most important one. It is full of efficacious herbs and gold and shines red.—19.

Mount Śrimân, of golden colour, is the favourite of Śiva and is covered with lines of gold quartz.—20.

Next comes the great inaccessible Śringavân (full of peaks) Mount. Hundreds of its lofty golden peaks touch the sky. It is the abode of Dhûmralochana lord of the mountain and below it is the lake Śailoda.—21-22.

Out of which flows the sacred river Śailodakâ which is also known as Chakṣusî and flowing between these two mountains falls into the Western Sea.—23.

To the North of Kailâsa is the blessed Mount Sarvauṣadha near which is a majestic snow clad mountain full of yellow orpiment (Haritâla).—24.

There is a mountain with golden peaks teeming with herbs below which is the lake of golden (coloured) sand and known as beautiful Vindu lake. Here King Bhagîratha remained for a long time for the advent of the Ganges.—25-26.

He said :—"May my ancestors attain heaven, their bones being drenched with the Ganges water." The Ganges which goes three ways made her first appearance on that very spot.—27.

The Ganges coming out of Somapâda divided Herself into seven streams. There are sacrificial posts (yûpa) of precious stones and vimânas (heavenly cars) of gold.—28.

Indra attained bliss by performing sacrifices on that spot along with the Devas. Here is the milky way of heaven, the centre of the starry nebulæ. The Ganges appears to shed splendid lustre there at night. She has descended on the earth, having purified the Heaven and sky (Antarikṣa).—29-30.

She first descended on the head of the mighty Lord Śiva, Who curbed Her force by His glory. Her waters falling on the Earth, owing to Śiva's anger, formed the Bîndu lake. When she was thus suddenly stopped by Śiva, she became angry as she understood his unkind motive and made an attempt to force Herself into the lower regions, having engulfed Śiva in her tumultous current.—31-33.

Realising this proud attitude of the Ganges, the Lord thought of absorbing Her within Himself.—34.

But, at the same moment, He perceived King Bhagîratha standing in front of Him. He appeared lean, his veins becoming visible, troubled and hungry.—35.

Digitization by Arya Samaj Charitable Foundation, Chennai

The Lord ther remembered that the king had first pleased Him by his austerities to get the sacred river—Ganges—which boon He had already granted to him. He therefore suppressed His wrath.—36.

Moreover, as He was absorbing the sacred stream, He heard the entreaties of Brahmâ. He, therefore, freed the current from His hold.—37.

Being pleased with the devotion of Bhagîratha, the Lord, for his sake, let the river loose into seven branches, three of which went to the East, three to the West (and one near Himself), thus the three-wayed Ganges become flowed in seven streams.—38-39.

Nalinî, Hlâdinî and Pâvanî flow in the East, Sîtâ, Sindhu and Chakṣu in the West, and the seventh followed the King Bhagîratha to the South. Hence the name Bhâgîrathî which falls into the Dakṣiṇa Samudra (southern waters) washing the Himavarṣa. Seven holy rivers trace their origin from the Bindu Sarovara.—40-42.

Those seven rivers having pierced through the Himâlayas fall into the Dakṣiṇa Samudra (southern waters) after flowing through the Mlecchha countries of the mountains, *viz.*, Kukur, Randhra, Barbara, Yavana, Khasa Pulika, Kulattha and Angalokya.—43-44.

Note.—Kukur=Darśâha.

Khasa or Khaśa=A mountainous country in the North of India.

The Chakṣu stream of the Ganges before entering the sea waters the following countries:—Vîra (China?), Maru, Kâlika, Śulika, (Chulaka?), Tuṣâra, Barbara, Pahlava, Pârada, and Śaka, while Darada, Urja, Guḍa, Gândhâra, Aûrasa, Kuhû, Śivapaura, Indramaru, Vasati, Samtaijâ, Sindha, Urvaśa, Barva, Kulatha, Bhîmaramaka, Śunâmukha, and Urdhamaru form the basin of the Sindhu stream. The abodes of the Gandharvas, Kinnaras, Yakṣas, the Râkṣasas, Vidyâdharas, Sarpas, the countries of Kimpuruṣa Naras, Kirâtas, and Pulindas, Kuru, (Bhâraba), Pâñchâlas, Kauśikas, Matsya, Mâgadha, Anga, Brahmottara, Banga (Bengal) and Tâmralipta, these Aryan janapadas are watered by the sacred Ganges, which striking against the Vindya Hills falls in the Southern Waters.—45-51.

The Hlâdinî Ganges runs eastward into the sea after passing through the following countries:—the countries of Upaka, Niṣadha, Dhîvara, Ṛiṣika, Nîlamukha, Kekara, Ekakarṇa, Kirâta, Kâlanjara, Vikarna, Kuśika and Svargabhaumaka.—52-54.

The Nalinî stream, too, runs to the east to the sea through the following countries:—Kupatha, Indradyumna Sarovara, Kharpatha. Ketra Saukupatha, Ujjânaka, Maru, Kutha, Pravâraṇa.—55-57.

The swift running Pâvani Ganges passes eastward through Tomara, Hansamârga, Samûhaka, various mountains and other eastern countries;

Digitization by Arya Samaj Charitable Foundation, Chennai

and then through Karna, Pravâraṇa, Aśvamukha, Sumeru Mountain, the land of the Vydyâdharâs; whence the mighty stream has entered the Śaimimaṇḍala Koṣṭha a big lake.—58-59.

Thousands of tributaries and rivulets spring from the main streams. The God of rain—Indra—draws out His store of rainwater from there.—60.

The Surabhi forest stands on the banks of the river Vanśankasârâ. There resides Hiranyaśringa the most powerful and learned follower of Kuvera who has been forbidden to take any part in the sacrifices. Surrounded by the learned (progeny of Attri) and the Brâhmarakṣasas, the four attendants of Kuvera reside there. The residents of the hills and the mountains attain double powers (by practice, as compared to other folks.—6-164.

At the back of the Hemakûta is the lake of the snakes (sarpa) out of which flow the two rivers, Sarasinatî and Jyotiṣmatî falling to the eastern and western seas respectively.—65.

A little further on is the lake Viṣṇupada on the Niṣadha Mount. Both these lakes (Nâya and Viṣnupada) are the favourite resorts of the Gandharvas.—66.

The lake Chandraprabha and the sacred Jambû river,—the bed of Jamvanada gold, have their source in the Sumeru Mount. The two blue water lakes, the Payôda and the sacred Pundarîka, are the mothers of two sister lakes one of which is called the Uttara Mânasa from which the rivers Mrigyâ and Mrigakânta trace their origin. In the Kuru country there are twelve lakes under the name of Vaijaya that are full of lotus beds and fish, &c. They are all like the ocean (in extent (?). The rivers Śântî and Mâdhvî spring from them. There is no rainfall in the eight lakes Kimpuruṣa, &c. They are full of water and (aquatic) vegetables.—67-72.

The Mounts Valâhaka, Ṛiṣabha, Chakra, Mainâka pervading in all directions merge into the sea.—73.

The Mounts Chandrakânta, Droṇa and Sumahân are spreading in the North till they have merged into the Great Northern ocean.—74.

The Mounts Chakra, Vadhiraka and Nârada spread in the West till they have also merged into the Great Western Ocean.—75.

The Mounts Jîmûta, Drâvaṇa, Mainâka and Chandra are spreading towards the South till they have submerged in the Dakshiṇa Samudra.—76.

Between the Mounts Chakra and Mainâka in the southern portion of the heaven is the Samvartaka Agni (volcanic mountain) which drinks the water of the seas. The Agni (volcanic) mountains Aurva, Baravâ mukha too are submerged into the Lavaṇa Samudra. These four mountains merged into the ocean (for safety) when Indra began to destroy their wings

Digitization by Arya Samaj Charitable Foundation, Chennai

(by His thunderbolt) and they are still visible on particular days in the bright and dark fortnights.—77-79.

The divisions of the Bhârathavarṣa are thus described. Those named within the limits of Bhârathavarṣa are visible there and the rest are described elsewhere.—80.

The more northern (one of those mountains) the region, the better it is. The people residing there are healthy, pious, longlived and possessed of the sterling qualities (Dharma, Artha, Kâma, &c.). Various classes of people live in those khaṇḍas. The universe thus holding the various regions on her is known as Prithvî or Jagat (Earth).—81-82.

Here ends the one hundred and twenty-first chapter describing the Jambûdvîpa.

CHAPTER CXXII.

Sûta Said.—Now hear from me, O, holy twice born! the description of Śâkadvîpa. Its width is twice that of the Jambudvîpa, while its perimeter is thrice its breadth. The Kṣâra Samudra is surrounded by this Dvîpa. It has many sacred janapadas and the people live for a long number of years. The people are full of power and forbearance. How can there be any famine then. There are seven white mountains full of precious stones. Other three Dvipas have each seven mountains. These Ratnâkara mounts are broad, extend in all directions and have most lofty peaks. All the mountains maintain a sort of uniform length in each direction. Śâkadvîpa has Kṣâra Samudra and Khîra Samudra on its either sides respectively. Now I shall tell you something about the seven mountains of Śâkadvîpa.—1-7.

The first of them is the Mount Meru inhabited by the Devarṣis and the Gandharvas. It stretches out long in the East and has a mine of gold and is called the Udaya Mountain there. Clouds gather there to give rain and then disappear. Parallel to it stands the Mount Jaladhâra which is described like the moon and is full of various kinds of herb and the God of rain draws out his store of rain from it in plenty.—8-10.

Further to it is the inaccessible Nârada Mountain where were in ancient times the two hills of Nârada and Parvata.—11.

Beyond it is the Mount Śyâma the inhabitants of which were dark in complexion.—12.

(Not far from it) is the Dundubhî Mountain similar to Śyâma Mountain and here the Devas first placed a Dundubhî (drum), whose sound brought about death.—13.

Digitization by Arya Samaj Charitable Foundation, Chennai

The mighty Mount Śâhnala is full of precious stones and near it is the big mountain of silver which is known as Somaka, on account of the Devas first drinking the draught of ambrosia there. It was there where Garuḍa stole the nectar for his mother. – 14-15.

Adjacent to it stands the Mount Âmbikeya, also known as Sumanâ, where the demon Hiraṇyâkṣa was killed by the Lord Varâha. Near it stands the Crystal Mountain, Vibhrâja, which is full of herbs and gems. It is a volcano, that is why it is called Vibhrâja (fire agitator); it is also called Keśava. The wind there is very strong.—16-18.

I shall now name the mountains with the divisions, O, holy twice borns! and hear it attentively.—19.

Those khaṇḍas have double names like the mountains. The mountain as well as Varṣa of Udaya is known as Udaya and Jaladhâra.—20.

Udayakhaṇḍa is called the Gatabhayakhaṇḍa and the Jaladhara khaṇḍa is known as the Sukumâra.—21.

That is called the (Śaiśira) Sîtala khaṇḍa, and Kaumârakhaṇḍa is in the Nârada Mountain which is also known as Sukhodaya.—22.

Anîchaka is the name of the khaṇḍa on which is the Śyâma Mountain which has also been called the Ânandaka by the sages.—23.

Kusumotakara is the khaṇḍa on which lies the Somaka Mountain which is also known as Asita.—24.

Mainâka is the khaṇḍa of the Mount Âmbikeya. It is also called Kṣemaka. The khaṇḍa of the Vibhrâja Mountain is called Dhruva as well as Vibhrâja.—25.

Of the same dimensions as Jambudvîpa is the huge Śâka tree in the centre of the Dvîpa itself, frequented by the people. Those regions were frequented by the Devas, the Gandharvas, the Bards (châranas), and the Siddhas (anchorites), who freely enjoy the beauty of the place. It contains many janapadas peopled by the four varṇâs.—26-28.

There are seven rivers in each one of these mountains which fall into the sea and each one has a duplicate name; of which the Ganges is an exception, being sevenfold.—29.

First one is the Sukumârî Ganges whose waters are clear and blessed. It is also called the Munitaptâ.—30.

The second one is called the Sukumâri-Tapsidhâ and Satî, the third one is the Nandâ which is also known as Pâvanî.—31.

The fourth one is called the Śibika and Dvividhâ, the fifth one is known as Ikṣu and Kuhû.—32.

The sixth one is known as Veṇukâ and Amritâ and the seventh one is called the Sukritâ and Gabhastî.—33.

Digitization by Arya Samaj Charitable Foundation, Chennai

Of the above-mentioned seven rivers one flows in each sub-division of the Śâkadvîpa, and they all purify the people of those regions with their sacred waters.—34.

There are myriads of other rivers, and rivulets as well as lakes, formed by copious supply of rain water let fall by Vâsaba (Indra) into these.—35.

It is very difficult to enumerate and give proper measurements of all those rivers and rivulets. They are all sacred. The people of the janapadas who drink their waters get happiness. Śântabhâya, Pramâda, Śiva, Ânanda, Sukha, Kṣemaka, and Nava; such are the seven janapadas situated there, where all the rules and customs (Âchâra) of Varṇa and Âśrama are observed.—36-38.

The people are healthy, robust, and free from the clutches of death; neither are they prone to growth and decay. There the four ages do not prevail in succession. The age of Tretâ is eternal there.—39-40.

Almost similar is the condition of age in the other five Dvîpas, regard being had to the superiority and otherwise of the khaṇḍas. There is no confusion in the varṇas there, and the people of that place are happy, as they seldom deviate from the path of virtue. There are no such things as fraud, greed, jealousy, fear and malicious fault finding. The country is free from vices and is truly natural. There is none to inflict punishment there, nor on whom punishment should be inflicted. The people being virtuous, get mutual protection from their own virtuous deeds.—41-44.

Kuśa Dvîpa.

The Kuśadvîpa is very great in circumference. It is full of rivers, lakes, and snowclad mountains, in which are to be found various kinds of minerals, gems, trees and countries (janapadas).—45-46.

The flowers, fruits, various varieties of trees, grains and wealth are in plenty there. The trees are always full of flowers and fruits: gems of every kind are there.—47.

It is also full of domestic and wild animals. Now, hear, by degrees, a brief description of the Kuśa Dvîpa. I am going to give you an entire description of the third Varṣa,—Kuśa Dvîpa. It is surrounded on all sides by the Kṣîrasamudra.—49.

It is double, in its dimensions, of Śâkadvîpa and there are seven mountains containing various kinds of precious stones.—50.

The number of rivers—the home of innumerable gems,—is also seven and the mountains have double names as in Śâkadvîpa, *viz.*—51.

Digitization by Arya Samaj Charitable Foundation, Chennai

The first is the Mount Kumuda, shining like the Sun and is also called the Vidrumochchaya.—52.

The second mountain, containing all the metals and rocky peaks, is known as the Unnata or Hema and is covered with the yellow orpiment. The third is the Valâhaka or the Dyutimân, full of black pigment or antimony.—53-55.

The fourth is the Droṇa Mountain, also known as the Puṣpavân, on the summit of which there are medicinal herbs efficacious in curing the wounds caused by the arrows Viśalyakaraṇî), as well as the herbs that give new life (Mritasanjivanî). The fifth one is the Kanka or the Kuśaiśáya Mountain. It is also full of choice herbs, fruits, flowers and creepers.—56-58.

The sixth one is the Mahiṣa or the Hari. It is black like the clouds; and Mahiṣa Agni (volcano?) begotten from the water (rising from the sea?) lives there (in the form of fire). And the seventh one is the Kukudmâna also known as the Mandâra. It is full of all kinds of minerals and precious stones, guarded by Indra Himself. The root 'manda' means water and since it scatters water, it is called Mandâra, in company of Brahma, for the good of the people. The internal dimensions of these mountains are double.—60-63.

These are the seven mountains of Kuśadvîpa and now their subdivisions will be enumerated.—64.

Śvetadvîpa is the name of the region where lies the Kumuda Mountain. It is also known as Unnata. The second one is the Lohitakhaṇḍa also called the Veṇumaṇḍala, where lies the Unnata Mountain. Jimûta or Svairathâkâra is the khaṇḍa of the Valâhvaka Mountain. Harika or Lavaṇa is the khaṇḍa of the Droṇa Mountain. Kakuda or Dhritimat is the khaṇḍa of the Kanka Mountain.—65-67.

Mahiṣa or Prabhâkara is the khaṇḍa of the Mahiṣa Mountain and Kakudmâna or Kapila is the khaṇḍa of the Mountain Kakudmân.—68.

Thus in every dvîpa there are seven khaḍṇas with an equal number of rivers and mountains.—69.

There are seven rivers in each khaṇḍa. Their waters are pure and sacred and each one has a duplicate name. The first one is Dhûtapâpâ which is also known as Yoni. Sîtâ or Niśâ is the second. The third one is Pavitrâ also called Vitriṣṇâ. The fourth one is Hlâdinî or Chandramâ. The fifth one is Vidyuta or Śuklâ, the sixth one is Pundrâ or Vibhavasî. The seventh one is Mahatî also called Dhriti. There are thousands of their branches that run where Indra pours down rains. Thus I have described the Kuśa Dvîpa. Its measurement has been described while

Digitization by Arya Samaj Charitable Foundation, Chennai

describing the measurement of Śâkadvîpa. It is surrounded by the Ghrita Maṇḍa Samudra.—70-76.

This huge dvîpa, thus surrounded, looks like the moon and is twice as great as the Kṣîra Samudra in its magnitude.—77.

Krauñcha Dvîpa.

Now I shall speak of the Krauñchadvîpa which is double the size of Kuśadvîpa.—78.

It surrounds the Ghritoda sea like the tyre of a wheel.—79

The people of this Dvîpa are of a superior class. Devana is the first mountain beyond which stands the Govinda.—80.

Further on, from Govinda is the beautiful Krauncha Mountain, after which is the Pâvanaka and beyond it is the Andhakâraka.—81.

Next to Andhakâraka is the Devâvrita Mountain, after which comes the mighty Puṇḍarîka. All these seven mountains of the Krauñcha Dvîpa are full of gems, each being twice the size of that preceding it.—82-83.

The sub-divisions of that dvîpa are, *viz.*—Kuśala, Manonuga Vâmana, Uṣṇa, Pâvanaka, Andhakâraka, Munideśa and Dundubhisvana. —84-86.

Dundubhisvana Khaṇḍa is full of fair complexioned men, and peopled by holy persons, and siddhas and châraṇas. There is a sacred river in each khaṇḍa.—87.

They are :—Gaurî, Kumudvatî, Sandhyâ, Râtri, Manojavâ, Khyâtî, Puṇḍarîkâ. They are known as the seven Ganges.—88.

Thousands of rivers arising out of them flow close by. All of them are very deep. Nobody, even in course of centuries, would be able to describe fully all the countries through which these rivers pass, with the rise, growth and decay of the people inhabiting them.—89-90.

I shall now describe to you the *Sâlmaladvîpa*, which is double the size of Krauñcha, and is surrounded by the Dadhi Ocean.—91-92.

Śâlmala Dvîpa.

The people residing in the sacred janapadas of that region are very long-lived. There are no visitations of famine there, and the inhabitants of that place are very forbearing, merciful, and illustrious.—93.

The following are the mountains of that region :—The Sumanâ, shining like the sun, and of yellow colour. Kumbhamaya, the central one is also called Sarvasukha. It is full of herbs. The third is the great Rohita, of red hue (like that of Bhringa patra) and full of gold. The Kuśala is the Varṣâ of the Sumanâ Mountain, while Sukhôdoya is that of Kumbhamaya

Digitization by Arya Samaj Charitable Foundation, Chennai

and Rôhina of the Rôhita Mountain, the precious stones of which are under the direct watch and ward of Indra, who, with Prajâpati, gladly performs his duty there. Clouds do not rain there, there is neither summer nor winter. There is no prevalence of the Varṇa or Âśrama in those regions. No stars, planets or the moon shine there, nor is there any such thing as jealousy, hatred or fear.—93-99.

There are fountains in the mountains, other sources of water, as well as the vegetable world. The people of this region obtain the best victuals of all the six flavours, without making any efforts on their part.—100.

The people there are all of equal rank, neither high nor low; they are not greedy; nor do they store things. They are all healthy, powerful and happy, attaining all siddhis of the mind, for a period of 30,000 years. The next three Dvîpas enjoy the same happiness, life, beauty, virtue and prosperity. Thus I have described all the sacred Dvîpas up to Śâlmala (*i.e.*, five). The Śâlmaladvîpa is encircled by the Surâ Ocean, which is twice its size.—101-104.

Here ends the one hundred and twenty second chapter describing the Dvîpas (of Sâka, Kusa, Krauñcha and Śâlmala.)

CHAPTER CXXIII.

Gômeda Dvîpa.

Sûta said :—Riṣiṣ! Now hear about the sixth dvîpa, known as the *Gômeda*. It surrounds the Surodaka Ocean. Its size is double that of the Śalmaladvîpa. It has two beautiful mountains.—1-2.

The first one is Samanâ, full of antimony (Añjana), and the second one is the Kamada, full of all kinds of herbs. It is very lofty and full of gold. The Gomedadvîpa is surrounded by the sixth ocean, Ikṣurasoda, which is double the size of the Suroda Ocean. The Mountains Dhâtakî (or Sumanâ) and Kumuda are the sons of Havya. They are of vast dimensions. The first sub-division is Saumana, also known as Dhâtakî Khaṇḍa, after Dhâtakî, the first mountain. Gomeda Khaṇḍa is also called Sarvasukha. The Khaṇḍa of the Kumuda Mountain is called under the same name—Kumuda.—3-7.

Both the mountains are round in shape, spreading from one end to the other, and are very lofty. To the east of the dvîpa, stands the Mount Sumanâ, while Mount Kumuda is on the west; both extending to the sea by means of offshoots, stretching from the east to the west.—8-9.

Digitization by Arya Samaj Charitable Foundation, Chennai

That region is divided into two parts by the feet of these mountains. Half of the southern portion is known as the Dhâtakî Khaṇḍa, while the northern half is called the Kumuda Khaṇḍa. Both these countries (janapadas) belong to the Gomedadvîpa, and they are of gigantic dimensions.--10-11.

Puṣkara Dvîpa.

I shall now speak of the seventh dvîpa, the Great Puṣkara, which surrounds the Ikṣurasoda Sea, which is double of Gomeda. It is itself surrounded by the Puṣkaras (lakes or lotuses?). Chitrasânu is the chief mountain, and it is full of lotuses and adorned with the rocks of wonderful gems. The Mount Chitrasânu stands on the eastern half. Its circumference is 27,000 yôjanas, and height is 24,000 yôjanas. The western half is covered by the Mânasa Mountain, which looks like a full moon rising near the sea coast. Its height is 5,500 yojanas. The Mount Mahâvîta is its son which guards the western portion of this region. The half of the region lying east of this mountain is divided into two parts. The Puṣkaradvîpa is surrounded by the sea, the water of which is tasteful. Its dimensions are double of the Gomedadvîpa. The people of this dvîpa live up to 30,000 years. There are no exceptional changes there to this natural rule and the people are healthy, happy and have attained perfection in all the qualities of the mind. The people of the three superior dvîpas are all equal in happiness, life, beauty and bravery. There is no air of superiority or inferiority in them. Besides this, there is none to kill or be killed there, and there is a total absence of hatred, envy, fear, greed, pride, hypocrisy, enmity, &c. They are free from the differentiation of truth and untruth, virtue and vice. The order of Varṇa and Âśrama, the practice of rearing up domestic animals, trade, husbandry are also not in existence there.—12-23

The three kinds of knowledge, criminal laws and punishments are also not known there. It does not rain there, neither there are rivers in that region. The climate is also not influenced by heat or cold. The water supply and plant life of the country depends on the hill waterfalls. The seasons are the same as in Uttara Kuru. Happiness pervades all round. The troubles of old age are also unknown there. Such is the life in the Dhâtakî and Mahâvîta Khaṇḍas.—24-26.

Thus the seven dvîpas are surrounded by the seven oceans. The dimensions of a dvîpa tally with the dimensions of the sea preceding it (*i.e.*, surrounded by it). Both the dvîpas and the oceans have thus gradually grown in magnitude, a vast store of waters being called the ocean.—27-28.

Digitization by Arya Samaj Charitable Foundation, Chennai

The root 'Riṣi' means to wander about in happiness; hence in these Varṣas all the four classes of people live happily.—29.

The Tides.

When the moon rises in the East, the sea begins to swell. The sea becomes less when the moon wanes. When the sea swells, it does so with its own waters (and not with additional water), and when it subsides, its swelling is lost in its own water (and does not actually lose any water). On the rising of the moon, the sea increases as if its waters have really increased. During the bright and dark fortnights, the sea heaves at the waxing of the moon and becomes placid at the wane of it, but the store of the water remains the same. The sea rises and falls, according to the phases of the moon, and 150 angulis (three-forths of inches, or 112½ inches) is the measure of its rise and fall, on the two parva days (*i.e.*, full moon and new moon days respectively). The place between two seas is called a dvîpa. The sea is called Udadhi, on account of its containing water. —30-34.

The mountains are called Giri because they swallow (*i.e.*, hide everything Nigîrṇa); and because they fill up (space), therefore they are called Parvata.—35.

The Mount Śâka is in Śâkadvîpa, and is named as such.—36.

Thus is Kuśastamba in the midst of the janapada in Kuśadvîpa. The Mount Krauñcha stands in Krauñchadvîpa, and is named after it.—37.

A gigantic Sâlmalî tree stands in Śâlmalidvîpa and there is the Mount Gomeda in the dvîpa of that name —38.

There is a banyan tree in the shape of a lotus in Puṣkaradvîpa. The banyan tree has sprung up from the potency of Brahmâ, and is adored by all the Devas; but really its origin is hidden in mystery. Prajâpati Brahmâ resides in Puṣkaradvîpa in company of the Sâdhyas. He is adored by the 33 Devas, along with the Brahmarṣis.—39-40.

Thus all the great Riṣis and the Devas worship Brahmâ there. Various kinds of jewels are produced in Jambûdvîpa, and circulated therefrom to other dvîpas. The people of these dvîpas, in order of their precedence, excel one another twofold in simplicity, chastity, truthfulness, self-control, health, and long life. In all the sub-divisions of those dvîpas the inhabitants are protected by their own natural learning. They all get their food without any care to obtain it.—41-44.

They eat the wholepome food, of the six flavours. Beyond Puṣkaradvîpa is the sea of sweet water surrounding it, behind which is the

Digitization by Arya Samaj Charitable Foundation, Chennai

Mount Lokâloka, both dark and bright, and at some part it is lighted up, while the other part beyond it is full of darkness. It takes up the outer half of the populated land and is surrounded on all sides by the sea. —45-48.

The water is ten times land and it protects the earth from all directions. The fire is ten times water which is upheld by the former everywhere.—49.

The air is ten times fire which it holds. It spreads itself at an angle in the space where it encircles and holds the beings.—50.

The Âkâśa which is ten times the air, holds all beings; and ten times greater is Bhutâdi (Ahaṅkâra) which surrounds the Âkâśa, and ten times the Bhutâdi is Mahâkâśa which stands holding them in turn, while it is itself held by the Unmanifested eternal. The mahatattva, &c., are called vikâra and vikârî (producer of change and that in which the change is produced) in turn in relation to the support each gives and takes from the other.—51-53.

The Vikâras, such as earth, &c., are circumscribed and limited, and each is greater than one preceding it which it permeates: each is produced from the other and is upheld by it. They are held together by their mutual attraction. They are really separate (molecules), but by mutual contact look welded into one homogenous whole.—54-55.

Of these, the elements, earth, water, fire and air, are well defined and limited. The higher elements are only seen as lights.—56.

These lights, *i.e.*, Âkâsa and other elements, too, are well defined. But, like smaller leaves which, though separate are not separately seen, being concealed in a larger vessel, these higher light-like elements, though separate and each supporting the other, are not visualized as such. They too excel each other, in the order of their precedence. The creation of the universe depends on their existence. The origin of life is in these Tattvas; hence without them there can be no life and action.—57-60.

Thus we understand that these elements, Mahat, &c., partake of twofold characters, *viz.*, cause and effect.—61.

The position of the Earth and its circumference, with seven Dvîpas and their extent, circumference and other measurements have thus been described. Such is the situation of only one part of the universal Pradhâna Tattva, O King! this much is to be heard of the position, &c., of the Earth. I shall next tell you about the movements of the Sun and the Moon.—62-65.

Here ends the one hundred and twenty third chapter dealing with the position of the seven Dvîpas in Bhuvanakoṣa.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CXXIV.

Sûta said :—I shall now tell you, O Riṣis! something about the movements of the sun and the moon and the area illumined by these two moving bodies, *viz.* (the sun and the moon). This includes the space occupied by the seven dvîpas and the seven oceans, comprising (at a time) the half of the Earth, as well as many parts of the universe outside the Earth.—1-2.

The sun and the moon shed their lights on the circumference of the Earth. The learned believe the heaven to have a similar circumference. The sun ordinarily lits up the three worlds in a moment. He is called Ravi, for giving instantaneous (र=at once) light and thereby protecting (वि=protect) the creation.—3-4.

I shall again and again impress on you the vast magnitude of the sun and the moon. On account of the vastness of their magnitude, the expression mahat (Great) has been used in their connection. The circumference of the sun is equal to the diameter of the Bhâratavarṣa (?). It is 9,000 yojnas in diameter and three times as much in circumference.—5-7.

The moon is twice as much bigger in circumference and diameter than the sun (?). I shall now repeat the measurements in yôjanas of the terrestrial globe, comprising the seven dvîpas and the seven oceans, as enumerated in the Purâṇas. I shall now speak of the Sâmpratas and the Abhimanîs (?) The abhimanî Devas of past ages are equal (in number ?) to the Sampratas, in form and name. Therefore I shall describe the surface of the Earth and the Samprata (present ?) Devas.—8-11.

The Divyas are similar to the Sâmpratas in their entire distribution. The complete magnitude of the earth is 50 crore (yôjanas).—12.

The half of the terrestrial globe lies north of the Mount Meru, while inside the Meru every direction extends to a crore of yôjanas. The extent of the half terrestrial orb is 89,50,000 (yôjanas The extent of the world is 3,79,00,000 yôjanas. This is the length of the seven dvîpas and the seven oceans.—13-16.

The magnitude of the interior orb is thrice of its whole extent, and is 11 crores and 37 lacs (yôjanas ?). This is the internal magnitude.—17-18.

The space in the firmament studded with the stars is equal in circumference to the magnitude of the entire earth below. In other words, the Earth has the same measurement as the Heaven. To the east of Meru, on the Mânasottara Mountain, is Sâstveka-Sârâ, the city of Mahendra. It is full of gold. To the south of Meru is the city of Dharmarâja, called the Saṃyamana, on the back of the Mânasa Mountain. Vaivasvata Dharmarâja

Digitization by Arya Samaj Charitable Foundation, Chennai

resides there. To the west of Sumeru, on the top of the Mânasa Mountain, is the fair city of Varuṇa named Suṣâ. North of the Meru, on the top of the Mânâsa Mountain, is the Vibhavari city of Moon (Sîrnea). It is like the city of Mahendra. To the north of the Mânasâ Mountain, are the Lokapâlas in the four directions, for the propagation of virtue and the protection of the universe. At the time of the Dakṣiṇâyana, the sun travels over the Lokapâlas. Now hear about it. This sun, with the Jyotiśchakra (circle of light?) travels south-wards, at the speed of a swift arrow let loose from the bow.—19-26.

Note.—Dakṣiṇâyana=The sun's progress south of the equator.

When He reaches the centre of Amarâvatî then He is seen to be rising in the Dharmarâja's Saṃyammapurî, to be setting in Vibhâbarî. That is the midnight time in Suṣâpurî —27-28.

When it is midday in Dharmara'jâs city of Samyâminâ, it is dawn in the Suṣâpurî of Varuṇa. When there is midnight in Vibhâbarî, it is sunset in the city of Indra. When it is midday in the Suṣâpurî of Varuṇa, the sun rises in Vibhâbarî. When the sun rises in the Amaravati of Indra, it is midnight in the Saṃyamana of Dharmarâja and sunset in the city of Varuṇa. Thus, like a fiery wheel, the sun moves with great rapidity and even visits the pleiades (the Great Bear). He thus goes round the (Mânas) on four sides.—29-33.

The sun goes regularly to his two abodes, Udayâ (rising) and Astamaya (setting), and his rays fall on three cities of the Devas, in the morning, at noon, and in the afternoon respectively. The rays of the rising sun grow stronger and stronger until at noon they reach their greatest intensity. After noon time He trudges along with subdued rays until He sets down. The sunrise and the sunset create east and west respectively.—34-36.

The sun gives out heat equally in all directions, in the front, sideways and backward. He is said to rise at a place where He is first seen and set where He (finally) disappears. The Mount Meru is northernmost place, though south of the Lokâloka Mountain. He is at a vast distance from the Earth and His rays too in their passage here (are obstructed by) go to other things; consequently, He is not visible at night.—37-39.

The sun appears high (on the horizon) when He reaches the centre of Puṣkaradvîpa. He travels over the $\frac{1}{80}$th of the world in one muhûrta (a period of 48 minutes). That is to say, the speed of the sun in one muhûrta (48 minutes) is 31,50,000 yôjanas ($\frac{1}{80}$ of 9,45,00,000). Thus gradually He marches to the south. In His southward course (Dakṣiṇâyana), He

Digitization by Arya Samaj Charitable Foundation, Chennai

travels in the space between Mânasôttara and Meru thrice as much as in the centre of Puṣkara. Now hear of his southward course. He covers the whole circumference of the earth, 9,45,00,000 yôjanas, in course of a day and night. After finishing his southward course when he comes at the equator (Viṣava rekhâ), he travels over lights up) the north of the Kṣîra-sâgara, as well as the Viṣuvamaṇḍala, whose extent all of you now hear. It is 3,21,00,000 yôjanas. In the month of Srâvaṇa the sun in his northern course travels over Puṣkaradvîpa, which is beyond the Gômedadvîpa. The extent of the northern, southern and the middle of this journey should be noted as below. Jaradgava is in the middle, Airâvata in the north and Vaiśvânara in the south. Nâgavîthî is the Uttarâvîthî (*i.e.*, northern course begins with Nagavîthî ?). Ajavîthî is the Dakṣiṇâvîthî, with Ajavîthî begins the southward course ? The asterisms P. Asâḍha and U. Asâḍha, as well as the Mulâ, Asvinî, Bharaṇi, and Krittîkâ form the Nâgavîthî. Rohiṇî, Ârdrâ and Mrigaśira are also Nâgavîthî (or Gajavîthî).

In the text quoted by Mr. Wilson, this should read Gajavîthî instead of Nâgavîthî.

The two Âṣaḍhâs and the Mûlâ (constituting the vîthi called Vaiśvânara, along with the two vîthis west of it, namely,) beginning with Ajavîthi (that is, Ajavîthi and Mṛigavîthi) or the two vîthis, East of Abhijit and ending with Svâti are the three vîthis north of the Nâgavîthi.

Note.—In other words, the three vîthis of which Abhijit is the East, namely, Ajavîthi, Mrigavîthi and Vaiśvânaravîthi form the southern course. While the three vîthis beginning with Nâgavîthi form the Northern course. This is repeated later on. The present verses 53 and 54a are evidently corrupt readings. The translation of the above two verses is tentative only.

And when the sun passes on to the asterisms Puṣya, Aśleṣâ and Punarvasu, then He is said to be on the Airâvatîvîthî. These three Vîthîs comprise the Uttaramârga (northern course). When the sun is in Pûrva and Uttaraphâlguṇa and Maghâ, the Vîthî is called Ârṣabhî. Purvâ and Uttarâprôṣṭhapada and Revati are the Govîthî ; while Śravaṇa, Dhaniṣthâ and Vâruṇâ are the Jaradgavavîthî. These three Vîthîs form the middle course of the sun. Hastâ, Svâtî and Chitrâ are the Ajavîthî ; Jyeṣṭhâ, Viśâkhâ and Maitra are the Mrigavîthî ; Mûla, Pûrva and Uttara Âṣâḍha are the Vaiśvânaravîthî. These three Vîthîs form the southern route of the sun ; now the (chordal) distance between the extreme points of these (Vîthîs), each should be noted.—40-60.

This is 31,03,300 yôjanas. Now hear of this distance along the course, south and north of the equator. Such distance between the ecliptics and the equators in the centre is 1,025 yôjanas (*i.e.*, between the solstices and the equator). The sun travelling north and south of the (equatorial) line

Digitization by Arya Samaj Charitable Foundation, Chennai

has a course of 8,000 maṇḍalas during Uttarâyaṇa; but its southern course, called also the outerward course, is similarly traversed by the sun.—61-66.

Now hear of the magnitude of these maṇḍalas. Each maṇḍala is 18,058 yôjanas in extent, being obliquely inclined to the equator.—67-68.

In the nave (or centre) of the maṇḍala, the sun completes one rotation in a day, like the potter's wheel; such is the case with the moon also.—69.

In His Dakṣiṇâyana march, the sun travels very fast, like a wheel, and that is why he traverses over a vast area within such a short duration.—70.

In other words, the sun in his southward course rapidly goes over thirteen and a half asterisms in 12 muhûrtas (in day time?), and in 18 muhûrtas at night, in travelling comparatively at a slower speed, like the lump of clay in the centre of the potter's wheel.—71-72.

In His Uttarâyaṇa course, the sun moves on slowly, and consequently, He is only able to cover a short distance during a long time.—73.

Then He goes over only 13 (and a half?) asterisms in 18 muhûrtas in day time, and at night He goes over the same number of asterisms in 12 muhûrtas.—74.

Note.—In other words, the total length of the day and night being 30 muhûrtas, a muhûrta is equal to ⅘ of an hour. The longest day, *i.e.*, 21st June, is said to be of 18 muhûrtas, or 14 hours, 24 minutes, when the shortest night will be of 12 muhûrtas, or, 9 hours, and 36 minutes. The longest night will be 14 hours, 24 minutes on 21st December, and when the day will be the shortest, *i.e.*, of 9 hours and 36 minutes. This is true for the latitude of 35°N. Looking to the map of India, it is, somewhere in Kaśmir. This portion, or the original from which this was copied, must have been composed near the region of modern Gilgit or Chitral, where the longest day and night is of 18 muhûrtas.

Like the mound of clay on potter's wheel, the pole star moves more slowly than either of them.—75.

The pole star completes one day and night of 30 muhûrtas in revolving on the orbit between the two extremes.—76.

When the sun is on His Uttarâyaṇa course, His movement in the day is slower and in the night it is faster.—77.

And in His Dâkṣiṇâyana course, His movement in the day is faster and in the night it is slower.—78.

With this different speed, the sun creates day and night (of different length) in Ajavîthî in the south and on the north the Lokâloka mountain.—79.

Outside the Vaiśvânara path (the Solstice of Cancer), the light comes on the world from the Loka mountain. It is day time when the light of the sun spreads from the Puṣkara.—80.

Digitization by Arya Samaj Charitable Foundation, Chennai

The Mount Lokâloka is 10,000 yôjanas high and extends sideways and outwards. The Mountain is partly illumined and partly dark, and is round in shape; the inner portions of the Lokâloka Mountain are illumined by the sun, the moon and the stars. This is the Âloka Mountain, and the Mount Nirâloka is beyond it.—81-83.

The verb (लोक) lôka means to see; alôka (अलोक) is opposite of lôka. The sun in his journey creates this lôka (light) and alôka (darkness); hence this time is called sandhyâ (joining light and darkness), *i.e.*, twilight. Uṣâ is the night and Vyûṣṭi is the day according to the wise.—84-85.

One muhûrta consists of 30 kalâs, and a day has 15 muhûrtas. The day increases or decreases as the twilight muhûrtas increase or decrease, owing to difference of three muhûrtas in the course of sun's journey through the line (equatorial), etc. (The day is divided into five parts, each of three muhûrtas). The first three muhûrtas is Prâtaḥ (morning), the next three muhûrtas, is known as Saṃgava. Three muhûrtas after that is called the Madhyâhna (noon) and a similar number of muhûrtas after it bring about the afternoon called aparâ by the sages; this is followed by evening (Sâyam) of the last three muhûrtas. The day is of fifteen muhûrtas on the equator.—84-91.

The days vary in duration when the sun is travelling south or north of the equator. When the days are long the nights are short (*i.e.*, in Dakṣiṇâyana), and when the nights are long the days are short (in Uttarâyana).—92.

The equinoxes (Viṣuva) come in the autumn and spring, *i.e.*, the days and nights are of equal duration at the autumn and vernal equinoxes. Beyond darkness is light, and beyond light is darkness.—93.

The Lokapâlas are located in the centre of the Lokâloka Mountain. Of these Mahâtmâs, four are there till the annihilation of the world.—94.

The first is Vairâja Sudhâmâ; the second one is the Prajâpati Kardama; the third one is the Hiaraṇyarômâ Parjanya, the fourth one is Rajasa Ketumâna. These four are free from the feeling of opposites (*e.g.*, pleasure and pain, etc.), of conceit, sloth, of grasping. Each one of the four quarters is occupied by each of them on the Mount Lokâloka.—95-96.

The Northern peak of the Agastya Mountain which is inhabited by the Devarṣis and which lies outside the Vaiśvânara path, is the way of the Pitṛis.—97.

On this pitriyâna reside the Agnihotrî Ṛiṣis, desirous of progeny and procreators of the people of the universe.—98.

O King, these Ṛiṣis, who originate progeny, begin the works of creation and uplift humanity. They move about in Dakṣinâpatha.—99.

Digitization by Arya Samaj Charitable Foundation, Chennai

They establish the order of duty in each yuga (Dharma), when it is disturbed, with their learning, piety and asceticism.—100.

The previous Lokapâlas are born in the house of their late compeers. In their absence, the latter take their place in this way; by mutual succession they continue till the destruction of the world. 88000 of these Ṛiṣis, who live the life of a householder, remain on the Dakṣina (south) path of the sun till the end of the world. I have thus enumerated those Ṛiṣis whose funeral ceremonies have been performed. According to the usages of the world (to stand as examples) these Ṛiṣis (Siddhas) have passed through the experience of birth, feelings of like and dislike, lustful passions, sexual and other worldly enjoyment, and death. —101-105.

The seven Riṣis desiring progeny took birth in the age of Dwâpara and conquered death, as they despised the work of propagating children. 88000 Ṛiṣis have gone into the path of those seven Riṣis by becoming Ûrdhareta (perpetual celebates). They will live till the destruction of the world on the northern path of the sun. They became immortal as by their example they taught the people the sacrifice of lust, passion, likes and dislikes, abstaining from procreation, and other worldly enjoyment, by showing their worthlessness. Those who remain till the end of the universe are called immortals. They exist so long as the three worlds exist. Not so the mortals who follow the path of the Mâra, such as lust, great sins like the slaying of embryonic cells and great virtues like the performance of Aśwamedha yajña (Horse sacrifice). The immortals or the Ûrdharetas go into unconciousness at the time of the dissolution of the universe, and not before.—106-110.

Note.—The three lights of the world are *first*, the light of the Fathers (Pitris), *second*, the light of the ûrdharetas (solitaries) and *third*, the light of Viṣṇu or the Bhaktas, who perform duties for the sake of duty.

Dhruva (pole-star) is north of, or, above the region of the seven Ṛiṣis. It is the illustrious foot of Viṣṇu. It is third Lightgiver of the world.—111.

Those who reach that highest seat of Viṣṇu, transcend all sorrows, so, all those who desire to reach the world of Dhruva, remain in the path of virtue.—112.

Here ends the one hundred and twenty fourth chapter dealing with extension of sun, moon and the world in Bhuvanakoṣa.

Digitization by Arya Samaj Charitable Foundation, Chennai

NOTE.

The following extracts from Colebrooke's essays will show that the Hindus knew the true dimensions, etc., of the earth and so the description in the above chapter must be taken in allegorical sense in several places.

It appears also from a passage of Brahmagupta's refutation of the supposed errors of that author, and from his commentator's quotation of Âryabhaṭṭa's text, that this ancient astronomer maintained the doctrine of the earth's diurnal revolution round its axis. 'The sphere of the stars,' he affirms, 'is stationary; and the earth, making a revolution, produces the daily rising and setting of stars and planets.'[1] Brahmagupta answers, 'If the earth move a minute in a *práṇa*, then whence and what route does it proceed? If it revolve, why do not lofty objects fall?'[1] But his commentator, Pṛithûdaka-swâmî, replies, 'Âryabhaṭṭa's opinion appears nevertheless satisfactory; since planets cannot have two motions at once: and the objection, that lofty things would fall, is contradicted; for, every way, the under part of the earth is also the upper; since, wherever the spectator stands on the earth's surface, even that spot is the uppermost point.'

We here find both an ancient astronomer and a later commentator[3] maintaining, against the sense of their countrymen, the rational doctrine which Heraclides of Pontus, the Pythagorean Ecphantus, and a few others amo g the Greeks, had affirmed of old, but which was abandoned by the astronomers both of the east and of the west, until revived and demonstrated in comparatively modern times.[3]

Brahmagupta is more fortunate in his reasoning where he refutes another theory of the alternation of day and night imagined by the Jainas, who account for the diurnal change by the passage of two suns, and as many moons, and a double set of stars and minor planets, round a pyramidical mountain, at the foot of which is this habitable earth. His confutation of that absurdity is copied by Bhâskara, who has added to it from Pṛithûdaka's gloss on a different passage of Brahmagupta, a refutation of another notion ascribed by him to the same sect, respecting the translation of the earth in space.

This idea has no other origin than the notion, that the earth, being heavy and without support, must perpetually descend: and has, therefore, no relation whatever to the modern opinion of a proper motion of the sun and stars.

Part of the passage of Bhâskara has been quoted in a former essay.[4] What regards the further subject now noticed is here subjoined.

'The earth stands firm, by its own power, without other support in space.

'If there be a material support to the earth, and another upholder of that, and again another of this, and so on, there is no limit. If finally self-support must be assumed, why not assume it in the first instance? Why not recognize it in this multiform earth?

---

[1] Âryabhaṭṭa cited by Pṛithûdaka.

भपञ्जरः स्थिरो भूरेवावृत्यावृत्य प्रातिदैवसिकौ उदयास्तमयौ संपादयति नक्षत्रग्रहाणाम् ।

[2] प्राणेनैति कलां भूर्यदि तत्कुतो व्रजेत्कमध्वानम् । आवर्तनमर्वाक्चेन्न पतन्ति समुच्छ्रायाः कस्मात् । Bráhma-sphuṭa-siddhánta.

[3] The commentator wrote at least seven centuries ago; for he is quoted by Bhâskara in the text and notes of the Śiromaṇi.

[4] For an outline of Âryabhaṭṭa's system of astronomy, see a note at the close of this Essay.

Digitization by Arya Samaj Charitable Foundation, Chennai

'As heat is in the sun and fire, coldness in the moon, fluidity in water, hardness in iron; so mobility is in air; and immobility in the earth, by nature. How wonderful are the implanted faculties!

'The earth, possessing an attractive force,[1] draws towards itself any heavy substance situated in the surrounding atmosphere, and that substance appears as if it fell. But whither can the earth fall in ethereal space which is equal and alike on every side?

'Observing the revolution of the stars, the Bauddhas[3] acknowledge, that the earth has no support; but as nothing heavy is seen to remain in the atmosphere, they thence conclude that it falls in ethereal space.

'Whence dost thou deduce, O Bauddha, this idle notion, that, because any heavy substance thrown into the air, falls to the earth, therefore the earth itself descends?'[4]

He adds this further explanation in his notes: 'For, if the earth were falling, an arrow shot into the air would not return to it when the projectile force was expended, since both would descend. Nor can it be said that it moves slower, and is overtaken by the arrow; for heaviest bodies fall quickest, and the earth is heaviest.'

From the quotations of writers on astronomy, and particularly of Brahmagupta, who, in many instances, cites Âryabhaṭṭa to controvert his positions (and is in general contradicted in his censure by his own scholiast Pṛithûdaka, either correcting his quotations, or vindicating the doctrine of the earlier author), it appears that Âryabhaṭṭa affirmed the diurnal revolution of the earth on its axis, and that he accounted for it by a wind or current of aerial fluid, the extent of which, according to the orbit assigned to it by him, corresponds to an elevation of little more than a hundred miles from the surface of the earth: that he possessed the true theory of the causes of lunar and solar eclipses, and disregarded the imaginary dark planets of the mythologists and astrologers, affirming the moon and primary planets (and even the stars) to be essentially dark, and only illumined by the sun: that he noticed the motion of the solstitial and equinoctial points, but restricted it to a regular oscillation, of which he assigned the limit and the period: that he ascribed to the epicycles, by which the motion of a planet is represented, a form varying from the circle and nearly elliptic: that he recognized a motion of the nodes and apsides of all the primary planets, as well as of the moon; though in this instance, as in some others, his censurer imputes to him variance of doctrine.

The magnitude of the earth, and extent of the encompassing wind, is among the instances wherein he is reproached by Brahmagupta with versatility, as not having adhered to the same position throughout his writings; but he is vindicated on this, as on most occasions, by the scholiast of his censurer. Particulars of this question, leading to rather curious matter, deserve notice.

Âryabhaṭṭa's text specifies the earth's diameter, 1050 *yojanas*; and the orbit or circumference of the earth's wind [spiritus vector] 3393 *yojanas*; which, as the scholiast rightly argues, is no discrepancy. The diameter of this orbit, according to the remark of Brahmagupta, is 1080.

---

[1] As. Res., vol. ix. p. 322.

[2] Like the attraction of the loadstone for iron. Mârîchi on Bhâskara.

[3] Meaning the Jainas; as appears from the author's own annotation on this passage.

[4] Siromaṇi, Goládhyáya, c. i. v. 2, 4, 7 and 9.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CXXV.

The Rişis after hearing such an interesting narration about the sun, moon and the planets asked the Sage Sûta. How do the planets move about in the Solar system ?. Are they connected with one another or do they move about independently ?. What causes them to move on ?. If they move about by themselves, how do they do so ?. We wish to hear all about these things. Pray explain these to us.—1-3.

Sûta said :—I shall tell you about these deceptive things. People are deceived about them even when they see them with their own eyes.—4.

Among the fourteen stars is the planetary porpoise (Sîśumâra). The son of Uttâmapâda has taken this shape of a sacrificial post (Medhi) in the sky and is known as Dhruva. It revolves and causes the sun, moon and planets to revolve also. The stars, too, follow it in its wheel—like motion. These luminaries revolve owing to the will force of Dhruva being tied to it by the aerial chord. Their separation and union period ; rising and setting ; disturbances ; journey southwards, northward, and in the central region ; and eclipse, are directed by Dhruva.—5-9.

The clouds Jîmuta beget life. Those clouds remain suspended on the air Abahana. They change shape (*i.e.* condensed), and on going up a Yojana from there form into rain hence they are called the source of rain. The clouds Puşkarâbartaka have been born from the wings (of the mountains). These wings are named Puşkara and hold a huge volume of water hence these clouds are known as Puşkarâvarta. The valiant Indra cut down the wings of the mountains that used to fly at their will and cause ruin and destruction to the rising generation (of the universe). These clouds assume various forms, give out thundering noise, produce deluge of rains at the end of the kalpa and quench the destructive blaze of fire at the same time. They support the air, are full of immortality and causes the end of the Kalpa. The bursting of the Brahma's egg out of which came forth the four headed Brahmâ Himself, produced other clouds ; they are the outer crust of egg, and, are called Megha (clouds). Without distinction their chief source of nourishment is smoke. The most important of them is Parjanya.—10-17.

There are four elephants too, (Diggajâ). There are two divisions of elephants (Hasti), mountains (Parvata), clouds (Megha), and serpents

Digitization by Arya Samaj Charitable Foundation, Chennai

(Bhogî). They originally sprang from the same common stock. Their origin lies in water. The Parjanya clouds and Hasti wax during Hemanta season and pour out showers of snow born of cold, to promote the growth of grain.—18-19.

The sixth air Parivaha is their chief support. The same air holds the Âkaśa Ganges, whose waters are holy, nectarlike and pass in three directions. The elephants hold down (Diggajas) her sacred waters in their bulky trunks and throw them diffused by the air and the same is styled dew. The Mount Hemakûta is in the south (of Meru?); to the north and south of the snow clad Mounts (Himâvata) is the Pundra cloud which greatly increases the stock of rain. All the rain formed there converts itself into the snow. The wind on the Himavata draws by its own force these snow flakes and pours them on the great mountains. Beyond the Himâvata there is little rain.—20 25.

Next to it is another cloud named Ivâ that helps the growth of beings. These two clouds enhance the amount of rains.—26.

Thus I have described to you the clouds and how they are fed. The Sun is said to be producer of rain.—27.

Rain, heat and cold; night, evening and day; prosperity and adversity, all originate from Dhruva.—28.

The sun from his position draws water of Dhruva in molecular form, remains in the bodies of various beings, and goes out in every direction in the form of smoke when they burn the Sthâvara (immoveables) and the Jangamas (moveables).—29-30.

This (smoke) forms itself into clouds. The sun is the centre of clouds. He absorbs the water by His bright rays. His rays with the help of air draw out water from the ocean. But by means of white rays he obtains rain from the clouds in due seasons. The waters from the (vapours) of the clouds when brought into contact of the wind fall in the shape of rain. Such rain falls for six months for the good of the creation. Wind roars and electricity is produced. Fire is said to be the source of lightning.—31-34.

Meghas are called so on account of their sprinkling the landscape (with water.) This expression is formed from the root Miha (to sprinkle.) That which does not throw down water is called Abhra. Hence Abhra is stationary. The sun established by Dhruva is the creator of rain.—35.

The air from Dhruva drives away the rain. The circle of stars comes out of the sun and the planets and moves away from them; in

Digitization by Arya Samaj Charitable Foundation, Chennai

the end, it re-enters the sun established in Dhruva. Hence the chariot of the sun is seen near.—36-37.

It rests on a wheel with five spokes and three naves (or triple nave.) It has eight wheels under the same circumference. They have a common axle dotted with the particles of gold. The sun moves in such a glorious chariot. It extends to a lac of yojanas. The pole (Iṣâdanda) of the chariot is double in its longitude*.—38-39.

That chariot of the sun has been created by Brahmâ for necessity. It is made of gold, pure and unmixed drawn by most handsome horses that run with the speed of wind. The vedic metres are the steed to whom the wheel is attached. The chariot resembles the vehicle of Varuṇa in all details.—40-41.

The sun moves about in the heaven every day on that chariot. Now the various parts of the sun as well as of his chariot denote the various parts of the year.—42.

Day is one of the naves of His chariot's wheel. Years are the spokes of the wheels. The six seasons are its peripheries.—43.

Night is its fender; Dharma is the high banner; the yugas of the axle and pins, the kalâs (parts) which carry the ârtas (?) [This line seems to be a corrupt reading]. Kuṣthâs are the nostrils of the horses; moments (kṣaṇâs) are their row of teeth; Nimesa is the (anukarṣa) floor; Kâla, the pole (Îṣâ). Artha and Kâma are the pins of the yoke and axle. The vedic metres are the seven horses that like the air swiftly glide with the chariot. Gâyatrî, Triṣṭupa, Jagati, Anastupa, Pankti, Vrihatî, Usnik the seventh —44-47.

The wheel is attached to the axle and the axle to Dhruva. The axle revolves with the wheel and Dhruva revolves with the axle. The

* We are to understand, here, both in the axle and yoke, two levers, one horizontal, the other, perpendicular. The horizontal arm of the axle has a wheel at one end; the other extremity is connected with the perpendicular arm. To the horizontal arm of the yoke are harnessed the horses; and its inner or right extremity is secured to the perpendicular. The upper ends of both perpendiculars are supposed to be attached to Dhruva, the polestar, by two aerial cords, which are lengthened in the sun's southern course, and shortened in his northern; and, retained by which to Dhruva, as to a pivot, the wheel of the car traverses the summit of the Mânasottara mountain, on Pushkaradwîpa, which runs, like a ring, round the several continents and oceans. The contrivance is commonly compared to an oil-mill, and was, probably, suggested by that machine, as constructed in India. As the Mânasottara mountain is but 50,000 leagues high, and Meru, 84,000, whilst Dhruva is 1,500,000, both levers are inclined at obtuse angles to the nave of the wheel and each other In images of the sun, two equal and semi-circular axles connect a central wheel with the sides of the car. Wilson's Viṣṇu Purâṇa. Vol. II. p. 289 (2nd Edition).

Digitization by Arya Samaj Charitable Foundation, Chennai

axle moves along with the wheel propelled by Dhruva. The chariot has been thus designed owing to some special reason.—48-49.

The success of the sun's chariot is due to the conjunction (with Dhruva.) Thus this divine solar chariot moves about in the heaven. The pins of the yoke and axle are on its south. The pair of reins of the yoke and the wheel of this aerial chariot revolve round and round in all directions like the potter's wheel. The pins of the yoke and the axle traversing about the four quarters revolve round Dhruva by the force of the wind. The reins of that travelling chariot shorten on the Northern orbit and lengthened on the Southern. The pair of reins are fastened to the pins of the yoke and axle and are held by Dhruva, who thus attracts the sun. When the reins are drawn in by Dhruva the sun covers on either side of the line (diameter) 8000 yojanas. When the reins are released by Dhruva the sun begins to move on most swiftly the outer orbits. —50-58.

Here ends the one hundred and twenty fifth chapter describing the motion of the sun and moon in Bhuvanakoṣa.

CHAPTER CXXVI.

Sûta said:—The chariot of the Sun is occupied by the several (1) Devas month after month, by turns, in regular succession; they carry Him on in His path together with a host of (2) Riṣis, (3) Gandharbhas, (4) Apsarâs, (5) Nâgas, serpents, (6) charioteers and (7) Râkṣasas. These Ṛiṣis, etc., dwell there in the solar orb for a couple of months, turn by turn, and then make room for others.—1-2.

During the months of Chaitra and Vaiśâkha, Brahmâ and Aryamâ, the two Devas; Pulastya and Pulaha, the two Prajâpatis; Vâsuki and Sankîrṇa, the two Nagas; the chief singers—Tumvaru and Nârada,—the two Gandharvas; Kritasthalā and Punjikasthalî, the two nymphs; the two charioteers, Rathakṛit and Rathaujâ; the two demons, Heti and Praheti, resort to the solar region. During the two months Jyaiṣṭha and Âṣâḍha, in the summer, Mitra and Varuṇa, the two Devas, go to live there.—3-6.

Besides them, the following others also go there during the two months in the summer:—Atri and Vasiṣṭha, the two Riṣis; Takṣaka, Rambhaka, the two Nâgas; Menakâ and Sahadhanyâ, the two Apsarâs; Hâhâ and Hûhû, the two singers; Rathantara and Rathakrit, the two charioteers; Puruṣâda and Vadha, the two Demons. Then the other Devas come in. During the months of Śrâvṇa and Bhâdrapada, the following

Digitization by Arya Samaj Charitable Foundation, Chennai

live there:—The Devas Indra, Vivasvân; the Rişis Angirâ, Bhrigu; the Nâgas Elâpattra, Sankhapâla; the Gandharvas, Visvâvasu, Suşena; the charioteers Prâta and Ratha; the nymphs Pramlochâ, Nimlochâ and the demons Heti and Vyâghra.—7-12.

The Devas Parjanya and Pûşâ; the sages Bharadvâja and Gautama reside there for two months in autumn. The Gandharvas Chitrasena and Suruchi; the beautiful nymphs Vişvavâchî and Ghritâchî; the serpents Airâvata and Dhananjaya; the two charioteers Sênajit and Suşeṇa; the demons Châra and Vâta reside in the sun during the months of Aśvina and Kârtika. For the two months of the dewy season, Agrahâyaṇa and Pauşa, the Devas Aṃśa and Bhaga; the Rişis Kasyapa and Kratu, reside there. As well, the serpents Mahâpadma and Karkoṭaka; the Gandharvas Chitrasena and Pûrṇâyu; the nymphs Pûrvachitti and Urvaśî, the charioteers Takşâ and Ariştanemi; and the terrible demons Vidyut and Sûrya. During the two winter months of Mâgha and Phâlguna, the Devas Taşaṭâ and Vişṇu; the Rişis Yamadagni and Viśvâmitra; the two sons of the serpent Kadru, *viz.*, Kamvala and Aśvatara; the Gandharvas Dhritarâştra and Sûryavarchâ; the nymphs Tilottamâ, and Rambhâ; the charioteers Ritajita and Satyajita; the demons Brahmopeta and Yajṇopeta live there. In this way the Devas, etc., inhabit the solar realm for the two months in their respective turn.—13-24.

The groups of the seven couples (1) Devas, (2) Rişis, (3) Gandharvas, (4) Apsarâs, (5) Nâgas, (6) charioteers and (7) Râkshasas, that reside there for two months in their turn, are called the Sthânâbhimânîs (the occupants of the place for the time). Of these, the twelve Devas (six couples for six seasons) lend their fiery lustre to the Sun. The Rişis adore Him by reciting pleasant hymns of praise; the Gandharvas and the Apsarâs show their devotion by their singing and dancing.—25-26.

The charioteers hold the reins of the horses; the serpents move to and fro; and the demons follow Him in His track.—27.

Besides these, the Vâlakhillya Rişis salute the Sun and accompany Him from His rise till He sets. The Sun shines and sheds heat and lustre with increased brilliancy with the powerful blaze of the gigantic bonfire of the potency, asceticism, Yoga, Dharma, knowledge, power and valour of these Devas.—28-29.

Note.—The Vâlakhillyas are a class of divine personages of the size of a thumb and produced from the Creator's body and said to precede the Sun's chariot (their number is said to be sixty thousand).

The Sun drives away all the troubles of the beings by His radiance. The sins of men are reduced to ashes by His fire. He also takes away the

Digitization by Arya Samaj Charitable Foundation, Chennai

sins of those whose conduct is good ; and they roam about in the heavens along with Him. Those Devas out of mercy, protect all the beings in their every walk of life, and make them perform asceticism, mutter japams and fill their hearts with joy. During the several manvantaras, the seats of the Abhimanî Devas are thus changed. This order is always the same ; whether in the future, or in the past, or at present.—30-33.

Thus the seven sets of two dwell respectively in the fourteen manvantaras respectively. They all are fourteen in number and change their places thus in course of 14 manvantaras.—34.

The Sun in His diurnal course as He moves on, sheds His strong heating rays during the summer, causes cold during the winter and rains during the monsoon. He brings about night and day and spreads His rays far and wide as He travels. Thus by His rays, He brings in peace and satisfaction to all, the Devas, Pṛitis, and human beings alike. The days and nights, as they revolve, cause the bright and dark fortnights. The Sun stores up nectar every month in His rays. This nectar, pure and agreeable, the Devas drink in their appropriate fortnightly seasons. The Devas, the Pitṛis, the Saumyas and the Kâvyas, after having drunk this nectar in the shape of the Sun's rays, and replenished themselves, cause thereby good rain on this earth and make the plants, ordinary and medicinal, grow and satisfy the hunger of all beings.—35-37.

The Devas are satisfied with ambrosia by the sacrificial oblations once offered into the Fire every fortnight and poured after the recitation of the prescribed formulæ suffixed by svâhâ. The Pitṛis are satisfied by the libations of water offered to them once every month (*i. e.*, monthly oblations are offered and they get satisfied for one month.) The men live day and night on these grains and herbs. The Sun is the sustainer of all beings and He nourishes them by His rays.—38.

Thus the Sun moves on in His one-wheeled chariot swiftly drawn by His horses and at the end of a day returns to His abode. He always has (tawny) greenish yellow horses yoked to His chariot. He drinks water through thousands of His rays and ceases to draw it when it passes the point of saturation. Then He discharges them again in the form of rain.—39-40.

The Sun in course of one single day and night goes swiftly over the world consisting of the seven oceans and the seven islands, seated in His one-wheeled chariot and drawn by seven horses. The seven horses yoked to the Sun's chariot are no other than the seven chhandas (metres); they can assume forms at their will ; they go as they like ; their speed is swift as wind ; their colour is tawny ; and being once yoked they go on

Digitization by Arya Samaj Charitable Foundation, Chennai

incessantly; they never get tired a bit They are the gods declaring the glory of Brahma. Ascending on such a chariot the Sun travels the earth in course of one day (24 hours.) The horses were yoked at the beginning of Kalpa and carry on the Sun till the end of the Great Dissolution (Mahâ Pralaya). Thus He goes on round and round, day and night, surrounded by the Vâlakhillya Munis. The great Rishis recite praises to Him in the chosen words composed by them; the Gandarbhas and Apsarâs sing and dance round Him. Thus the Sun is carried on by the horses flying like birds. Similarly, the Moon moves on in the several asterisms that are divided into several vîthîs.—41-46.

The Moon has also been described to wax and wane according to His positions with respect to the Sun. There are three wheels in the chariot of the Moon and the horses are yoked at both the ends.—47.

The Moon has been born from waters along with His chariot, horses and the charioteer. That chariot is decorated with fine garlands and yoked with excellent white horses, rests on three wheels.—48.

The swift running divine horses yoked to the Moon's chariot are ten in number; they run as swift as wind and they are without any attachment; once yoked, they carry the car till the end of the Great Dissolution.—49.

The fair Chakṣuśravâ is the charioteer; and the horses looking white like shells and of one colour, draw the chariot.—50.

Aja, Tripatha, Vṛiṣa, Vâjî, Nara, Haya, Aṃśumâna, Saptadhâtu, Hamsa, and Vyomamṛiga are the names of the ten horses attached to the chariot of the Moon. Thus He goes on surrounded by the Devas and the Pitṛis.—51-52.

In the bright fortnight the Moon gets ahead of the Sun and whatever of Him waned during the dark fortnight becomes filled up again, digit by digit, by the Solar ray, day after day. Thus He becomes nourished by the one seed-ray of the Sun named Suṣumnâ when He becomes full and circular on the full-moon night. Similarly in the dark fortnight, the Moon wanes daily from the second day till the Chaturdaśi tithî (the fourteenth day after the full-Moon) when the Devas drink up the soft and excellent nectar of the Moon, sweet like honey and consisting of the essence of the watery juice. For half the month the nectar becomes stored up in the Moon by the Sun's ray, so that the Devas would be able to drink it; and the quantity of this nectar becomes maximum on the full-moon night when the Devas adore the Moon for another supply of the same, gathered from the Sun's radiance in course of a fortnight.—53-60.

Note.—Suṣumnâ=A principal ray of the Sun.

Digitization by Arya Samaj Charitable Foundation, Chennai

For one night the Devas, the Pitṛis and the Riṣis worship the Moon. From the beginning of the dark fortnight the Moon turns back, wanes and becomes dull; His digits decline owing to His nectar being drunk up day by day. 33330 Devas drink the lunar ambrosia. The Moon thus declines during the dark fortnight and waxes until He becomes complete in the bright fortnight. Thus, drinking the nectar, the Devas, at the end of the fortnight, go away elsewhere on the Amâvasyâ (dark) night when the Pitṛis come to Him. When the still small portion of the 15th part of the Moon is left, they drink that in the afternoon on the next day for a brief period of two kalâs and go away after the completion of this dark fortnight. The Saumyâs, Vahriṣadas, Agniṣvâttâs and Kâvyâs, are the Pitṛis. Those who preside over the year are known also as Kâvyas. So also the Dvijas performing good works can become Kâvyas. The Saumya-pitṛas are rigid ascetics. Vahriṣada, Saumya and Agniṣvâtas are the well-known threefold Pitri creation who are recognised as twice-born (Brahmanas).—61-70.

The 15th portion of the nectar of the moon is drunk by the Pitṛis. The sixteenth part of the Moon is recognised as the junction of the two (dark and bright) fortnights, when the final waning takes place and fresh waxing begins. Thus the waxing and waning of the Moon under the influence of the Sun have been described.—71-72.

Note :—It is highly probable that the car festival of Sri Sri Jagannath in Puri, Orissa, might have its origin on the movements of the chariot of the Sun which are again the reflections of the Soul residing in the body.

Here ends the one hundred and twenty-sixth chapter on the courses of the Sun and the Moon.

CHAPTER CXXVII.

Sûta said :—I shall now relate to you about the chariots of the stars and planets and Râhu (the ascending node). The chariot of Budha (Mercury, the son of Moon) is brilliant and white.—1.

It is drawn by ten horses as swift as wind. The horses are of the following colours, respectively, *viz.*—White, reddish brown, spotted, dark blue, black, purple, white, greenish, dark, and of variegated colours. The horses are noble and execellent and born of wind.—2-3.

The huge chariot of Mars is made of gold. It is eight wheeled. It is drawn by eight red horses born of fire, with flags and banners.—4.

Young Mars moves on in this car; his motions are direct, and retrograde and very retrograde. Vrihaspati (Jupiter), the son of Angirâ and the

Digitization by Arya Samaj Charitable Foundation, Chennai

learned preceptor of the Devas, moves in a golden chariot with flags on it. The chariot is drawn by 8 fair coloured horses born of fire. Jupiter remains for one year in each of the twelve signs of the zodiac; thus He moves on in his chariot and goes to his destination. The chariot of Venus (Śukra) is brilliant like fire and decorated with flags; He goes on in this swift-going chariot. Next comes Saturn. His chariot is made of iron. Ascending on this chariot drawn by horses as swift as wind, Saturn moves on.—5-8.

The dark coloured chariot of Râhu is drawn by 8 swift horses of smoke-colour. The horses move as swift as wind, and they are well covered. He dwells close to the Sun, but He travels on in the dark fortnight towards the Moon; and returns to the Sun after that fortnight. The 8 horses of Ketu (the descending node) are slender and thin, of the colour of smoke; but they are hideous, very fiery and as swift as wind.—9-11.

Thus I have described to you about the chariots and horses of the planets. These are all attached to the Pole by ropes of wind (air). These cords are invisible and made of air. These moving duly make the several chariots move.—12-13.

All these stars are tied to Dhruva; and they move on propelled by the wind. The Moon and the Sun move on in the celestial firmament, prompted by currents of strong wind. They glide on tied to the Dhruva. Their motions round the pole are brought about by these ropes made of wind.—14.

These stars and luminous spheres, studded in the firmament, are the abodes of the Devas (Devagrihas): they float in the celestial atmosphere as boats float in rivers.—15.

The rays of the Pole star extend to the farthest limit where the stars are visible and they all move on tied to the Pole and thus cause others to move on.—16.

The stars and planets tied to the Dhruva (Pole) revolve and make others revolve as oil mill while revolving itself makes others revolve. The air that causes them to move and makes them look like a fiery circle (made by a fire-brand being waved round in the air) is known as Pravaha. In this way the stars move on, attached to the Pole. These stars are situated on the body of Śiśumâra, who lies (sleeps as it were) on the celestial firmament.—17-19.

N.B.—Śiśumâra is known as the zodiac personified and is no other than the child Viṣṇu.

Digitization by Arya Samaj Charitable Foundation, Chennai

The sins committed in the day are swept away by the sight of this Śiśumâra chakra in the night. The man who sees the stars fixed on the Śiśumâra chakra lives for as many number of years more than his proper life period as the stars he sees; and one should know therefore the form and the location of the different limbs of this Śiśumâra chakra fully.—20-21.

Thus is His form :—Uttâna-pada is the chin of Śiśumâra, Sacrifice is the lower lip, Dharma is the forehead. Nârâyaṇa and the Sâdhyas are enshrined in the heart; the Asvins form the two feet on the eastern side (the right foot). Varuṇa and Âryamâ form the two legs towards the west (the left foot).—22-23.

The Devas, Sam-varṣa and Mitra, form respectively the fore and hind private parts; and Agni, Indra, Marîchi, Kaśyapa, and Dhruva form His tail. There is no rising nor setting of these stars. They remain fixed at one place. The Moon, the Sun, and other stars and planets are situated in the form of a circle facing this Śiśumâra chakra in the firmament. All the stars are presided over by Dhruva and circumbulate Him. This Pole star is the support and sacrificial pillar of these stars. The Dhruva is the best amongst the Agnîdhras and Kaśyapas. He moves singly above the summit of Sumeru with His head downwards round the summit of Sumeru, as if looking at it, dragging at the same time along with Him the zodiac and the cluster of stars.—24-29.

Here ends the one hundred and twenty-seventh chapter on the praises of the Pole star.

CHAPTER CXXVIII.

The Ṛiṣis said :—We have heard what you have explained, O, Sûta But what are those abodes of the Devas? Kindly explain more at length on the luminous spheres (the stars, etc.)—1.

Sûta spoke :—I shall now tell you about them; about the motions of the Sun and Moon, about the abodes of the Devas, the Sun and the Moon. In the beginning of the Kalpa, there was neither day nor night in this Universe; it was all covered over by darkness. Brahmâ, born from Avyakta, the Unmanifested, did not, till then, manifest any elements. Four elements were left; and Brahmâ presided over them. Then Bhagavân Svayambhu desired to create the different Lokas (worlds) and assumed Himself the form of a fire-fly and wandered about. He then thought within himself and came to know

Digitization by Arya Samaj Charitable Foundation, Chennai

that Agni (fire) had hidden himself, in the beginning of Kalpa, in waters and in the earth.—2-5.

He collected water and earth in the hope of getting fire out of them; and He ultimately obtained three kinds of fires of equal amount, viz.—the Pâchakâgni, employed in cooking things, was begotten from the earth; the Sucha Agni, or the heat dominant in the sun; and the Jatharâgni or fire of the belly, in the shape of beautiful electricity and not produced by the combustion of any fuel, &c. Some electrical fire is increased by fire residing in itself; whereas some others kindle even without any fuel. The fire produced by rubbing two pieces of wood together, is called Nirmathya Agni and is quenched by water.—6-8.

The electrical fire in the belly is resplendent, with no flames, and beautiful; this is the light in the white disc of the sun; it is devoid of heat and not manifest. When the sun sets, one-fourth of his lustre enters into fire. Therefore fire looks so bright in the night.—9-10.

When the sun rises, one-fourth of the heat of fire enters into Him; therefore He imparts heat in the day. The mutual infusion of the heat and lustre of the Fire and Sun into each other causes the days and nights to have their above mentioned properties.—11-12.

When the sun rises on the northern half and south of the world, the night merges into the waters; therefore water looks of a copper colour during the day.—13.

When the sun sets, the day merges in the waters; hence the waters look bright in the night; in this way owing to the rising and setting of the sun, the night and day merge in the waters respectively. The fire in the Sun is like a red-coloured jar and it has thousand legs. When the sun shines, He draws water by the rays of this fire. It is this fire that draws in waters of the rivers, wells, oceans, tanks, lakes, etc. through His thousand rays.—14-18.

These thousand rays cause heat, rains and cold; of these, four hundred rays look like nâdis (tubular veins and arteries) and are of variegated forms; these cause rain. Chandanâ, Medhyâ, Ketanâ, Chetanâ. Amritâ and Jîvanâ are all rain-producing rays. Three hundred rays produce cold; and they are drunk (absorbed) by the moon, stars and planets. These are the middle rays.—19-20.

The other rays are all white and gladden the hearts of beings. They cause heat. They are three hundred in number and known by the names Kukubh, Go, Visvasṛit, Sukla and others. They sustain and protect the Devas, Peṭris, and human beings.—21-22.

Digitization by Arya Samaj Charitable Foundation, Chennai

The sun always satisfies men by producing herbs, the Pitris through the libations of water svadhâ and the Devas through the sacrificial offerings svâhâ.—23.

During spring and hot weather the sun imparts heat by his three hundred rays; during the rainy season and autumn causes rain by his four hundred rays; during the dewy and winter season imparts cold by his three hundred rays.—24-25.

He imparts strength in the herbs and plants, bestows nectar to svadhâ, and imbues immortality in the nectars of the Devas. Thus He benefits the three worlds by His this three-fold action. His thousand rays thus perform different functions in the different seasons, causing good to half the Lokas.—26.

Such is the white shining solar orb known in the worlds. From Him emanate the stars, planets and the moon, and they are preserved by Him. 27-28.

It is by the Śuśumnâ ray of the Sun that the Moon waxes again, day by day. The stars are born from the eastern ray of the Sun, named Harikeśa.—29.

The Viśvakarmâ ray of the sun is in the south; He is the sustainer of the planet Mercûry. The Viśvavasu ray of the Sun is in the west; and He is the originator of the planet Venus.—30.

The Samvardhan ray is the originator of Mangala (Mars); the Aśvabhû ray, the sixth one, is the producer of Jupitar.--31.

The Surâṭa ray nourishes Saturn. Because these never fade, therefore they are called Nakṣatras (stars).—32.

These are the fields, the regions of the sun; their rays fall incessantly unto Him; and the Sun accepts them also as His; hence they are named Nakṣhattras. (The Sun pervades all these by His rays).—33.

Those persons who perform good and meritorious works in this world, go to these planets and stars (the Nakṣattras) after they leave their mortal coils and these are saved; hence these Naksattras are called Târakâs. And as they are white in colour, they are named Suklikâs.—34.

The Sun is called Âditya on account of His having the lustre of the fire and asceticism of the holy kings of this earth as well as those of Heaven. The root 'Srav' means "to pour out, to ooze" and the Sun is called "Savitâ" because he sheds, pours out tejas, fire.—35-36.

Digitization by Arya Samaj Charitable Foundation, Chennai

The root 'chand' has various meanings; it connotes whiteness, nectar, cold and pleasure. The word Chandramâ (the moon) has come out of this root.—37.

The shining mandalas of the sun and the moon in the divine firmament are luminous, white, full of water and fire. They look handsome like white pitchers.—38.

All those Rishis who attained Devahood by their karmas in the several Manvantaras have become the above luminous spheres. Their abodes in the firmament are termed "Devagrihas." The Sun has got his abode as the Sun; so the Moon has got his "Saumya" abode; the planet Venus has got his Saukra abode. This Saukra abode is shining and has sixteen spokes (16 petalled lotus.) Jupiter has attained his "Vrihat" (big) abode. Mars has got his red abode.—39-41.

Saturn enters into the "Saturn" mandala; the Budha into the Budha and the Râhu (ascending node) into the solar abodes. All the stars enter into their mandalas respectively; so these luminous spheres in the firmament are known as Devagrihas of those persons who performed highly meritorious works in this world.—42-43.

The Devagrihas, mentioned before, exist in every Manvantara till the time of dissolution.—44.

The Devas occupy these Devagrihas again and again by their "Abhimâna" (presiding) capacities; the past Devas occupied their places along with others with their past presiding capacities; the present ones with their present presiding capacities; the future ones will reign with their future presiding capacities. (But all of them preserve their respective characteristic features of their different abodes). Vivasvân the Sun, is the eighth son of Aditi.—44-46.

The luminous Moon is known as Vasu; He is qualified with Dharma. Śukra or Bhârgava is the priest of the demons.—47.

Vrihaspati, of great fiery asceticism, is the priest of the Devas and is the son of Aṅgirâ; the handsome Budha is the son of the Moon.—48.

The ugly Saturu was born of the womb of Saṃgyâ by the Sun. Mangala was born of the womb of Vikesi by Fire.—49.

All these stars are born from the womb (of the firmament and are the progeny of Daksha. Râhu, the destroyer of beings, is the demon born of Simhikâ.—50.

These are the Abhimani Devas (the Masters; the presiding Deities)

Digitization by Arya Samaj Charitable Foundation, Chennai

in the spheres of the moon, the sun, the stars and the planets. Thus the above abodes of the Devas are described.—51.

The abode of the thousand-rayed Sun is divine, fiery and of white colour. The abode of the Moon is thousand-rayed, bright, energetic, and full of waters.—52.

Budha (Mercury) lives with the Sun. The abode of Śukra (Venus) is sixteen-rayed and watery.—53.

The abode of Mangala (Mars) consists of nine rays and is red in appearance; water is also there. Vrihaspati (Jupiter) has 12 rays and the colour is turmeric yellow; His abode is big.—54.

The abode of Saturn is eight-rayed, black, and is made of iron. Râdhu's abode is also made of iron and He causes pain to all beings.—55.

All the asterisms are the refuge of the virtuous. Their rays are silvery and as they are the redeemers of all the beings, they are called Târakâs; also called Śuklikâs on account of their white colour.—56.

The diameter of the Sun is nine thousand yojanas and its circumference is three times that (27000 yojanas).—57.

N. B.—According to Surya Siddhanta the diameter of the Sun is 6500 yojanas and the diameter of the Moon is 480 yojanas.

The diameter of the Moon is twice the diameter of the Sun; its circumference is thrice its diameter.—58.

The stars are situated above all and their diameter is one-half yojana.—59.

The size of Râhu is the same with the stars; He travels below them. His place is made up of the shadow of the earth by Brahmâ; it is full of Tamas (darkness.) Râhus enters into the Sun in the bright fortnight; in the dark fortnight it emerges from the Sun and enters into the Moon. It is named Svar-bhânu, because He urges forward by His own rays —60-62.

The diameter and the circumference of Venus are one-sixteenth ($\frac{1}{16}$) of those of the Moon in yojanas (63).

Sukra is the 16th part of the Moon. The diameters and circumferences are measured all in Yojanas.—63.

The diameter and the circumference of Jupiter are one-fourth less than those of Venus; Mars and Ketu are one-fourth less than those of Jupiter. Râhu and Mercury's dimensions are one-fourth less than those of Mars and Ketu (the descending node). – 64-65.

The diameter and circumference of each of the stars are the same as those of Mercury. Some stars also have dimensions of five hundred,

Digitization by Arya Samaj Charitable Foundation, Chennai

four hundred, three hundred, two hundred, one hundred yojanas; there are some also having dimensions of one-half yojanas. No stars exist less than these. Now I will describe those melefic and benefic planets that are situated above them.—66-68.

Saturn, Jupiter, and Mars are slow-going planets (superior planets.) Below them the Moon, Sun, Mercury, and Venus are the quick-moving planets (inferior planets.) There are as many crores of Târakâs as there Ṛikṣas (asterisms).—69-70.

The Sun moves lowest down of all the planets. Above Him the Moon travels.—71.

The stars travel above the Moon; above Moon, travels Mercury; above Mercury, travels Venus; above Venus, travels Mars; above Mars, travels Jupiter; above Jupiter, travels Saturn.—72-73.

The Saptarṣis (the great Bear) exist above Saturn; and above the great Bear exists the Pole (Dhruva.) The three worlds are tied on to this Dhruva.—74.

The stars in the firmament are two lakh (200,000) yojanas apart from each other. The planets above them are also placed similarly apart. The Sun, Moon, and the planets run towards the stars and get merged in them. They remain in their Uchcha and Nîcha houses (aphelion and perihelion); and while entering into or coming out of them, they look on the beings. So these are situated with regard to each other.—75-78.

The learned should know exactly their various conjunctions. Thus have been described all about this earth, Dvîpas, oceans, mountains, years, rivers, and the inhabitants thereof.—79-80.

The several locations of the luminous spheres of the firmament are brought on by the influence of the Sun. In its central part, there exists the wind termed Âvarta. This pervades, in the form of a circle all the Nakshattra maṇḍalas. This has been so ordained by the Almighty God for the use of His several beings.—81-82.

The stars, the earth, etc., were located thus by Brahmâ in their proper places at the beginning of the Kalpa.—83.

All these locations are assigned by the Supreme Being; no one can exactly describe the vastness of the infinite nature of this Universe. No human being with his fleshy eyes can know exactly its true nature.—84.

Here ends the one-hundred and twenty-eighth chapter on the description of the Devagrihas (the bright spheres of the firmament.)

Digitization by Arya Samaj Charitable Foundation, Chennai

PART II

Digitization by Arya Samaj Charitable Foundation, Chennai

Digitization by Arya Samaj Charitable Foundation, Chennai

THE MATSYA PURANAM

PART II.

CHAPTER CXXIX.

The Rişis said :—Tell us, O, Sûta ! how in ancient days did Lord Śiva attain the name of Tripurâri and how did He reduce the fort Tripura to ashes. Pray, be pleased to tell us all about it in detail. How the fortified town of Tripura was built by the mysterious power of Maya, and how was it reduced to ashes by one arrow of Śiva. Pray, tell us how all this happened. We all ask you, reverently, again and again.—1-2.

Sûta said :—O, Rişis ! Hear from me how the fort Tripura was consumed by the mighty Lord Śiva. In ancient days, there lived a Dânava named Maya ; he was endowed with extraordinary powers and he was the originator of wonderful artifices and extraordinary devices generally known as Mâyâ. Once conquered by the Devas in a battle, Maya devoted himself to hard penances. Two other demons also joined him and began to practise severe austerities with the same object in view. The name of the one was the powerful Vidyunmâlî ; and of the other was Târakâsura. Both of them were very powerful and strong.—3-5.

These two began to perform their penances by the side of Maya and caught his fire and energy. They began to look like the three Fires or like the three worlds personified. They remained engaged in their penances, burning, as it were, the three worlds. They lived in water during the winter, warmed themselves with a ring of fire lit up around them during the summer with fierce sun overhead, and stood on their legs in the open space during the rains and began to waste their dear bodies. They lived only on roots and fruits and water and they worshipped with flowers, etc. They used to take their simple fare after one day's interval and the bark of wood that they had on their bodies was besmeared with mud. They practised austerities, half immersed in the mud of aquatic plants and thus their minds became freed from all dirt. Their bodies became devoid of all flesh ; they became lean and thin ; the veins became visible all over their bodies. Owing to their severe austerities, the whole universe became devoid of any lustre, powerless, and began to look dull.—6-11.

The three worlds were about to be consumed by the fire of their asceticism, when the Lord Brahmâ appeared before them. The bold adventurers, those Dânavas, then, chanted the praises of the Supreme-Being

Digitization by Arya Samaj Charitable Foundation, Chennai

Brahmâ, who appeared there suddenly, and pleased Him with their devotion. Brahmâ, then, pleased with those three ascetics who looked like Sun owing to their tapasyâ, cast an affectionate glance on them, and said:—"O children! I am much pleased with your devotion and have come to grant boons unto you. Ask me what you wish." Hearing these words of Brahmâ, who was thus pleased, Maya, capable to build anything, was rejoiced and said:—"In days gone by, in the great Târakâmaya war that ensued between the Devas and the Daityas, the former were victorious and mercilessly killed the latter with their weapons. The Devas always oppress us on account of former enmity. We then fled away with terror. In our hour of trial and misfortune we could not rely on any one for help and protection. Finding no source of solace, we have now resorted to this practice of penances and now with the help of our asceticism and through Your Grace, we wish to erect a most solid and impregnable fort which would defy the Devas. The name of this would be Tripura. Now, O, Lord! grant me this boon that when the fort is completed it will be quite safe from the attacks of those residing on land and in water as well as from the curses of the sages and Munis and from attacks of the Devas." Hearing those words of Maya, capable to build another universe by his Mâyâ, Lord Brahmâ said smilingly:—"O, Maya, leader of the demons! It is impossible to become immortal, where everything is not everlasting; knowing this, you can build your fort with mud." Maya again addressed Brahmâ with folded hands:—"If this fort be not quite impregnable, then let it be that it would be destroyed by one arrow only, shot once by Śiva, in the course of warfare." Brahmâ said, "Be it so" and then went away.—11-25.

The Lord disappeared from the spot as vanishes the wealth obtained in dreams. Having obtained the boon, those powerful Daityas, then healthy and shining like Sun, began to look more brilliant with their power of asceticism.—26-27.

The highly intelligent and powerful Maya then began to prepare plans for building the Tripura fort.—28.

He said to himself:—"I, alone, should live in that Tripura fort. It ought to be built in such a way as no one amongst the Devas might be able to destroy it with a single arrow." He thought also "I should make each of the three fortresses, 100 yojanas in length and breadth. The building would be commenced and completed under the Yoga of the asterism Puṣyâ, when the above three cities would rise and meet the celestial firmament and whoever would get hold of and attack the above cities under this Puṣyâyoga would be able to destroy them by means of only one arrow shot by him. The lowest fort, that on earth, is to be made of iron; the one in the celestial firmament is to be made of silver; and the topmost one is to be built of gold. These three combined would be known as the 'Tripura' fort. The length and breadth of this is to be one hundred yojanas each; and it will be impregnable to all. It will be decorated with many palatial buildings, various instruments, various weapons, sataghnis, chakras, spears, upalas, kampanas and various other arms. Hundreds of towers and turrets would

Digitization by Arya Samaj Charitable Foundation, Chennai

be built to make the cities look like the great Mandara and Meru. Who can destroy, save the three-eyed Bhagavân (Śiva), these three cities, touching the Heavens, and so well-guarded by myself, Târaka and Vidyunmâlî ?"—29-36.

N.B.—Puṣyâyoga=when the Moon, the star Puṣyâ, and the forts come in one line in conjunction.

Here ends the one hundred and twenty-ninth chapter on the anecdote of Tripurâsura.

CHAPTER CXXX.

Sûta said :—Thus thinking in his mind, Maya built the Tripura fort according to his designs with materials brought out by divine means. He located the fort where he had conceived and the principal entrance gates, the other ornamental gateways, the upper-storey with their doors, court-room, sitting-room, seraglios, broad pathways, high roads, lanes, bye-lanes, quadrangular-marts, temple of Śiva, the tank with banyan trees round it, another tank with steps, wells, fruit and flower gardens, assembly-rooms, pleasure gardens, resting-places, delightful pathways for Dânavas, etc., were all laid and built according to the pre-conceived plans. This is how the town of Tripura was built by Maya versed in all the sciences about building and town-planning, as I am told. The town, so built by Maya, is known by the name Tripura; so we have heard. The fortress of iron, built by Maya, was fixed as the abode of Târkâsura and Vidyunmâlî settled down in the beautiful fortress of silver shining like Moon. Maya resided in the fortress of gold built by himself. The width of both the cities of Târkâsura and Vidyunmâlî was 100 yojanas. The great city of Maya shone like the Mount Sumeru.—1-11.

It was built during the interval occupied by Puṣyâyoga (when the Moon, Puṣyâ and the forts were in one line in combination). Maya built his Tripura, as Siva had built his Puṣpaka-Vimâna (celestial car). The paths of Maya leading from one fortress to the other were lined with beautiful vases full of wine. The iron, gold and silver-plaited houses of the Daityas were also built in hundreds and thousands on either sides of the pathways. The three cities, then, of the Asuras, with hundreds of palatial buildings and decked with various gems rose high according to their will and transcending all the worlds, looked very beautiful, as apartments on the top of a house. The fort could be made to go anywhere where Maya would wish. It contained pleasure gardens, wells and tanks full of lotuses. It abounded with the groves of Aśoka trees with cuckoos and nightingales singing in them. There were many painters' studios, quadrangular spaces enclosed by buildings, rows of seventeen or eighteen-storeyed houses, with various flags, banners, and garlands, all built by Maya.—12-17.

The palatial buildings resounded with the sounds of hundreds of small tinkling bells; they were filled with the perfumes of various sweet-scented flowers. The houses were neatly plastered and looked beautiful with various flowers and offerings to the Deity. The white

Digitization by Arya Samaj Charitable Foundation, Chennai

houses of the fort Tripura were all covered with smoke arising from sacrificial offerings; jars full of water were arranged there in rows thus making them look like rows of swans. The rows of pendant garlands, pearls and jewels on the several buildings made them defy the splendour of the Moon.—18-20.

The houses decorated with flowers, Mallikâ and Jâti, etc., and scented with nice perfumes and dhûpas made them look like good persons, endowed with five senses, and looking on all with equal sight. Round the three fortresses, were built three enclosure walls that looked like mountainous structures. These walls were built respectively of gold, silver and iron and ornamented with gems, jewels and collyrium. Hundreds of Gopuras (entrance gates) existed there in every fortress, decked with flags and banners and looking like mountain tops. The inner compartments for women resounded with the sounds of tinkling bells on theis anklets; and these were more beautiful than the Heavens. In these compartments, there were many resting-places, Vihâras (places of enjoyments), tanks, banyan trees, quadrangular-marts, pools, lakes, gardens and forests. All sorts of excellent divine objects of enjoyment were there; and they were decorated with various gems and jewels. The outlets of the three fortresses were rendered beautiful with various flowers and they were surrounded by hundreds of deep ditches and moats. These moats were equipped with various weapons to defeat enemies' designs.—21-26.

When the sons of Diti, of unrivalled valour, and the great enemies of Indra heard that the Dânava Maya, of wonderful valour and deeds, had built such a fortress, they came in hundreds and thousands and took refuge there. That Tripura fort, then became quite full of the Asuras, the tormentors of people and the destroyers of their enemies; and it looked gigantic like elephants and mountains as if the sky had been overcast with dark clouds about to shower rains.—27-28.

Here ends the one hundred and thirtieth chapter on the laying of the fort Tripura.

CHAPTER CXXXI.

Sûta said :—Maya the great Asura architect designed the Tripura fortress so ingeniously that it was impervious to his enemies, both the Suras and the Asuras. Then, by the order of Maya, the Asuras who looked like Yama, the God of Death, gladly entered the houses within the fortress, with their wives and children, arms and weapons. It looked then, like lots of lions entering a forest; or a host of sharks and crocodiles entering the ocean and when the powerful enemies of the gods began to dwell there, it seemed that a body was occupied all over with intense rage. That Tripura fortress became quite full of those enemies of the Devas. Millions and millions of Asuras came to dwell there. They all flocked there in great multitudes, from the lower regions and mountains, like the banks of clouds gleaming with flashes of lightning.—1-5.

The residents of that fortress got whatever they desired, for their

Digitization by Arya Samaj Charitable Foundation, Chennai

Sovereign Maya ministered to their wants by his Mâyâik (supernatural) powers and produced then and there all these things. They, with their bodies covered with sandal-paste, perfumes and wearing beautiful garments, moved about freely like infuriated elephants to amuse themselves in the beautiful mango groves and on the banks of the lakes shining white with moonbeams falling on them and full of beautiful lotus flowers. They enjoyed themselves in the company of their enchanting consorts, and found every happiness in abundance at the spots designed and laid out so skilfully by Maya. Their ornaments, garments, garlands and scented pastes began to look exceedingly beautiful. Living there in the beautiful and secure fortress built by Maya they directed their attention to Dharma, Artha and Kâma. They passed their days in Tripura as happily as the Devas do in Svarga. They looked after their parents, and the wives paid every attention to their husbands. They all passed their days in perfect peace and harmony. No signs of quarrels were visible amongst them. Irreligion could not become so strong as to affect the residents there; they all were the worshippers of Śiva. They loudly chanted the Vedic hymns and played on the Viṇâ and flute in unison with the tinkling of the anklets. They always enjoyed in company of their consorts and their hearts were always gladdened by the pleasing peals of laughter of the ladies. In this way they passed their days in the worship of the Devas and Brâhmaṇas and in the enjoyment of Artha, Dharma and Kâma. Thus a very long time passed away. Sometime after befriended by evening, poverty, jealousy, greed, disunion and the kali simultaneously entered the fortress of Tripura and settled down in the bodies of the Dânavas like so many diseases. Maya saw all these very dreadful things in a dream.—6-19.

In the morning when the sun arose with all his glory, Maya came to his audience hall and in company of the two other Dânavas looked beautiful like the cloud between two suns and took his seat on the beautiful throne, bedecked with gold and looking like the peak of the Mount Meru. Târaka and Vidyunmâlî took their seats on each of his sides as the two young elephants appear by the two sides of a big elephant.—20-22.

When the three Asuras took their respective seats, it seemed that the clouds rested on the top of the summit of the golden mountain. Then, one by one, all the Asuras, with their strong armours and military dress, very violent, came there to Maya's assembly. And when everyone sat down on his seat, Maya the maker of Mâyâ addressed them as follows:—23-24.

"Hear, O, sons of Dâkṣâyani! wanderers in the air! you, that roar in the celestial regions! the dreadful dream that I dreamt last night. I saw in my dream four women, three of them very terrible and belonging to this earth, raging like fire, enter the Tripura fortress. On entering this city, they began to torment the people thereof. Their valour is indomitable; they entered with rage into the city and divided themselves into many forms and entered into the bodies of the demons. This whole city, it seemed, was covered over with darkness. You all, with your houses and everything were drowned in the ocean. I saw one owl and a fan naked woman on a donkey; I saw also a man

Digitization by Arya Samaj Charitable Foundation, Chennai

with a mark of redpowder on his forehead; he was four-footed and three-eyed. The woman, seen before, was chased by this man. I awoke then. O, sons of Diti! Thus this dreadful woman appeared. Thus the dream was dreamt by me. I do not know whether this dream portends future disasters to the Asuras? Whatever this may be, if I be fit to be your Emperor and if you consider my words beneficial to you, then, I advise you not to be jealous of each other. Avoid lust, anger, jealousy, envy and hold fast to truth, self-restraint, Dharma and behave yourselves like Munis. Spread peace everywhere and worship Śiva. Who knows, that by observing these, all the forebodings of evils would be averted! From the dream, it appears that the three-eyed Rudra, the Deva of the Devas, is angry with us; for, O Asuras, I see clearly what will befall this Tripura castle. So you all should avoid quarrels, acquire sincerety, and see how this dream fares with us.—29-36.

Hearing these words of Maya, they looked agitated with anger and hatred which predicted their downfall. Overcome by misfortune, they looked on one another with eyes reddened with anger, though they were thoroughly convinced of their impending ruin and destruction. Those demons, thus overcome by destiny, abandoned the path of truth and their course of virtue and started on the path of vice.—37-39.

First, they began to hate the holy Brâhmaṇas; they gave up their daily course of worship; they ceased to pay their respects to their preceptors and began to be angry with one another. They became addicted to habits of quarrelling with one another; they mocked their religion; they abused one another; and every one of them played the master. They began to insult their elders, and despise the objects of their everyday adoration. They ceased to perform good deeds and were vexed at mere trifles and their eyes overflowed with tears. They ate at night curds, barley porridge, milk and woodapple; slept with their unclean bodies; they left off washing their feet and hands after answering calls of nature; they retired to bed without cleaning themselves. They began to fear cats like mice and never cleaned their persons after enjoying themselves in company of their consorts and never observed the rules of decency in dallying with their women folk. Thus, they became a corrupt lot, though they had led virtuous lives before; and they now began to trouble the Devas, sages and hermits.—40-46.

Though prohibited by Maya, they began to commit acts incurring the displeasure of the Brâhmaṇas and thus went on in their path of destruction. In their anger, they devastated, Vaibhrâja Nandanavana, Chitrarathavana, Aśokavana, Varâśokavana, which gave fruits and flowers in all the seasons, and they destroyed groves of hermits though they were masters of these places. They destroyed the abodes of the Devas, hermits and devotees. The whole universe looked devastated like a field infested with locusts.—47-50.

Here ends the one hundred and thirty-first chapter on Maya's dreaming bad dreams in the anecdote of three castles.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CXXXII.

Sûta said :—When the vicious Dânavas began to destroy places full of habitation, and also the hermitages, the whole world was dismayed with horror. The Dânavas traversing the skies and roaring like lions, thus frightened living creatures. plunged the world into darkness and despair.—1-2.

Seeing the chaos thus created by them, the Âdityas, Vasus, Sâdhyas, Devas, Pitṛis, Maruts, shuddered with terror and went to Brahmâ for protection. They all saluted the Deity with four heads seated on His golden lotus throne and said :—" O Lord of Lords ! O Sinless One ! the Dânavas residing in Tripura castles protected by your blessings, are causing us great pain ; pray, therefore, be pleased to give them good counsels. O Pitâmaha ! we are flying from them like the geese at the approach of clouds and the deer at the approach of a lion. O, Pious One ! we are so much confused by our troubles that we have forgotten even the names of our better halves and sons, etc. The Dânavas blinded by greed and delusion have broken the dwellings of the Devas and the hermitages of the anchorites and are travelling all over the world. If you do not come readily to the rescue of the distressed, all this universe will become devoid of habitation, as well as of men, Devas and Riṣis."—3-9.

Hearing the above words of the Devas, Brahmâ addressed Indra and others as follows, while his face beamed with radiance of joy like the Moon. The boon granted to Maya by me, has now come to its end and now his destruction is not far distant. This famous Tripura fortress ought to be destroyed by only a single arrow. It cannot be annihilated by showers of arrows. O Devas ! I do not find a single one amongst you who can destroy Tripura along with Maya and the Dânavas by a single arrow. That fortress of Tripura cannot be destroyed by one of weak calibre. Śiva alone, the Lord of all beings can do so. If you all go and pray to Him who upset the sacrifice of Dakṣa, He will undoubtedly destroy Maya and his castle Tripura. Because, each of the three castles of Tripura are 100 yojanas in diameter and all three of them were constructed during the conjunction of the asterism Puṣyâ with the Moon, you should, therefore, devise that plan which may lead Śiva to destroy them in one arrow.—10-16.

Then the Devas all proclaimed at once with sorrowful minds :—" We will all go to Him." Brahmâ also accompanied them to get their object fulfilled and they all went to the abode of Śiva. They beheld that supreme and glorious Śiva, the lord of the past, present and future in company of His noble consort, Pârvatî, and the high-souled Nandikeśvara. In other words, the Devas were bedazzled with the sublime glory of the mighty Śiva. He was of a fiery colour, unborn, of three eyes resembling the three pits of fires, with the splendour of one thousand suns, decked with five-coloured ornaments, having the crescent Moon on His forehead, and his face looking sweet like the Moon. The Devas considered themselves blessed by seeing the Lord, the Unborn One, the Nîlalohita (of blue and red colour), ready to grant boons, the Lord of Pârvatî, the Lord

Digitization by Arya Samaj Charitable Foundation, Chennai

of gods, the Deva Swayambhu Whom they now began to adore with their devotional hymns.—17-20.

They then said :—" O, Master of all ! O Bhava ! O Śarva ! O Rudra ! the Giver of all boons, O Lord of all creatures ! O Eternal One ! O Thou terrible ! O Thou, wearing braided and matted hair ! we bow down to Thee again and again. O, Great Deva ! Bhima Triamvaka, the Image of Peace, Îśâna, the Destroyer of all ills, the Annihilator of Andhaka ! we salute Thee. O, blue-necked, O Penetrating One ! O Destroyer of the enemies of Kumâr Kârtikeya ! O Begetter of Kumâra ! O Red One ! O Dhumra ! O Vara ! O Krathana ! O Eternal One ! O Nîlaśikhaṇḍa ! O Trident-holder ! O Divyaśâyî ! we bow down to Thee. We salute Thee ! O Uraga, Three-eyed, O Hiraṇya ! O Vasuretâ ! O Unthinkable ! The Lord of the Mother of the Universe, adored by all the Devas. O, Vriṣadhvaja ! O Muṇḍa ! Having long hair, O Brahmachârî ! O Ascetic ! O Brahmaṇya ! we all salute Thee. Our salutations to Thee, O Unconquered One ! O Thou, the Soul of the Universe ! the Creator of the Universe ! the Pervader of the Universe ! Who assumes Divine forms, the Supreme Lord ! the Divine Swayambhu, O Thou who art the worthy object to be approached ! the worthy object to be desired ! to be adored and worshipped. O Thou, who showest mercy to the devotees ! O Thou Eternal One, the Giver of one's desired objects ! we bow down to Thee again and again." —28-29.

Here ends the one hundred and thirty-second chapter on adoring the Great Śiva.

CHAPTER CXXXIII.

Sûta said :—Śiva, thus entreated by Brahmâ and other Devas said :— " Where lies the cause of your great danger ? Welcome to you all ; tell me your object plainly and I will give you all that you desire ; I feel there is nothing that I cannot grant you. I always cherish in my mind the greatest good of you all ; the great asceticism that I practise is always for your welfare. I shall always protect you and my devotees. I shall destroy those who may be your and, therefore, my enemies and thus bring about your happiness. Who is so very powerful that has become your great enemy ?"—1-4.

Hearing the above words of Śiva, the Devas said, " Lord ! Your power is great, a few very strong and ferocious Asuras have practised severe austerities and are now causing us pain. We have, therefore, come to You for rescue. O, Three-eyed One ! Maya, the son of Diti, is always quarrelsome and is our great enemy. He has built the castle named Tripura with yellowish white ornamental entrance gates ; and other Dânavas being sheltered there and being fearless on account of boons granted to them, have become a source of great trouble to us. They treat us like menials as if we have no supporter. They have destroyed Nandanavana, etc., and other famous gardens in the Heavens ; and have forcibly carried away the Apsarâs, Rambhâ, etc., as well as the elephants Kumuda, Añjana, Vâmana, and Airâvata belonging to Indra. The chief

Digitization by Arya Samaj Charitable Foundation, Chennai

horses of Indra are stolen away and now yoked by the Asuras to their chariots. Our chariots, elephants, horses, women and riches have all been carried away by them and we do not know how we can win them back. Our lives are now in danger."—5-12.

The three-eyed Lord Śiva whose carrier is buffalo, thus appealed by the Devas said :—"O Devas! Cast aside your great fears caused by the Dânavas; I shall reduce the castle Tripura to ashes, but you should do now what I wish you to do. If you want *me* to destroy that fortified town along with the demons, you should fit out my war chariot."—13 15.

Accordingly, Brahmâ and others in obedience to His orders equipped at once an excellent chariot. They fixed the earth as its basis, the two attendants of Śiva as the two poles of the chariot (to which the yoke is fixed), the Mount Meru the seat in the chariot; the Mandara, the axle; the Sun and the Moon as the two silvery and golden wheels, the dark and the lunar fortnights as the two fellies of the wheels, all the Devas for the machinery of the chariot, the serpents Kamvala and Aśvatara as the tying rope of the chariot, Śukra, Vṛihaspati, Budha, Mangala, and Saturn as the conveyors of the chariot and the firmament as the fender (with which a chariot is provided as a defence against collision). The eyes of serpents became the golden piping instruments (made of bamboos) of the chariot; the cheerful Devas bedecked the chariot with gems, pearls and sapphires.—16-22.

The sacred rivers, the Ganges, the Indus, the Śatadru, the Chandrabhâgâ, the Irâvatî, the Vitastâ, the Vipâsâ, the Yamunâ, the Gaṇḍakî, the Sarasvatî, the Devikâ, and the Sarayû, were utilized in place of the bamboos in the chariot. The Nâgas (women) of the Dhritarâṣṭra family became the prostitutes in the chariot; and the descendants of Vâsuki, the various haughty serpents became the arrows of the bows and lodged themselves in the quivers. Surasâ, Sarmâ, Kadrû, Vinatâ, Śuchi, Triṣâ, Vubhîkṣâ, Sarvogrâ, Mṛityu, Sarvaśama, Brahmavadhyâ, Gobadhyâ, Vâlabadhyâ, Prajâbhîti, etc., went to the chariot of Siva in the form of darts and javelins. The four Yugas took the place of the yoke, the four Hotras and four Varṇas became the golden ear-rings, capable to do great works. That yoke illustrious like the ages rested on the fore of the chariot and was tied to it by means of the serpent Dhritarâṣṭra that served the purpose of a rope.—23-30.

The four Vedas, *viz.*, Rik, Sâma, Yajuḥ, Atharva became the four horses of the chariot. The various forms of charities were the ornaments of those horses and the serpents Padma, Mahâpadma, Takṣaka, Karkoṭaka, and Dhanañjaya were utilized in tying the hair of the horses.—31-33.

The sacred mantras originating from Oṃ and the various sacrifices, *viz.*, the remedying of evils, the tying of beasts, etc., became the jewels, pearls and corals, of the chariot. The most holy Oṃ was the whip and Vaṣaṭa formed its tip-knot. Sinîvâlî, Kuhû, Amâvâsya, Râkâ and Anumatî were employed as the reins of the horses; there were also the black, yellow, white, red, brown banners of the chariot. The year made up of six seasons became the bow and the deathless Ambikâ formed its fast string.—34-39.

Digitization by Arya Samaj Charitable Foundation, Chennai

Note.—वषट=An exclamation used on making an oblation to a Deity.

सिनीवाली=The day preceding that of the new moon, or on which the moon rises with scarcely visible cresent.

कुहु=The last day of the lunar month when the moon is invisible.

राका=The full moon day.

अनुमती=The 15th day of the moon's age on which she rises one digit less than full when the gods and the manes receive oblations with favour.

Lord Rudra became the great Kâla (time) and this Kâla is the year; and His consort Umâ, the Kâlarâtri became the deathless bowstring.—40.

Note.—उमा is same as Pârvatî.

कालरात्रि=A dark night. Yama's sister. The night of destruction.

अजरा=Imperishable.

The arrow with which Śiva consumed the castle Tripura was forged with the potency of the three Devas :—(1) Mahâ Viṣṇu, (2) Soma, and (3) Agni. Agni was the mouth of the arrow, and the Moon the dispeller of darkness, located Himself in the main portion of the shaft and Viṣṇu presented Himself in the form of its violence and strength. The snake Vâsuki discharged his terrible venom into that arrow to make it more mortal.—41-43.

The Devas, having thus prepared the chariot, went to Śiva and said :

" O, Conqueror of the demons and the enemies ! we have got this chariot ready for Thee which will help to drive away the troubles of Indra and other Devas and thus preserve them."—44-45.

The Lord Śiva then said :—Well done ! and then began to examine that huge divine chariot looking like Mount Sûmeru and was highly pleased with it. He praised the skill of the Devas and said to them :

" O Devas ! You should soon provide this chariot with a skilful driver as well."—46-48.

The Devas were very much confused to hear those words of the Lord and looked as if they had been pierced by arrows. They began to think deeply on this point. They said to themselves :—" Who can be the worthy charioteer of Mahâdeva save Viṣṇu ? So let us go and take His refuge."—49-50.

Thinking thus, they looked like buffaloes with yokes on their necks and obstructed by mountains on their way, and they heaved a deep sigh, saying : " Alas ! how can we accomplish this ?"—51.

Brahmâ seeing the Devas overpowered with anxiety and ready to go and stand on the pole of the chariot said, " I shall be the charioteer," and with these words He took the reins of the horses, when all the Devas, assembled there, expressed their unbounded delight in a loud chorus of exclamation. Brahmâ started the chariot and Lord Śiva jumped into it saying : " Yes, He is the worthy charioteer of Mine." When Śiva seated Himself in the chariot, the horses through His weight knelt down to the ground until their faces were covered with dust. At that time, Lord Śiva, finding those horses—the manifestations of the Vedas—falling down to the ground, lifted them up, as a dutiful son up-lifts his distressed manes.—52-56.

Digitization by Arya Samaj Charitable Foundation, Chennai

Again a loud exclamation arose and all the Devas shouted frequently, "Victory, victory to Hara," which seemed like the roaring sound of the billows of the ocean. Then Brahmâ, the giver of boons, made the steeds go faster by smacking the whip of Oṃ. The horses with their heads lifted up into the air and their mouths open, galloped away, hissing like ferocious serpents as if they would devour the Heavens. The horses, goaded by Brahmâ and directed by Śiva, flew like the wind blowing at the time of the destruction of the world.—57-60.

By the injunctions of the Lord Śiva, Nandikeśvara sat on the bull holding the stem of His illustrious banner. Śukra and Vṛihaspati, of the lustre of the sun, anxious to win the pleasure of Śiva, began to look after the chariot wheels. The serpent, Śeṣa, the destroyer of all evils, used to guard the chariot and Brahma's bed on the chariot, with arrows in hand. Dharmarâja appeared on His fiery buffalo, Kuvera came on His serpents, and Indra came on His elephant Airâvata; and they all guarded the chariot. Swâmikârtikeya, the grantor of boons, came to guard His father's chariot, riding on His Kinnara-like-resounding peacock, whose beauty defied that of hundred Moons.—61-65.

Nandîśvara held the bright trident and looked like Yama, the destroyer of all Lokas. He protected the back and the two sides of the chariot. Pramathas, the attendants of Śiva, like volcanic mountains, ablaze like fire and robust like the snow-clad peaks of the mountain, followed the chariot of the Lord. They all looked like formidable sharks in the deep. Bhṛigu, Bharadvâja, Vaśiṣṭha, Gautama, Pulastya, Pulaha, Kratu, Marichi, Atṛi, Aṅgirâ, Parâśara, Agastya, etc., pleased the Unborn and Indomitable Lord Śiva with their nicely composed devotional hymns. At that time the chariot of the unconquerable Lord began to march towards the castle Tripura, as the mountain with wings flies in the Heavens.—66-69.

The attendants of Śiva, the Pramathas, gallantly escorted the chariot protected by the Devas. They roared like lions and looked then like elephants, or like mountains or like Sun or like clouds. Like the ferocious ocean at the time of the destruction of the universe, full of crocodiles, Timis and Timingalas, the extremely brilliant chariot of the Lord glided onwards full of radiance, rumbling deep, like the sound of thunder-clouds and lightnings.—70-71.

Here ends the one hundred and thirty-third chapter on the marching of the chariot towards the Tripura castle.

CHAPTER CXXXIV.

Sûta said:—When Lord Śiva took His seat in the universally venerated divine chariot, His attendants, the Pramathas, began to shout loudly and exclaimed, "Sâdhu," "sâdhu." The bull, the carrier of the Lord, also began to bellow on hearing the voice of his Master. The sages resounded all quarters with their shouts of "victory." The horses began to neigh loudly. At the same time the sage Nârada, illustrious like the Moon, hurriedly ushered himself into the presence of the Daityas at Tripurâ.

Digitization by Arya Samaj Charitable Foundation, Chennai

Here, on the other hand, various ominous signs and misfortunes began to be visible in the castle of Tripura. Just then Nârada came there. Seeing the Devarṣi Nârada, who looked like cloud, all the Dânavas stood up to salute him.—1-5.

They washed his feet and offered him green Durba grass, rice, honey, milk, etc., and worshipped him as Brahmâ worshipped Indra of yore. After being thus adored, the Sage Nârada took his seat on a golden throne. When all the demons, along with their sovereign Maya, took their respective seats, then Maya, with a pleasant face, asked Nârada :—

" O Sage, the knower of the present ! Many terrible, ominous signs are now being manifested in our castle ; we never experienced such before. What is the cause of all these evils ? O, Seer ! what to say, I dream many terrible dreams in the night. I dream of the flag posts breaking and the banners falling down without any gust of wind and the courtyards, doorways, and buntings shaking, as if there was an earthquake. I also hear the grim and hoarse exclamations of 'kill, kill' 'cut, cut' pervading all over the town. O Nârada ! I am not afraid of the Devas, Indra and others ; if I am afraid of anyone, He is Lord Siva, the Merciful to His devotees who removes all their fears. Nothing is concealed from you. Your vision can see past and future occurrences in all the three worlds ; therefore, O, Seer ! explain to me the reasons of such ill-forebodings. I am under your protection."—6-15.

Hearing such words of Maya, Nârada said :—

" Hear the cause of such ill-bodings. The word 'Dharma' is derived from a root meaning to " hold up " and " to express the glories of the Creator ; " therefore, Dharma is the practice of virtue and the propriety of being magnanimous. The good and the great have described 'Dharma' to be the cause of attaining one's desired object and happiness, and, therefore, they have advised Dharma to be practised. Adharma, which is contradictory to 'Dharma,' is said to be the cause of all misfortunes and, therefore, ought to be avoided. The knowers of the Vedas have said that those coming to the path of virtue from the life of vice and again launching on the track of evil, perish. Therefore, you, in spite of being firm on your Dharma, are helping the Devas, who are your evil wishers ; and you will be despised on account of these haughty Dânavas that form your following. They will be of no help to you, and the misfortunes passing before you in course of your dreams are all indications of your coming evils. In other words, they indicate your annihilation along with your paraphernalia. The Lord Śiva is advancing towards your town on his great chariot embodying all the Lokas, and He will destroy you all. If you wish well, you should throw yourself, along with your followers and the members of your family, on His mercy, Who is eternal and of great strength. Thus you, with your sons and relatives, will go to His abode."—16-23.

In this way, the sage Nârada, after warning them of their coming misfortunes, returned to Mahâdeva, the Deva of the Devas.—24.

After the departure of the sage, Maya, the leader of the Dânavas, advised his followers not to fear and said, " O, Brave Dânavas ! we are

Digitization by Arya Samaj Charitable Foundation, Chennai

born heroes ; sons and grandsons are born to us ; we have now done what ought to be done by us. Now quit all fears in this hour of crisis and fight with the Devas. We will all attain heaven after conquering the Devas and will enjoy all the realms after killing Indra and other Devas. Go up to the terraces of your houses with all your arms and await the hour of battle after putting on your armours. Dânavas ! go up to your respective spots in all the three fortresses ; for the places should not be left vacant. This will soon be attacked by the Devas. You will know the advance of the indomitable Devas in the aerial regions, and I am confident of your being able to keep them at bay with your arrows."—25-30.

Maya, after thus haranguing his followers, entered suddenly into his castle, full of the women folk, with a very heavy mind. After purifying himself, he performed the worship of the Lord Śiva, the Digamvara, who is white like silver, and praised Him with well-chosen words, and placed himself under the refuge of the Deva of the Devas, who is the enemy of passion, and the killer of Andhaka and the destroyer of Dakṣa's sacrifice. The three-eyed Śiva, holding Moon on His forehead and His third eye effulgent, did not take notice of the evil intentions of Maya, who took His protection and wanted freedom from fear. Śiva granted to Maya his desired boon who then became quite free from any cares.—31-33.

Here ends the one hundred and thirty-fourth chapter on the coming of Nârada to the Tripura castle.

CHAPTER CXXXV.

Sûta said :—Thus the Muni Nârada went away from the Tripura castle and joined the Deva army. He took his seat in the assembly of the Devas. The place where Bali, the king of the Daityas, performed sacrifices is known as the wide Ilâvṛita Varṣa. This is famous as being the birth-place of all the Devas. All the ceremonies of the Devas, their yajñas, marriages, natal ceremonies are performed here. The Lord of Umâ enjoys Himself here daily in company with his Pâriṣads, and all the Lokapâlas (the Regents of the several quarters) live here like the Mount Meru. Stationed at such a place, Siva, whose eyes are beautiful and of tawny colour, addressed Indra and the other Devas, thus :—" O, Indra ! the Tripura of the enemies is visible. It is decorated with Vimânas, banners and buntings. This castle shines like fire and greatly torments peoples ; see there are other Dânavas standing on terraces and gateways, wearing coronets and ear-rings, looking like mountains and banks of clouds. They look hideous and are holding arms in their hands and have angry faces. They seem to be very eager for victory and are trying to advance ; you should, therefore, drive them away by your weapons and take my retinue to help you. In the meanwhile, I shall take my seat on this excellent chariot and remain here like Mount Meru and reconnoitre the entrance of the fortified town, and then try to gain you victory. I shall reduce the fortresses to ashes by means of one single

Digitization by Arya Samaj Charitable Foundation, Chennai

arrow as soon as all three of them come under Puṣyâ asterism yoga." —1-12.

Hearing those words, Indra, followed by his army, marched to conquer Tripura. The Devas and the attendants of Śiva consisting of that huge army began to roar like thunder clouds; they marched on in the firmament and appeared then like huge masses of clouds risen in the sky. Hearing which the demons, eager to fight, emerging from their strongholds, dashed against the Devas in the air. Most of them became infuriated and began to thunder and roar and by their noise drowned the martial music of the Devas, as the Moon is enveloped by the clouds. As the ocean swells under the influence of the Moon, the aspect of Tripura became awfully grim by the influx of the Asuras. Some of them were playing the music-of-war on the terraces of the palaces, on the tops of enclosure walls and on the gates. Some, wearing garlands of gold, roared like thunder-clouds and began to play the music-of-war. Some began to run about, waving their cloth in excitement, and some, remaining in their houses, began to enquire into the reason of that commotion. Others replied they did not know the cause of it, their sense of right understanding being muddled; in time, the whole thing would be revealed. Others said, "Śiva, seated like a lion in His chariot on the summit of Meru, has made His appearance to torment Tripura, as a disease cropping up in the body torments the system. Be whatever it may, why should we fear; what is the hitch, you come out with your arms, what do you wish to enquire from us? Our prestige in this war must be kept up." The Dânavas of Tripura thus hurriedly conversed among themselves; and, soon after, their compeers residing in the Târkâsura fortress emerged out of their stronghold, like infuriated serpents from their holes, under the generalship of the valiant Târakâsura.—13-26.

Those advancing Daityas were kept at bay by Pramathas, the followers of Śiva, as a herd of wild elephants is obstructed by multitudes of lions. At which the haughty Daityas in their excitement began to blaze like fire. And the archers of both the armies discharged their deadly arrows upon one other. The Dânavas, who took pride on their own beautiful faces, began to laugh at the faces of the attendants of Śiva. Some of whom looked like cats, some like deer, some were distorted and others looked terrible.—27-30.

The arrows discharged by the valiant arms penetrated into the warriors like the fishes getting into water and the birds in midst of the foliage. "Where will you fly and hide, wait; make room for us, we shall kill you; you will soon see us again!" with such harsh words the Dânavas addressed the attendants of Śiva. They pierced the attendants of Śiva with their barbed arrows, as the sun disperses the masses of clouds with His rays; and the valiant Pramathas, with their lion eyes, also in their turn, paid the Dânavas back in their own coins by piling on them huge rocks and trees, etc. The inmates of Tripura became dispersed and it appeared, then, that the sky was overspread with clouds or with pack of geese.—31-34.

The Daityas drawing their bows shot multitudes of arrows. It looked ominous as clouds marked with rainbow indicate stormy days.

Digitization by Arya Samaj Charitable Foundation, Chennai

The leaders of the attendants pierced by the arrows lost good deal of blood and looked like secretions discharged from mountains. The Daityas in their turn, were crushed to death by the trees, rocks, thunderbolt, trident, battle-axe and other weapons thrown by the Devas, as the glass is powdered by the weight of stone.—35-37.

The Tripura swelled with the influx of the Asuras, as the ocean does at the sight of the Moon. The Daityas cried out "Victory to Târakâsura!" and the leaders of the Deva hosts cried out "Victory to Indra! Victory to Śiva!" The brave warriors of both the armies mortally wounded with the arrows were breathing like the clouds full of rain. The battle field looked fearful with the heap of chopped hands, heads, yellowish white banners, umbrellas and with flesh and blood.—38-41.

The aerial fight then went on; the soldiers of the Lord Śiva and the Daityas clapped their hands, jumped in the air and took out their choice weapons and when the combatants fell down like the Tâla fruit falling to the ground. At the sight of this, the Siddhas, Châraṇas and celestial nymphs became gladdened and danced in the heavens with glee and cried "Bravo, Bravo." The celestial drums sounded without being beat. That hour it looked as beautiful as does when the dogs bark at the thunder of clouds. The remaining Daityas retreated into the fortresses, like the rivers falling into the sea and the serpents retiring into their holes. The powerful Devas, then clad with their arms fell on the Târakâkṣa fortress as the mountains fall on their wings.—42-46.

The army of Śiva divided into three divisions, marched on Tripura and started warfare at three places when Maya and Vidyunmâlî also appeared on the scene. Vidyunmâlî looking like an elephant inflicted a severe blow on Nandî (the bull of the Lord Śiva) with his huge Parigha weapon, which made him reel about like the demon Madhu by the blow of Nârâyaṇa. After Nandikeśvara's retreat, the valiant attendants of Śiva made a vigorous dash on Vidyunmâlî. They were Gaṇapatis, Ghaṇṭâkaraṇa, Śankukaraṇa and Mahâkâla and others. They were all pierced with the arrows of Vidyunmâlî, who, after harassing Gaṇapati, and others, began to roar like thunder clouds most hoarsely. Hearing the thundering growls of Vidyunmâli, Nandikaiśvara, shining like Sun, again, confronted him. He hurled the powerful fiery bolt, named Vajrâstra at the Dânava, given to him by the Lord Śiva, which hit him in the chest, by the force of which that stalwart giant fell to the ground like a mountain blasted by the thunderbolt of Indra.—47-56.

Seeing, Vidyunmâlî rendered senseless by Nandikeśvara, the Dânavas raised a hue and cry which made the other leaders fly. The Gaṇapatis, then, pursued the Dânavas. When the general Vidyunmâlî was thus rendered senseless, the demons seething with wrath showered on the army of Śiva, rocks and trees as the clouds send forth rain. This utterly confused the Gaṇapatis and rendered them helpless for the time being, as the irreligious cannot understand the essence of the Brâhmaṇas and the Devas.—57-59.

Digitization by Arya Samaj Charitable Foundation, Chennai

Then the general Târakâsura, most valiant and powerful, came to the scene, looking like a high mountain and huge tree. The soldiers of Śiva, with their heads, arms and legs separated from their bodies, looked like snakes brought under the influence of spells. The Gaṇapatis were seriously checked by the powerful Maya, the knower of Mâyâ. Some of them began to reel about by the delusion of Maya as the singing birds hover about in their cage. Târakâsura began to consume the army of Śiva as fire consumes dry wood. The soldiers in the Śiva's army became distressed, like the trees blown by a blast of wind, by the violence of arrows showered on them by Maya and Târakâsura.—57-65.

Maya afterwards produced fire by his power of Mâyâ and let that loose on the army of Śiva and also cast crocodiles, snakes, lions, tigers, mountains, trees, deer, locusts with burnt wings, the eighteen-footed Sarabha, water and air.—66-67.

The soldiers of Śiva, inspite of their keenness to fight with the Dânavas could not adequately do so owing to their being influenced by Maya's delusion, just as the objects of senses become useless to the Riṣis who practise self-restraint. They were exceedingly bewildered by the force of water, fire, elephants, serpents, lions, tigers, bears and the demons; as a drowning man in the ocean gets confused. The Dânavas raised a tumult of victory on finding their foes over-powered by them. Then, the following attendants of Śiva advanced to the van to protect the Devas.—68-70.

Dharmarâja armed with His club, Varuṇa, Sûrya, Swâmikârtika surrounded by his Koṭi Devas, Indra seated on Airâvata and armed with his thunderbolt came and joined the battle. Then the Sun, Moon, Saturn, Yama, and the highly brilliant Śiva, became excited and entered into the army of the Dânavas. Like mad elephants making their way into thick forests by uprooting trees, and like the brilliant Sun shedding His radiance in midst of the clouds charged with rains, like the lion making havoc on cows in a solitary place, the Devas began to pursue the Dânavas and harass them.—71-73.

Then the Dânavas became much distressed by the blows inflicted by the attendants of Śiva and they fled in great disorder. The Devas threw the Asuras away to a great distance like the Sun dispelling the darkness. As the rising Sun drives away the nocturnal darkness, as the Moon also takes away the darkness, similarly, the effect of the weapons of the Daityas was melted down by the grace of the Mighty Śiva, and the power of the divine weapons made manifest, when the Dikpâlas, the Lokapâlas and the attendants of Śiva raised a chorus of victory. Many of the Dânavas were lying deprived of their head, arms and legs. Their bodies were pierced through and through by arrows.—74-76.

The Dânavas wounded by the Devas suffered the agonies of an elephant entangled in a swamp. At the same time, Indra used His thunderbolt, Swâmikârtika His Śakti, Dharmarâja His terrific club, Varuṇa His formidable noose and Kuvera His deathlike trident Sukeśa, the attendant of Kuvera by his sheer strength, and the Devas, like Gaṇapatis, by

Digitization by Arya Samaj Charitable Foundation, Chennai

their wonderful fiery valour, like the fully blazing fire offered in Purnâhuti, began to crush the Daityas. It seemed, then, that the thunderbolt of Indra had fallen amongst the Dânavas, and were tearing them to pieces. Then Maya overpowering Swâmikârtika, the guardian of the Devas spoke to Târakâsura.—77-80.

"I shall now enter Tripura after inflicting my blows on our foes; and take some rest. After which we shall resume our fight with the Devas. I feel belaboured by the enemy's blows. My weapons, banners and conveyance are all injured. And the Gaṇapatis, having gained victory are moving triumphantly, and look brilliant by this defeat of ours. --81-82.

Hearing the above words of Maya, the red-eyed Târakâsura instantly retired from his position in the sky to his stronghold in company with his army. Seeing this the Devas, the sons of Aditi, became very glad. They pursued Maya and resounded the air with their shells and drums, etc., which looked like the thunder of roaring lions and elephants in the Himâlayas.—83-84.

Here ends the one hundred and thirty-fifth chapter on the first attack of the Tripura castle by the Devas.

CHAPTER CXXXVI.

Sûta said :—Maya the most skilful of all the demons, after inflicting his blows on the Devas entered his castle Tripura as a patch of blue cloud merges into the blue sky. And when he saw the demons there, he breathed heavy sighs and began to think; he looked then like a second Kâla, as if going to destroy all the worlds. He thought :—"Alas! Even the valiant Vidyunmâlî is slain before whom even Indra, desirous to fight, would have trembled with fear".—1-3.

He also thought in his mind "There is no fortress so impregnable as this Tripura fort. So this was thought of by all. But even this fort is now invaded. So no fort anywhere can be said to be a place of safety. All the forts are subject to the Great Time (Kâla). When the Kâla itself is our enemy and has become angry, how dare we expect that we would be saved; for, all the beings in the three realms are subject to Kâla. This is the law ordained by Brahmâ. So who can exert his influence over this immeasurable Kâla whose ways are inscrutable; save Mahâdeva who can evade the laws of Kâla? I do not fear Indra, Varuṇa, Yama, or Kuvera, etc. But I find it extremely difficult to conquer Siva who is the Lord of these. I shall now demonstrate before my demon folks my greatness, splendour and valour and will show it well. I shall now make a well with steps leading into it, full of ambrosia and medicinal plants by tasting which all my dead Daityas will be alive again.—4-10.

Maya the valiant and most skilled in Mâyâ (extraordinary powers) with these conceptions, created such a well 16 miles long and 8 miles broad with beautiful steps leading into it, pure like the rays of the Moon, full of sweet and agreeably perfumed water like ambrosia and possessing

Digitization by Arya Samaj Charitable Foundation, Chennai

all the refreshing and sorrow-removing qualities of a dutiful and virtuous lady. He made it with as much skill as Brahmâ made Rambhâ.—11-13.

It abounded with lotuses of various kinds, like the Sun and the Moon; many flowers and rows of swans were there. It had a host of sweet singing birds of golden colours and seemed as if filled with beings eagerly wishing for their desired objects. Maya produced such a wonderful well as Lord Śiva brought the Ganges. Afterwards he washed the corpse of the general Vidyunmâlî in this tank.—14-16.

That greatly powerful enemy of the Devas was instantly re-called to life like a flame getting ablaze when clarified butter is poured over it. The demon Târakâsura came and saluted Maya with folded hands; and Vidyunmâli, getting up, said, "Where is Śiva? Where is Nandî surrounded by his jackal followers, the Pramathas? Where are the followers of Śiva? We shall fight, and crush our enemies; we will attain victory. Either we shall become the sovereign of the universe by fighting face to face with them; or, we will go to the realm of Dharmarâja (Death) after being killed by His followers."—17-20.

Hearing those heroic words, Maya delightfully embraced Vidyunmâlî and said: "O Vidyunmâlî! without you, I do not want kingdom, nor life even; what of other petty things? O, hero! this pool of nectar made by me is life-giving to all the demons. To my great good luck, I consider it a matter of utmost gratification to find you return from the city of Yama. All my treasures plundered in my hour of misfortune will now be recouped and we shall enjoy them."—21-24.

The chief Daityas then saw that well again and again, so well-designed by Maya, and rejoicingly said: "O Demon folks! Now fight with the enemies without the least fear for this well will restore the dead to life."—25-26.

Afterwards the demons sounded their terrific war-drums like the roaring billows of the ocean. Hearing which all their compeers came out of Tripura instantly to resume fight.—27-28.

They all were decorated with bracelets of iron, silver or gold studded with precious stones, the ear-rings, garlands, and fearful coronets; and armed with weapons glittering like flashes, they became greatly excited. Thus arrayed, they came out powerful like acrobats, thundering like clouds and sounding like elephants with their tusks raised; and fearless like lions.—29-31.

The demons steady like the deep reservoirs, and powerful like the scorching Sun, and stalwart like the huge trees, began to terrify and inflict pain on the Devas. The followers of Śiva, on the other hand, also jumped like the Garuḍa and appeared before their foes to fight.—32-33.

Repeated battles were fought between Nandikeśvara followed by the attendants of Śiva and Târakâsura accompanied by the demons. They hit one another with swords shining like Moon, the tridents glittering like flashes of fire and with the barbed arrows. The falling arrows and the flashes of the swords looked like falling meteors.—34-36.

Digitization by Arya Samaj Charitable Foundation, Chennai

The soldiers of both the armies falling on the ground under the blows of weapons, groaned with their last moans, which sounded like the cries of beings condemned to hell. The heads bedecked with coronets and the ears with ear-rings, falling on the ground looked like the mountain peaks rolling down on earth. The demons struck with the battle axes, swords, spears and hit with clubs, etc., fell on the ground like elephants. The soldiers of Śiva rejoiced and roared. The Siddhas also joined in the Gandharva fight.—37-40.

" O Pramathas! you are most valiant. O Demons! you are most haughty." Thus the Châraṇas uttered on the battlefield.—41.

The soldiers of Śiva crushed by the clubs of the demons vomited blood and looked like mountains ejecting gold. Whereas, other followers of Śiva killed and wounded the demons with their arrows, trees, and rocks.—42-43.

The demons deputed by Maya took away those Daityas that were killed and threw them in the life-giving well constructed by their lord. The dead demons restored to life rose like the devas from the heavens with bright bodies adorned with beautiful ornaments on their handsome and radiant forms. Thus, innumerable dead demons were recalled to life and instantly repaired thundering to the great battlefield.—44-46.

Those demons shouted out, " O comrades! fight the enemy fearlessly. Do not tarry, the well will recall you all to life if you lie dead." Śaṅkukaraṅa, Śiva's attendant of formidable shape, hearing those energetic words of the demons hurried to the Lord and said :

" O Lord! The demons are being killed again and again by the Pramathas but they are revived again like the parched crops after being watered. There is, undoubtedly, a well of ambrosia in this fort where the dead demons are being thrown and regain their lives."—47-50.

After Śaṅkukaraṇa had narrated this to the Lord, there was a great commotion in the army of the demons. The demon Târakâsura with terrific eyes, ran towards the chariot of Śiva with his mouth wide open like an irritated lion with his gaping mouth.—51-52.

The great drum was sounded and the conch shell was blown in Tripura; the demons emerged from Tripura and beheld the Devas in the chariot of Lord Śiva.—53.

At that time the earth quaked under the pressure of the armies, and the chariot of Śiva went down and got stuck in the earth. At this, Śiva and Brahmâ became much distressed. The chariot containing those two Devas began to go down and down without finding any support, like a learned man without finding an adequate place of his liking.—54-55.

It became supportless and looked dull, like the body devoid of potency, the small quantity of water during the hot weather, and love shewn by a twice-born Brahmin. Then Brahmâ descending from the chariot made an attempt to raise it and became successful by His great power; and Lord Janârdana, dressed in yellow garb, assumed the form of the bull and placed the yoke on his neck and lifted up the

Digitization by Arya Samaj Charitable Foundation, Chennai

chariot by his horns, as an illustrious scion elevates his family. The demon Târakâsura also jumped out like a winged mountain and dealt a heavy blow to Brahmâ.—56-60.

Brahmâ putting aside his whip on the yoke began to gasp, seeing which the demons sent forth a shrilling yell and thundered like clouds to please Târakâsura.—61-62.

Lord Viṣṇu, the holder of the disc and revered by Śiva, trampled over the demons and entered the Tripura, in the form of a bull and destroying the lotus beds, drank up all the nectar of the well to the bottom and emptied it as the Sun drives away the darkness. After drinking this, Lord Viṣṇu bellowed and came again before Śiva.—63-65.

The Asuras, then began to be killed by the deadly attendants of Śiva and rivers flowed tinged red with blood of the slain Daityas and all the demons took to their heels like the ignorant fool, getting illumined by the teachings of the learned.—66.

Afterwards, Târakâsura, Vidyunmâlî and Maya being overpowered by the showers of the arrows of the Pramathas went inside the Tripura. When the principal attendants of Siva, *viz.*—Mahendra, Nandîśvara and Svâmikârtika, etc., laughed a hearty laugh and cried out "we shall conquer along with the Moon and the Dikpâlas."—67-68.

Here ends the one hundred and thirty-sixth chapter on Viṣṇu's drinking the life-giving well in the Tripura fort.

CHAPTER CXXXVII.

Sûta said :—All the demons of the fort Tripura became overpowered by the army of Śiva ; their bodies were severely injured and with terror they entered into their castle. The Pramathas, then, broke down their entrance gates. By the pressure of the Devas, they looked powerless like serpents without fangs, the bull deprived of its horns, the bird bereft of her wings, the river devoid of its waters. They spoke disconsolately to themselves as to what they should do, seeing which their Lord Maya with his eyes looking like red lotus addressed them thus, so very unmindful.—1-4.

"O Demons ! Have you retired here after encountering the enemy in a tough battle, or have you come here after paying your homage to the Devas on being bewildered by their army ? Undoubtedly the Devas have committed outrage on us as far as they could. Though you are highly fortunate and exceedingly powerful, you are now prepared to retire into a mountainous forest. Alas ! How great is the power of Kâla ? Time is certainly unconquerable. See ! this our fort, so very impregnable, has been beseiged today."—5-8.

The demons at the time of their being thus addressed by Maya in a deep voice like that of rumbling cloud, became still more pale like the stars becoming dull under the radiance of the Moon. At this time, the demons posted to guard the well of nectar approached their sovereign Maya and with folded hands said.—9-10.

Digitization by Arya Samaj Charitable Foundation, Chennai

"O Demon King! Some Deva in the form of a bull has quaffed the contents of the nectar well, constructed by your grace with lotus-beds and the buzzing bees all round it and where fishes used to play at bottom in its mud. It now looks like a senseless ugly woman."—11-12.

Hearing the report of the guards, Maya exclaimed "what a dire misfortune! I constructed that well through my power of Mâyâ. If, it be true, that it has been emptied in this way, we are undoubtedly ruined and the Tripura fort will be in ruins. The Devas killed the Daityas again and again. But they were all restored to life by this well. If it be true, that the well has been drunk off, surely it is the work of the yellow-robed Hari. Who other than the unconquerable Hari can drink up the nectar well, built by my extraordinary powers? Whatever secrets exist with the Daityas, are not left unknown to Hari. The boon that I asked for and obtained, no far sighted man could ever ask like that. But all this is now of no avail. Hari knows all my counsels and my mind. This is a beautiful level country; no trees, or mountains exist here; all obstacles are removed. But the Pramathas and the Devas have come to this place and are harassing me. O, Demons! if you approve of my plans, I should go over the sea where we shall be able to bear the violent attacks of the force of Śiva and His army like that of the wind; I think that their progressive strength will be quite checked by the ocean and they will feel cut off from their ambitions. The track of their chariot will be blocked. There we shall fight and kill our enemies. And in case we are compelled to retire from fear, we need not be anxious, for, this ocean shining and expanding like the firmament will be our source of protection."—13-21.

Maya, after addressing those words immediately repaired to the ocean with his fort Tripura; which was fixed there with its gateways, etc. When the fort Tripura was thus removed, Śiva said to Brahmâ "Father of the Universe! the demons being afraid of *me* have moved on to the ocean; therefore, take my chariot there where they have shifted with Tripura."—22-26.

Then, the Devas roared with mirth and carried the chariot and all the arms and ammunitions to the western ocean. In other words, the Devas along with the attendants of Śiva followed their Lord to the ocean where the demons had shifted. And when they reached there, they saw the fort Tripura with nice banners streaming and with drums beating and with conch shells being blown, they gave out sounds of victory and roared like thunder clouds.—27-29

Later on, the demons also made a response from their fort by beating their tabors and uniting their chorus of thunder with the roars of the swelling ocean. Then, Lord Śiva, the protector of the Devas readily thought out what ought to be done and found out how to destroy the demons, and seeing them hovering about in Tripura, He spoke to Indra:—30-31.

"O Indra! the Dânavas have now entered within the Tripura fort, now go there and attack the ocean and destroy it with the co-operation of Yama, Varuṇa, Kuvera and Svâmikârtika, and other Gaṇâdhipas. Understanding that Bhagavân Bhava has come, in His supreme

Digitization by Arya Samaj Charitable Foundation, Chennai

chariot to destroy the fort Tripura, see! those sons of Diti are now resting on the salt ocean. O best of the Devas! I am also following you, seated in my chariot, to conquer and destroy the Tripura fort along with the whole host of demons with arrows, clubs and thunderbolts; I will make all arrangements for the comforts of our troops who are ready to kill the enemies."—32-35.

Thus addressed and encouraged by Śiva, Indra with his thousand eyes full of joy, marched on to conquer Tripura.—36.

Here ends the one hundred and thirty-seventh chapter on the attack on Tripura fort in the ocean.

CHAPTER CXXXVIII.

Sûta said :—Indra, then, the Lord of the Devas, went with the Lokapâlas and the attendants of Śiva to kill those demons. They, encouraged by Śiva, began to fly in the atmosphere like the winged mountains They started to destroy Tripura like a disease setting out to attack the human body. The demons saw them advancing towards them blowing their conches and beating their drums.—1-3

Then after exclaiming "Śiva has come," they all became much agitated like the ocean swelling and being disturbed at the time of the dissolution of the world. The fearful demons after hearing the music of the Devas, began to play their music, and shouted out roaring sounds.—4-5.

Keen fighting then ensued, with greater vigour between the Devas and the Dânavas; and each one tried to kill the other of the opposite party. Both sides exhibited the same dash and bravery; the same feelings of bitter enmity. They struck each other violently and their bodies were cut to pieces; severe fighting ensued. As they were fighting together steadily they looked like the falling Suns, like a blazing mass of fire, like the elephants heaving deep breaths, like the birds hovering about hither and thither, like the quaking mountains, like the thundering clouds, like the roaring lion, like the high wind blowing and the highly agitated tough seas, like the lightning penetrating into the rocks with thundering noise. In course of the conflict the bowstrings twanged and made the thundering noise.—7-11.

Both the Devas and the Dânavas cried out and said to each other, "Do not fear! where will you fly! wait; you will soon go to the doors of Death; we are standing here; if you have strength show your valour by fighting." Come in front, shew your strength, take up your arms, inflict cuts, break the foe, devour them, kill them;—uttering these words the heroes fought and fell dead.—12-13.

They succumbed to the blows of the sword, the battle axe, the club, the trident, the fist; and they with arrows looked like forest mountains and fell down into the ocean filled with big fishes, the terrible crocodiles, and Timingala fishes.—14-15.

When the dying strong-bodied demons fell into the ocean there was

Digitization by Arya Samaj Charitable Foundation, Chennai

a terrible noise like the thundering of clouds. Hearing which and attracted by the gush of blood the crocodiles and other huge monsters pervading the deep agitated deeply the ocean. And they fought among themselves for the flesh and the blood of the fallen heroes on which they lavishly feasted with satisfaction. Huge whales devoured the bodies of the demons with their chariots, horses, weapons, ornaments, etc., after driving away the smaller monsters who had also collected there to have their share. The sea monsters fought among themselves for the sole monopoly of the flesh and the blood as toughly as the Devas and the demons did between themselves. So there was fighting going on in the sea as there was between the Devas and the Asuras above. They ran about scouring the ocean to pick the dead heroes, as did the fighting foes on the battlefield above; and the monsters bit each other with the same excitement as did the warriors in course of the battle.—16-21.

The ocean turned red by the stream of blood flowing from the bodies of the dead and the wounded heroes of both the armies, the Devas and the Dânavas above, and the aquatic animals below. The ocean also swelled up, due to the blood falling in it from above.--22.

Indra, the lord of the Devas, and a very terrible one, with innumerable army resembling like high mountains and big masses of clouds, beseiged eastern gate, and remained there. The bright Skanda, the son of Hara, and resembling like the rising Sun and the Jâmbu river, beseiged the northern entrance gate which looked like the setting Sun on the Asta peak, with his big army. Yama and Kuvera with club and noose respectively in their hands held the western entrance gate with great force. The three-eyed Lord Śiva seated on his bright Deva chariot shining like ten thousand suns and the destroyer of Dakṣa's sacrifice, took charge of the southern exit.—23-26.

The attendants of Śiva held under their subjection the various other golden entrance gates and the high turrets of Tripura, the Kailâśa of the Daityas, shining like the Moon, as the hailstone showering clouds hide the stars and the firmament above.—27.

The Pramathas dismantled the abodes of the demons resembling like the rows of mountains and decorated with sacrificial altars, and threw them into the ocean, thundering ferociously like the dark thundering clouds. The attendants of Śiva also began to drown into the sea, the houses of the demons decorated with the trees and the foliage abounding with the chirping birds which made the women of the demons cry out "O, Son! O, Brother! O, Lord!" "O, Father! " O, Dear! O, Beloved! " and they began to curse the Pramathas.—28-29.

Thus a fierce battle ensued in that town of Tripura in course of which the boys and women folk began to perish, seeing which the demons angrily came out like the ocean to fight the foe and fought hand to hand with them. As soon as they made their appearance, the aspect of the war became more furious in which axes, rocks, tridents, spears and thunderbolts were freely used and the bodies of the warriors were crushed to pieces and fell down dead on the battlefield. The Devas and the Dânavas began to crush each other and pursued and attacked each other; it seemed

Digitization by Arya Samaj Charitable Foundation, Chennai

then, that tumultuous roars were heard liking the thundering noise of the ocean at the time of universal dissolution.—30-32.

The Devas and Asuras bled profusely and roared loudly with their reddened eyes. Thus fighting went on and loud uproars were heard. The thoroughfares of Tripura that were covered with golden and marble pavement became now in an instant covered with the stream of blood; and in the twinkling of the eye, those demons became still more hideous with their heads, arms and limbs separated from them; then, the infuriated Târakâsura came out uprooting the trees and was instantly checked at the entrance by the all-powerful Lord Śiva. That valiant and wonderfully powerful demon came out of the town after killing those that were on the rampart wall and began to roar most furiously.—33-36.

That demon shining like the mountains though resisted like an elephant, made an attempt to catch the chariot of Śiva and rushed out violently as an ocean floods the beach. Then the three-eyed Śiva with bow in hand, Bhagavân Ananta Deva, and Brahmâ came out to meet Târakâsura. They were infuriated as a sea gets infuriated by the force of wind.—37-38.

Seṣa, Girîṣka, and Brahmâ began to pierce the limbs of the enemies from the air and thundered loudly. Śiva, then with His eyes fixed on Tripura rested His one foot on the Rigveda personified as a horse and the other one on His Nandî; He drew His bow with arrows. By the weight of the feet of Śiva, both the horse and the bull became oppressed and respectively the breasts and the teeth of the horse and the Nandî bull fell to the ground. It is since then that the teeth and the breasts of the bull and the horse are not seen and fixed in a way as to make them invisible.—39-42.

The awful red-eyed Târakâsura made a dash towards Śiva but Nandî held him at bay. As a perfumer whets his sandalwood, so Nandî sharpened his battle axe and hit the demon Târaka with it. Thus struck by battle axe, the powerful Târakâsura, with sword unsheathed, dashed against Nandî like a Śarabha of a mountain (an eighteen foot animal stronger than a lion). Then Nandî attacked him and severed him from his body as one tears away one's sacred thread, and roared aloud. When Târakâsura was thus killed, the Devas blew the heavy conch shells and shouted out loud thundering noise.—43-46.

Hearing this tumultuous uproar of the Pramathas, and the sounding of the drums, Maya asked Vidyunmâlî who was close by:—"O Vidyunmâlî! What is this sound that we hear, uttered by so many mouths, like the roar of the ocean? What is the cause of this sudden uproar? The Devas are fighting and the Asuras are fleeing. What is the cause of this?" —47-48.

Vidyunmâlî who resembled Sun, hearing such words of Maya was oppressed in his heart and said: "O great hero! He who was powerful like Yama, Varuṇa, Mahendra and Rudra, who used to shine like a mountain in every battle, he who crushed his enemies, he who was the gem of your name and fame, that Târakâsura, the crusher of the enemy, after

Digitization by Arya Samaj Charitable Foundation, Chennai

fighting valiantly with the Pramathas and the Devas, has been killed by them at last. Hearing that Târakâsura, terrible like fire and the Sun with widely extended eyes, has been killed, the Pramathas have become very glad, their mind and heart filled with joy and are now roaring like thundering clouds."—49-51.

Maya hearing those words of Vidyunmâlî, who used to behave himself like the white mountain in the battlefield, said: "O, Vidyunmâlî! Now we ought not to carelessly while away our time. I will shew my valour and make this city safe."—52-53.

The enraged Vidyunmâlî and Maya in company with the powerful demons went out and began to destroy the retainers of Śiva.—54.

Wherever Maya and Vidyunmâlî went, the Pramathas were severely beaten and they fled in great disorder, making those passages free of Devas. Afterwards Yama, Varuṇa and the other Devas prayed to Śiva. They played on their tabors, Mridangas, Panavas, clapped their hands, roared and worshipped Śiva.—55-56.

Śiva thus adored by the high-souled Devas of immeasurable lustre like the Sun, the sons of Diti and praised by the truthful ascetics looked like the Sun in full splendour on the summit of Astâchala.—57.

Here ends the one hundred and thirty-eighth chapter on the killing of Târakâsura in the great Târakâsura war.

CHAPTER CXXXIX.

Sûta said:—When Târakâsura was killed in battle, Maya drove away the attendants of Śiva and repeatedly spoke to the terrified Dânavas.—1.

He said "O, Asuras! Hear what I say. Realize, O, brave! What you and I ought to do now. O Dânavas with beautiful moonlike faces! the moment the Moon and the asterism Puṣyâ unite, this fort Tripurâ will come for a moment in one line with them. I wanted and got this boon for such a moment when this fort can be destroyed by Śiva with only one arrow. You should all sing fearlessly. The destruction of Tripura can only be worked out in Puṣyâ. If any Deva comes at that time arrayed in battle and can destroy these three forts with only one powerful arrow, then and then only this will fall; otherwise, this fort is indestructible. O, heroes! Now shew your war-tactics, strength, enmity to the Devas and do your best to protect this Tripura with all your might and main till Puṣyâyoga occurs and gets over. If you can turn away the chariot of Siva in such a way as He may not be able to discharge His fatal arrow, then and then only we need not fear. If we are able to guard our Tripura in this way, the Devas will, in vain, await the advent of Puṣyâ."—2-8.

The Dânavas, residents of Tripura hearing such words of Maya roared and said: "We shall all do as you direct us and shall resort to that stratagem that would not give a chance to Siva to discharge his deadly arrow. Now we shall go to kill Śiva."—9-11.

Digitization by Arya Samaj Charitable Foundation, Chennai

They all became elated with joy ; their hairs over their bodies stood on their end with their ecstacy ; and they said :—

" Either this Tripura fort will remain as it is, quite independent, till Kalpa lasts on these three worlds—Heaven, Earth and Pâtala (lower regions) —covered by the three feet of Nârâyaṇa, or, we will become free of the Dânavas ; but we shall never deviate from the path of virtue that you direct us to do. Men shall see the three Lokas either free from the Devas or free from the Dânavas. The demons after thus rejoicingly conversing together went to their abodes and passed the night gladly in the indulgence of amorous pastimes.—12-14.

They said " The moon has made His appearance in the firmament dispelling all darkness, as if a great jewel is travelling in the sky. Lo ! the moon illumining the landscape with His splendour looks like the goose in a beautiful big reservoir adorned with lotuses, or the lion sitting on a rock of *lapislazuli*, or the garland of glittering jewels adorning the breast of Lord Viṣṇu." Thus risen in the blue firmanent, the Moon, born of the eyes of Atri, began to shed powerfully the nectar of beautiful moonlight and bestow nourishment and beauty to all the worlds. The demons began to beautify their houses and bodies when the Moon emitting His cool rays began to smile on them.—15-18.

The dim oil lamps in the thoroughfares, palaces, squares looked like the budded Champaka flowers. But the lamps within the Maṭhas began to burn more vigorously. The palatial buildings of the Dânavas were full of jewels and valuables and, therefore, did not shine so well under the moonlight as the stars dwindle away in the firmament. The darkness of that town was driven away by the lustre of the Moon above and the lights burning in the rooms below as feuds and chaos destroy a good family.—19-21.

In the first part of the night when the Moon began to laugh, as it were, very loudly *i.e.*, shine on that town in full splendour, the demons started their amorous pastimes with their ladies. At that moment the five arrows of Cupid, threwn before on Lord Śiva, now themselves became afraid when they saw the amorous dalliances of the Dânavas. Both the sexes perspiring and getting tired.—22-23.

They under their influence began to sing and melodiously play Murchchanâs in their lutes ; the cuckoo began to coo ravishingly his notes and it seemed, then, that the God of love armed with His bow and arrow began to be much agitated and distressed. The Moon instantly driving away the noctural darkness and diffusing His rays all over the landscape, reigned in heaven in company of His beloved Rohiṇî.—24-25.

Some of the women sitting at the feet of their lords and placing their palm of hand on the cheeks began to shed tears of love which made their faces look more beautiful. Some one looking her face in the mirror exclaimed "how lovely is my face" became quite pleased at the prospect of getting fit reply from her husband. Some being enamoured by the love of their husbands hurried straight to them as the darkness makes its appearance at the close of the day. The lords of some made their better-halves drink and some of the women folk

Digitization by Arya Samaj Charitable Foundation, Chennai

rejoiced by the conversation of their lords. The breasts of those women painted with sandal, incense and other perfumes looked handsome like the golden pitchers full of ambrosia. That night the Daityas played in the hands of their beloved and felt quite intoxicated by the sweet notes of Viṇâ played by their consorts. Some women threw the arrow of Cupid by their enchanting notes and sang highly captivating songs from some sequestered nooks. Some of the demons pleased their helpmates and then enjoyed with them after singing to them the songs sung by other ladies. The sweet aroma of mango flowers pervaded all over Tripura when the tinkling of the anklets and the jingling of the girdle of bells worn by the women, put to blush the sweet notes of the nightingale Some women tightly embraced by their lords looked exquisitely beautiful with their hairs standing on their ends like the earth smiling with fresh verdure sprouted by the showers of rain.—26-35.

The women folk reposing at beautiful places looked highly charming under the influence of the moon. They, with their sweet and gentle voice, repeatedly said to their lords "Do you not see my cheeks, come and throw yourself on my beautiful and highwaist adorned with the girdle of small bells." The group of the Daitya ladies looked exceedingly beautiful like the stars when the thoroughfares of the town were lit up by the radiance of the moon. They looked like so many stars twinkling before the brilliance of the rays of the moon.—36-37.

Some of the women laughing and burning with passion infused by the chiming of bells on the girdle of their waists began to tinkle their anklets in course of their amorous gambols and give suitable replies. The speech of the charming women wearing unfading beautiful garlands was as attractive as the notes of the geese in a reservoir. Their surpassing beauty, the sweet jingling of their girdle bells, and their attractiveness were the sources of their relief from the tortures of Cupid. They with their beautiful garments, decorated hair, the beautifully ornamented form, looked handsome like the moonbeams beautified by the stars.—38-41.

Many of them enjoyed themselves in the see-saw when the strings of their ornaments broke and made their girdle of little bells fall down and the jewels to scatter on the ground which began to emit lustre on account of the scattered gems, thus it looked like the Moon surrounded by stars. The nightingale began to sing seated in its cosy foliage on the night lit up by the moon. The God of love exhausting His store of arrows, began to walk about in the town of the demons. The moonbeams turned to the west and the night of enjoyment was brought to a close; as if the demons would meet shortly with their discomfiture. The moon first turned red like the Kunda flowers; then looked like the garland of gems; then lost his light; then looked like clouds till at last he became invisible, just when the good luck fades away, a sick man looks pale. At last Aruṇa, the charioteer of the Sun defeated the Moon. The golden Sun, like a disc began to shine fully on the Udayâchala, as if He is going to overcome the army that was then in the ocean.—42-46.

Here ends the one hundred and thirty-ninth chapter on the moonlight night in Tripura.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CXL.

Sûta said:—The Deva armies collected and thundered as does the ocean at the end of the Yuga, when they saw the Sun dawning on the summit of Sumeru. Afterwards, Lord Śiva accompanied by Varuṇa, Kuvera and the thousand-eyed Indra marched towards the town of Tripura. The attendants of the Lord, the Pramathas and the Ati Pramathas, with their various forms also roared and followed Him, playing on their music-of-war. The army of the Devas, marching with umbrellas raised and with music played, looked beautiful like the big trees and the murmur thereof of a forest.—1-4.

Seeing the vast army of Śiva advancing towards them as if a forest was moving, the Dânavas became agitated and swelled together like the ocean. And like the clouds pouring forth rain, they with their eyes red with anger began to inflict their blows on Indra with their swords, spears, bows and arrows, javelins, tridents, clubs, battle axes, bolts and various other weapons. The demons looked like mountains clad with wings.—5-7.

The Sons of Diti headed by Vidyunmâlî and Maya advanced towards the Devas with jovial minds. The army of the demons looked as if, they were prepared to face death and very doubtful of victory moved like bodies void of strength. They, all expert in war, thundered and exchanged words with their enemies, looked like the roaring clouds and showed marvellous prowess in their encounter with the Devas. The two parties, emitting smoke, as it were, powdered many of their enemies by their weapons, blazing like fire and moon. Some of the demons fell down by the blows of clubs and others clean cut into two by the quoits and the arrows fell into the ocean.—8-12.

The garlands, dress and ornaments of the Deva armies and the Pramathas were torn asunder and scattered. Many of the soldiers fell into the ocean infested with sharks, crocodiles and Timingalas.—13.

At that hour, there was a tremendous noise made by the blows of the clubs, the battle axes, the bolts, the tridents, the javelins, bright as sun and emitting smoke, the big rocks hurled by the angry demons as missiles and the falling of the weapons and the dead soldiers into the ocean. The violent and powerful weapons projected by the Devas and Dânavas looked beautiful like stars in the firmament, and began to make havoc on both the parties. The alligators and the fishes were crushed to death by the great war between the demons and the Devas as small beings suffer owing to the conflict between two elephants.—14-17.

Vidyunmâlî dashed towards Nandikeśvara like a flash of lightning from the clouds. The eloquent Asura, shining like lightning and roaring like the ocean said to Nandikeśvara whose face looked pleasant like Moon.—18-19.

"Nandikeśvara! Vidyunmâlî anxious to fight has now appeared before you. You will never be able to get back with your life. Vidyunmâlî cannot be killed merely by a mere array of words in a battlefield." The eloquent Nandikeśvara dealt a blow to him and said:—"*Deinon*!

Digitization by Arya Samaj Charitable Foundation, Chennai

This is not the place for displaying virtue, can you escape me on account of your sins? When you can be destroyed by me like a lower animal, should I not kill you, O, destroyer of sacrifices! I shall kill you. One may swim across the deep and bring down the Sun from the zenith to the nadir, but none can raise his eyes to see me fully (*i.e.*, one is so terrified by my name)."—20-24.

The Daitya shot a powerful arrow at Nandikeśvara which sucked the blood of his breast as the Sun by His rays evaporates, water of rivers.—25-26.

Nandikeśvara surcharged with wrath uprooted a gigantic tree and hurled it at his formidable adversary; which went on in the air, showering flowers on its way; but Vidyunmâlî cut it into pieces by many arrows; the tree then fell on the ground like a big bird.—27-28.

Nandikeśvara became still more enraged to see his huge missile thus cut by the powerful arrows of Vidyunmâlî. He then got enraged, shouted out gravely and raising both his hands that looked like the Sun and the Moon dashed against that fierce and cruel demon as an elephant falls upon a buffalo.—29-30.

On seeing Nandî come towards him with great force, the powerful Vidyunmâlî hurled quickly on him hundreds of arrows and covered him with them. Nandikeśvara thus pierced with the arrrows, valorously approached the chari of Vidyunmâlî, and began to push it back with great force, which course of its revolutions tumbled to the ground and the heads of the horses lowered down into the ground, as if the Sun's chariot had fallen down with its occupant by the curse of some sage. The demon then came out of his chariot by virtue of his Mâyâ and hit Nandikeśvara with a javelin.—31-34.

Thus struck, Nandî took that javelin out of his breast and struck it besmeared with blood, with great force against his opponent. Vidyunmâlî, hit by it in the armoured chest, fell down to the ground like a mountain rolling down by the blow of the thunderbolt. On the death of Vidyunmâlî, the Siddhas, and the Kinnaras adored Śiva and cried out "Victory! Victory!"—35-37.

On Vidyunmâlî being killed by Nandikeśvara, Maya consumed the army of Śiva by his strategem as the fire consumes the forest. They fell into the ocean with their limbs dismembered by the trident, their heads pounded with the clubs and perforated with the showers of arrows. Afterwards, Indra, Dharmarâja, Kuvera, Nandikeśvara, and Svâmikârtika attacked Maya, the great warrior, with various kinds of weapons. Maya roared like the clouds and quickly shot arrows after arrows and pierced Airâvata—Indra's elephant—and also Kuvera and Yama.—38-41.

At that time, the Dânavas, though strong and vigorous, suffered greatly from the weapons of the Devas and at last fled to take shelter in the fort Tripura, as Śiva once had to retire on being shot by the arrows of Viṣṇu. When the news spread, that the Sons of Danu had retired, then, the Devas sounded their conches, tabors and cymbals and the sound thus echoed was like that of the thunderbolt.—42-43.

In the meantime, the asterism Puṣyâ came in course of conjunction

Digitization by Arya Samaj Charitable Foundation, Chennai

with the Moon over the Tripura fort when it was doomed to destruction. Then the three-eyed Śiva quickly shot the destructive arrow, of the potency of the three Devas and the three fires (tejas), on the fort Tripura. The sky turned red like the burnt gold and of the colour of the red cochineal with the radiance of the arrow mixed with the rays of the Sun. —44-46.

Lord Śiva, after discharging that invincible arrow from His bow, cried out in agony "What a pain! Fie to me!" and began to weep. Nandikeśvara, seeing the Lord repenting like that asked Him the reason of it.—47-48.

Śiva, overburdened with grief, said "Alas! my devotee, Maya, will today perish." Hearing this, Nandikeśvara darted like a gust of wind and entered the Tripura fort before the destructive arrow reached it. And seeing Maya the lord of demons, he said:—"O Maya! the time of Tripura's destruction has come; so you should now quit it with your quarters." Hearing those words of Nandikeśvara, that earnest devotee of Śiva went out together with his abode.—49-52.

The arrow burnt the three cities as fire burns heaps of straw. The fire within that arrow divided into three parts, *viz.*, Hutâśa, Sôma, and Nârâyaṇa and began to burn. The Tripura fort looked then like a good family brought to ruin by a wicked son.—53-54.

Afterwards, the houses of Tripura looking like the peaks of Sumeru, Mandarâchala and Kailâsa, the beautiful places with gateways and perforated works and balconies, the pleasure rendezvous full of lovely ponds, the abodes of the demons decorated with banners, buntings and wreaths of gold were eaten up by the thousand-tongued fire.—55-57.

The women folk in the amorous embraces of their lords in their residences and pleasure groves, were also reduced to ashes. No women could go away elsewhere. They were also consumed by fire in the company of their lords. Some of them cried out with folded hands and with tears in their eyes "O Agni! I am the wife of another; O Thou, the holy witness of all the things in the three worlds! You ought not to touch me. O Deva! my husband and myself are asleep; I have not done any thing vicious and sinful; therefore, go away by another path leaving my home with my beloved."—59-62.

One woman holding her infant stood, facing the fire and said "Agni! I have obtained this infant after great privations and it does not behove thee to burn this darling of mine."—63-64.

Some of the women folk threw themselves into the waters of the ocean after forsaking their husbands. Many of the women shivered under the destructive influence of fire and exclaimed with bewildering excitement, "O, father! O, husband! O, mother! O, maternal uncle! etc." As the heat emanating from the houses withers the lotuses springing in the ponds thereof, so consumed the fire at Tripura the lotus-like faces of those women along with their bodies. As the snow during winter eats up the lotus flowers, so did the fire burn the lotus eyes and faces of the beauties in Tripura. There was a great uproar when the women flew with their jingling ornaments and cried out in great consternation, on account of the fire produced from the destructive arrow of Siva.—65-69.

Digitization by Arya Samaj Charitable Foundation, Chennai

The beautiful abodes of the demons picturesque like half moons, with altars and gateways, broke down and fell into the sea.—70.

The waters of the ocean became heated by the burning fragments of the houses, etc., falling there, as a wealthy and good family becomes fused owing to the ignonimy of a wicked and vicious son. The ocean got overheated and swollen; its inmates, the fishes, the crocodiles, etc, became awfully distressed. Then, the whole fort Tripura that looked like the Mountain Mandar fell down into the ocean.--71-72.

There was a tremendous noise when the gates, the compound wall and the various buildings inside Tripura, tumbled into the ocean with great violence. That Tripura was majestic like the mountain with thousands of peaks. The very same Tripura with all its habitations became the morsel of fire and remained only in name.—73-74.

The whole universe together with the Pâtâlas became heated by the burning of Tripura but the quarters of Maya were rescued with great difficulty and found place within the sea. Afterwards, Indra hearing of the escape of Maya and his great palace saved under the sea, by the grace of the Lord Śiva pronounced the following curse on his house:

"The abode of Maya along with him will not be safe. It will always be subject to perils and it will not be fit to be resorted to like fire." —75-77.

Whichever countries will be defeated, the people of those perishing countries will there see this remnant of Tripura and even today that abode of Maya exists free from disease and sickness.—78.

The Ṛiṣis said:—"O Sage! pray tell us the fate of the house through which Maya made good his escape."--79.

Sûta said:—The abode of Maya was visible at the place where Dhruva is seen, but the Deva-hating Maya shifted to another Loka for his safety where he could remain without any hindrance.—80.

There also the Aryamâ Devas reside; so Maya could not go there. Maya then prayed to Śiva for a quarter where he could reside; and the Lord Śiva created another quarter for Maya. Seeing this, Indra became pacified and praised Śiva and went to his realm peacefully. And the Lord Śiva was worshipped by all the Devas. The Devas and the attendants of Śiva all then caught hold of each other's hands and began to dance with joy. Afterwards when the fort Tripura, burnt by Śiva's arrow, fell down into the ocean, the Devas alighting from their chariots saluted Brahmâ and the Lord Śiva, took up the bow of Śiva and went to Heavens with all their attendants.—81-84.

One who reads an account of this victory of the conquering Lord Śiva gets victory and success in all actions by the grace of Śiva. One who will repeat this at the time of the offerings made to the manes (Srâddha) before the Brâhmaṇas, will reap the benefits of all the sacrifices and endless merits. The narration of this sacred account is the best

Digitization by Arya Samaj Charitable Foundation, Chennai

Svastâyana (the way to safety) and causes the birth of a male-child, one who will read or hear it will go to the realm of Śiva where he will have everlasting happiness.—85-87.

Here ends the one hundred and fortieth chapter on the destruction of the Tripura fort and on Maya's retreat.

CHAPTER CXLI.

The Ṛiṣis said :—" O Sûta ! we wish to know why the king Ailâ of the Purûravâ dynasty goes to Heaven on the Amâvâsyâ day every month and how the peace-offerings to the Pitṛis ought to be performed."—1.

* Sûta said :—O Munis ! I shall relate to you in detail the glory of the king Ailâ as well as his union with the Moon in heaven, also, about the getting of the nectar from the Moon and performing *tarpana* to the Pitṛis. The following Pitṛis, *viz.*, Saumya, Vahirṣada, Kâvyâ and Agniṣvâtâ are satisfied by the ambrosia produced from the Moon. When the Moon and the Sun are in conjunction with one asterism, the Amâvâsyâ, *i.e.*, when it is new-moon, the king Ailâ goes to see his grandfather and grandmother, the Sun and the Moon in the Heaven (on every Amâvâsyâ day). There, after saluting both (the Sun and the Moon), he takes rest for sometime and then proceeds on his journey after worshipping the Moon in the proper time. The learned king, Ailâ of the Purûravâ dynasty, thus spends his time every month in worshipping the Sun, for the brief period of Sinîvâlî with the object of performing Śrâddha ceremony. He then worships the Pitṛis for the brief period of two *lavas*, † the period of Kuhû (the new moon). That the worship of the Pitṛis ought to be done in Kuhû period was known to him. For this reason, waiting for a short period before the Sun and the Moon, he used to come to Soma when the Kuhû time approached. There, he satisfied the Pitṛis with the fifteenth ray of the Moon, that used to pour out Svadhâ nectar. The Pitṛis, who eat in the dark fortnight, get pleased with this Svadhâ nectar. Thus, with oblations of beautiful honey, til (seed of Sesamum) and Nivâpa he gratified with Svadhâ nectar the Pitṛis Saumya, Vahirṣada, Kâvyâs and Agniṣvâtâs.—2-12.

The Brâhmaṇas say that Ṛitu (season) is considered as the fire, Ṛitu is known as Samvatsara, and that Ṛitus are produced from the Samvatsara (year). Ârtavas (fortnightly seasons) are begotten from Ṛitus.—13.

Note.—ऋतु.—Season, light, splendour. सम्वत्सर.—A year's course. The first year in a cycle of 5 years. वर्ष.—Year, rain. आर्तव.—Seasonal, Vernal, a section of the year, combination of several seasons.

Pitaras, Ârtavas and Ardhamâsas (fortnights) are the offsprings of the Ṛitus. The grandfathers, Amâvasyâs and Seasons are all of the nature of Ṛitu (seasons). The great-grandfathers and the five years,

* The Anandâśram edition of the Matsya Purâṇam adds the following :—" Manu asked Madhu Sûdana this question. The reply he gave to him I shall narrate." Then, instead of Sûta, Matsya is made to relate the story.

† A minute disvision of time the 60th of a twinkling, half a second, a moment.

Digitization by Arya Samaj Charitable Foundation, Chennai

the sons of Brahmâ are the Devas. Saumya, Vahirṣada and Agniṣvâtâ pitṛis have been thus defined. Those that are Ârtavas lead householder's life and perform sacrifices and accept the sacrificial offerings and are known as Vahirṣada. Agniṣvâtâ pitṛis also lead householder's life and perform sacrifices. They are also known as Ârtavas. The Kâvyâ pitṛis are known as the husband of Aṣṭakâs.—14-16.

Now hear about the 5 years. Agni is the Samvatsara, the Sun is the Parivatsara, the Moon is Iḍvatsara, the Wind is the Anuvatsara, the Rudra is the Vatsara. These are the cycle of 5 years. The Moon presiding over them, in due time, sheds ambrosia.—17-18.

Note.—परिवत्सर.=A full year. इड्वत्सर.=The rainy season. अनुवत्सर.=4th year in a 5 years' cycle; the 5th of 5 cycles of 12 years, in Bṛihaspati cycle. वत्सर.=A year. The month of Mârgsîrśa. युगात्मक.=A brace of years.

Wherever, Purûravâ stays and for whatever period, Soma satisfies for that period by his rays, Somapâs, Uṣṇapâs and all the other Devas. The Moon sheds ambrosia every month and the Pitṛis get satisfied by drinking it. Thus is described about the nectar and honey.—19-20.

The Sun acts daily (in the bright fortnight) as a feeder through His Suṣumṇâ ray when the store of lunar ambrosia is all drunk out by the Devas and the Pitṛis. The Moon waxes in his phases day by day by thus being fed through Suṣumṇâ ray in the bright fortnight. The Moon wanes in the dark fortnight and waxes in the bright fortnight. The moon is nourished thus by the Sun. The Moon looks full and white on the full moon night (Pûrṇamâsi). In this way, the Sun by means of his single ray increases the Moon and makes it full of nectar. The Devas first drink the nectar of the Moon; then the Sun drinks. The Sun drinks every day one digit and does so for fifteen days; He, again in the bright fortnight, fills it up by His Suṣumṇâ ray.—21-25.

The phases of the Moon that wax in course of the bright fortnight fed by Suṣumṇâ, wane during the dark fortnight. In this way the Moon continues to wax and wane, consequently, the full-moon is called the receptacle of nectar. He is luminous with the fifteen nectar-giving phases. He is, therefore, called Pitṛimân.—26-28.

Now the periodical junctions, Parva Sandhis will be described. These are like the knots of a bamboo or a sugarcane joined to one another in a circle. The year, the months, the dark and the bright fortnights and the full-moon night are the knots and junctions and the Tithis, the second, third, and so on, form the parvas of the fortnight. The Agnyâdhân or the maintenance of the sacred Fire ought to be done in this Parva Sandhi. The periodical junction of the Anumati or Râkâ with Pratipadâ lasts for only two *lavas* (in the afternoon). The Pratipadâ of the dark fortnight occurs in the afternoon and if it occurs in the evening it is called the period of Pûrṇamâsî.—29-33.

When the Sun is on Vyatîpâta, the Moon is above the line of equator and is situated in the Yugântara position. The Pûrṇamâsa and Vyatîpâta then see each other. The Sun, Moon and the Pratipadâ tithis remain, then, in this state. Endless merits result if salutation be done to the Sun

Digitization by Arya Samaj Charitable Foundation, Chennai

at this time. This period is known as the sixth Satkriyâ-kâla. (It is known as the 6th period.)—34-37.

On the completion of the phases, Pûrṇimâ occurs during the periodical junction of the Moon in the night when the Moon is full; hence, that night is called the full-moon night when the Moon is greatly pleased. When, by the mutual opposition of the Sun and the Moon, the Pûrṇimâ takes place in the afternoon, then, the evening is said to be the Pûrṇimâ when the Moon shines with all His phases completed by the Sun. The Devas and the Pitṛis adore Him (the Moon); therefore, He is called Anumati, and, on account of the full-moon it is called Pûrṇimâ. The Moon is highly luminous on the night of Pûrṇimâ and therefore, He is called Râkâ.—38-41.

The Sun and the Moon live together on the same asterism on the 15th tithi (lunar day), therefore, it is known as Amâvâsyâ during the dark fortnight. The Sun and the Moon during Amâvâsyâ face each other, therefore, it is also known as Darśa.—42-43.

After the Amâvâsyâ day the junction with the Pratipada (first day) lasts for two lavas and this period is known as Kuhû for two letters in the word Kuhu correspond with the two lavas (the duration of Kuhû.) When the Moon is visible on any Amâvâsyâ, He unites with the Sun in the afternoon and on the following morning in the Pratipada of the bright fortnight He rises along with the Sun. A difference of a period of two lavas is seen at the noon time between the Sun and the Moon.—44-45.

When the Sun and Moon separate, that period is termed Anvâhuti and is known as the time for Vasaṭkriyâ when the performance of Vasaṭ has been ordained. This period in the Amâvâsyâ is known as Ṛitumukha or the face of the season when Śrâddha should be performed. When the crescent Moon unites with the Sun during the day, that is the time for the abovementioned Parva. The time when the voice of the cuckoo "Coo" ceases, is called "Kuhû." When the waning Moon of the Amâvâsyâ enters into the Sun, that period is known as Sinîvâlî. The periods Anumatî, Râkâ, Sinîvâlî and Kuhû last for only two lavas. Kuhû lasts as long as "Kuhû" is uttered. The union of all the Parvas lasts for two lavas and both the unions, before and after, are equal. The sacrifices and Vaṣaṭ rites should be performed as prescribed during those periods. The Vyatîpâta yoga of the Sun and the Moon (*i.e.*, their conjunction) and the Pûrṇimâ (their opposition) are productive of the same fruits. The union in the Pratipada tithi lasts for a period of two lavas. Kuhû and Sinîvâlî last for two lavas.—46-53.

When the Moon separates from the Sun, one kalâ is known as the Parva period. Every day the Moon waxes by one digit when on the fifteenth day He becomes full. Hence, that day is termed Pûrṇimâ. Then the fifteen digits of the Moon are visible. For this reason, it was stated that after the fifteenth tithi, the Moon wanes; there is no sixteenth digit of the Moon. These Devas and Pitṛis are the drinkers of Soma (Moon) and the nourishers of Soma (Moon). Ârtavas, Ṛitus and Abda, Pitṛis are the nourishers.—54-56.

Now I shall narrate about the Pitṛis who eat the libations offered to

Digitization by Arya Samaj Charitable Foundation, Chennai

them during the Srâddha ceremony; how the libations reach them; what are their ways and future existences? and how great are their powers? Where the departed souls go and where they do not go cannot be ascertained even by rigid tapasyâ (austerities). What to speak about those things being seen by these mortal eyes? The Laukika Pitṛis, by their severe penances in this world have been able to go above and join the Deva Pitṛis, other Pitṛis get satisfied when the people in this life, perform their Âśramadharma and are wise and perform with faith their Srâddha ceremonies. Celibacy, asceticism, sacrifice, begetting progeny, performing ceremonies with good faith, learning, and the giving away of food are the seven kinds of Âśramadharmas. Those who practise these things for the whole of their lives, go to heaven where they live in the company of Uṣṇapâ, Somapâ, Pitṛis and the Devas, and they enjoy bliss there. This is current amongst men that he who has got a son and who performs Śrâddha with honey, til and water, reap the above results. The Pitṛis of the family get satisfied. These human Pitṛis reside in the region of the Moon and eat the flesh offered in Śrâddha.—57-64.

But, those, who on account of their narrow minds have fallen in their orders in course of their life of action, and have not uttered Svâhâ and Svadhâ, go to the realm of Dharmarâja in various forms and repent for their past deeds. These beings, with their long and thin bodies, having beards and void of gartments, prowl about hither and thither oppressed by hunger and thirst. Being thirsty, they go about in search of rivers, lakes, tanks, wells, canals, etc., and being hungry, they go to various places in search of food. But they fail to get their desired objects. They are driven away from every place and the messengers of Yama throw them in various tormenting places, such as,:—Śâlamalî, Vaitaraṇî, Kumbhipâka, Ardhavâluka and Asipatravana. Thus they suffer all sorts of pain as results of their karmas—.65-70.

The oblations of three balls of rice offered in the name of the friends that are suffering in hells reach them and are taken by them which give them relief and satisfaction. The kinsmen and sons, while offering oblations should offer them on the Kuśa grass strewn on the earth; they are to recite their names and gotras and have their sacred thread on their right shoulders.—71.

Oblations should also be offered, for those who are not suffering in the hell, but who are born as animals and birds, etc., (five lower animals and trees, etc.). The Srâddha oblations reach the Pitṛis corresponding to those births, as their foods and give them satisfaction, wherever and whatever they may be. The gift of grain and food, earned honestly, given to a deserving person at a good hour is attained by the manes in the form of their food wherever and whatever they may happen to be. As a calf recognises her mother cow in a herd, in the same way, the charity given after reciting the proper mantras in the prescribed way unmistakenly reaches the manes. It is the power of the mantra that carries the oblations to the manes.—72-75.

The giving of food with good faith is equivalent to the performance of Srâddha. So Manu says: The Srâddha thus performed with devotion

Digitization by Arya Samaj Charitable Foundation, Chennai

reaches the manes in every domain; this is what Manu has said and Sanatakumâra corroborates it after realizing the passages of the departed souls with His supernatural vision. The dark fortnight forms the day of the Pitṛis and the bright one their night. In this way, the Pitṛi-Devas and the Deva Pitṛis are mutually their begetters. These and the human Pitṛis live in the firmament and drink Soma.—76-78.

The fathers, grandfathers, great-grandfathers are the human Pitṛis. Thus, I have described to you their greatness and about the Śrâddha. I have now described to you how the king Ailâ conjoins with the Sun and the Moon; how he attains his Pitṛis and performs Śrâddha with devotion; the Pitṛi tarpaṇas, how the oblations offered in Śrâddha reach the manes. I have thus explained to you about the Parvas and the hells that form the part of the creation. Eveything has, thus, been summarily described. It is very difficult to enumerate them adequately. The person desirous of his well-being should devote himself to all these things with good faith. I have thus briefly stated this chapter of creation by Svâyambhuva Deva, now tell me, O, Riṣis! what more do you wish to hear?—79-84.

Here ends the one hundred and forty-first chapter on Srâddha ceremonies.

CHAPTER CXLII.

The Riṣis said:—O Sûta! we are now desirous of hearing in detail the nature and the measurements of four yugas during the time of Svayambhuva Manu.—1.

Sûta said:—Although I narrated about them in course of my description of the earth and celestial firmament, I shall still tell you something more in detail about them. I shall first state about measurements. Human years are determined by ordinary experience of men. And this is the unit. The measurements of the four yugas will be expressed on this unit. Fifteen twinklings of the eye form one kâṣṭhâ; thirty kâṣṭhâs make one kalâ. A muhûrta is made up of thirty kalâs and one day and night consists of thirty muhûrtas. The Sun divides the day and night; the night is for sleep and the day is for work.—2-5.

One month of the human beings is equal to a day and night of the Pitṛis. Its division is like this:—the dark fortnight is the day of the Pitṛis and the bright one is the night. Thirty human months make one month of the Pitṛis. The year of the Pitṛis consists of three hundred and sixty human months. One hundred human years is equivalent to ($3\frac{1}{3}$) three and one-third years of the Pitṛis. (Three Pitṛi years and 120 *i.e.*, ($100+10\times2$) human months.) One human year is equal to one day and night of the Devas and its division is like this:—Uttarâyaṇa (six months when the Sun moves towards the north) forms Their day and Dakṣiṇâyana (six months when the Sun moves towards the south) Their night.—6-10.

Thirty years of men is one month of the Devas. A century of men is 3 months and some days of the Devas. 360 human years make one year of the Devas. 3,030 human years make one year of the Sapt-Riṣis.

Digitization by Arya Samaj Charitable Foundation, Chennai

9,090 human years make one year of Dhruva, called, Dhruva Samvatsara. 36,000 human years make one thousand Divine years.—11-17.

The duration of the ages have been laid down on the Divine units. The Bhâratakhaṇḍa notices four yugas or ages, *viz.*, Kritayuga, Tretâ, Dvâpara, and Kaliyuga. Of these Krita or Satyayuga is the first, Tretâ is the second after which come Dvâpara and Kaliyuga. Satyayuga consists of 4,000 Divine years. Its Sandhyâ consists of 400 Divine years and the Sandhyâṃśa of the same number of years. Tretâ consists of 3,000 Divine years. This is what has been said about it by those well-up in calculations. Its Sandhyâ is made up of 300 Divine years and the Sandhyâṃśa is also of similar duration. Dvâpara consists of 2,000 Divine years and its Sandhyâ and Sandhyâṃśa of 200 years each. Kaliyuga is of 1,000 Divine years and its morning and twilight are each of 100 years.—18-24.

Note.—संध्या = Union, morning, evening, twilight, the period preceding a yuga.

संध्यांश = Twilight, the period at the end of each yuga.

Satyayuga, Tretâ, Dvâpara and Kaliyuga taken collectively last for a period of 12,000 years of the Devas. Now I shall tell you their age in the years of men. The age of Satyayuga in the years of men is 1,728,000 years; of Tretâ 1,296,000 years; of Dvâpara 864,000 years and of Kaliyuga 432,000 years. The period of the four yugas along with the duration of their Sandhyâs and Sandhyâṃśas have thus been described in the years of men. The four ages passing for 71 times make one Manvantara.—25-29.

I shall now explain to you the period of a Manvantara in the years of men. One Manu takes the place of another in 311,032,980½(?) years (it should be 306,720,000 years.)—30-31.

Now I shall give you the duration of a Manvantara in the Divine years. It is 140,000(?) years in course of which the four ages come and go 71 times when one Manu takes the place of another. At the completion of the Kalpa which is 14 times one Manvantara, the great dissolution of the world takes place which lasts for a period twice as much as one Kalpa. The age of the four yugas has been thus described.—32-37.

Now I shall tell you the creation of Tretâ, Dvâpara and Kaliyuga. I told you before about Satyayuga and part of Tretâyuga. I did not tell you anything about the remaining portion of Tretâyuga, Dvâpara and Kaliyuga, on account of my having been engaged in the narration of the generations of the Riṣis. I, therefore, tell you, now, about the Tretâyuga that was left unsaid. There was Manu in the beginning of the Tretâ age and the then Riṣis dictated Śrauta and Smârta dharma by the light thrown on them by Brahmâ. They wrote on marriage, Agnihotra, and other Śrauta dharmas according to the Rik, Yajuḥ, and Sâma Vedas. They also gave out the injunctions of the Smritîs, truthfulness, Brahmacharya (celibacy), Varṇâśrama and other Âchâra dharmas.—38-43.

In the beginning of the Tretâyuga, the Seven Riṣis and Manu by their hard tapas got the knowledge of the motions and places of the planets and stars. Also all the mantras were seen by them

Digitization by Arya Samaj Charitable Foundation, Chennai

and perceived in their hearts, by thinking about them once only. In the beginning of the first Kalpa, those mantras (or laws of the Universe) arose of themselves in the minds of the Devas, in testimony whereof, those who are Siddhas (perfect) and others also can have the knowledge of the Mantras. In the past Kalpa there were one hundred thousand mantra yogas; by the power of the sages, even those who follow them, can realise them; and those mantras now lie hidden in the Pratimâs or images of the Devas.—44-46.

The Sapta-riṣis enunciated the Ṛig, Yajuḥ, Sâma and Atharvaṇa mantras very accurately, and the sage Manu similarly dealt with his Smritî. In the Tretâyuga, the four Vedas, the bridge of dharma, were all embodied in one. In the Dvâparayuga, owing to the short life and intellect of men, the Vedas were divided into four separate treatises. In days of yore, the Riṣis, by virtue of their tapas, could study the entire Vedas in one day and night. The Vedas taught the duties of the people in each yuga. In ancient days, Svâyambhu Brahmâ gave out the divine immortal Vedas with various Aṅgas and containing the Svadharmas pertaining to every yuga. Under the influence of Time, by and by, the dharmas deviated from the Vedas and became perverted.—47-49.

The duty of Kṣatriyas is to perform sacrifices, that of the Vaiśyas is to perform haviryâjña, the Śûdras to perform the sacrifice of service and the Brâhmaṇas to perform the sacrifice of Japam (repeating the mantra) and understanding their meanings. The people and the Varṇas in the Tretâ age thus performed their duties and prospered with children and wealth and were happy.—50-51.

The Brâhmaṇas by their kind behaviour should enlighten the Kṣatriyas and the latter should educate the Vaiśyas and they should, in their turn, lovingly mould up the Śûdras in their duties. Their hearts were directed to Varṇâśrama Dharma. Their dharma was not fruitless and, therefore, all their actions were attended with success, merely by their Saṅkalaps or intentions. The people in their ordinary course were longlived, healthy, hand-some, sturdy, religious and modest. Brahmâ laid down the orders of varṇa and âśrama, etc., with great accuracy. The sons of Brahmâ framed the Saṁhitâs (or books) on medicine (how their health should be kept up), and practices of dharma, and other mantras.—52-55.

The Devas set on foot the performance of sacrifices from the very day when the Riṣis, the sons of Brahmâ enunciated the Saṁhitâ, Mantras, etc. At the end of Svâyambhuva Manu, Indra was the first to propagate the performance of sacrifices with various offerings in co-operation with the Devas, Yâma, Śukla, Jaya and Viśvasrika.—56-57.

Truthfulness, meditation, asceticism and charity are the extant dharmas. When they decline, adharma becomes dominant. When to drive it away and make dharma revive, most valiant and longlived heroes take their births. They award just punishments, are great yogis, performers of sacrifices, Brahmavâdis, have their eyes like lotuses, broad forehead and big faces, well-formed limbs, lion-like chests, strutting like elephants and highly powerful and virtuous. Thus in the Tretâyuga, the chakravarti kings were great archers and endowed with all auspicious

Digitization by Arya Samaj Charitable Foundation, Chennai

signs. Their regal splendour and prowess extends far and wide like the branches of the banyan tree. By Nyagrodha is meant arms; Vyâsa means the extent of the arms outstretched. That is their growth and height measured as above. Chakra (discus), chariots, Queen, jewels, horses, elephants and gold formed their treasure and were counted as Ratnas (jewels). These gems were first attained at the end of Svâyambhuva Manu. Emperors in the world in all the Manvantaras (past, present and future) are born with the parts of viṣṇu inherent in them. They are extraordinarily endowed with power, dharma, comfort and riches. Emperors had a vast store of Artha, Dharma, Kâma, fame, and Victory without any of these going against another. Thus the kings, endowed with power, defeated even the Riṣis in their eight Siddhis, such as, Animâ, Laghimâ, etc., in their knowledge of the Śâstras and in their asceticism. They were endowed with divine marks and signs and they defeated the demons and human beings by their extraordinary strength. They seemed to be very fortunate. They were born with handsome forms bearing all the lucky signs according to palmistry, *viz.*, fine lines on the forehead and fine tongue, sombre radiance of the teeth, long ears, hands touching the knees, shoulders like that of a bull and a lion, with their feet marked with quoits and fish and the hands with conches, etc. They lived up to 85,000 years and did not know the troubles of the old age, and had accesses to the heaven, oceans, lower regions, and mountains. Sacrifices, asceticism, charity and truthfulness were the four-limbed dharmas of the Tretâ age and were, unscrupulously, observed by them.—58-73.

Though in that age dharma reigned according to Varṇâśrama, yet there was also a criminal procedure code to justify and maintain the order of Varṇâśrama. All the people were healthy, wealthy, happy and contented. In this Tretâyuga one Veda was divided into four. The people lived up to 3,000 years and they were all blessed with sons and grandsons and then they departed. Now, hear of its characteristics. The characteristic of the Tretâyuga in Sandhyâ is one foot; and in the Sandhyâṃśa one-fourth of that of Sandhyâ.—74-77.

Here ends the one hundred and forty-second chapter on Manvantra.

CHAPTER CXLIII.

The Riṣis said :—O Sûta! Pray, explain to us how the performance of sacrifices was propagated at the beginning of the Tretâ age during the sway of Svâyambhuva Manu? When the Satyayuga with its Sandhyâ ends, the Tretâ age begins. Owing to good rainfall, many kinds of plants and medicinal herbs grow. Cities and villages flourish; the inhabitants, thereof, begin to perform good deeds. Communications are established. Varṇâśrama dharmas are laid down. The people of all class collect together and pour sacrificial oblations into the Fire after reciting Vedic mantras and secure sacrificial materials and proper food and know proper methods of living. How did they do all these things?—1-4.

Sûta said :—O Riṣis! the Lord Indra, the partaker of the sacrificial

Digitization by Arya Samaj Charitable Foundation, Chennai

offerings, collected all the mantras leading to the happiness in this world as in the next and started the performance of sacrifices; then He, along with the other Devas performed Aśvamedha Yajña, after collecting all the sacrificial materials. Many clever sacrificial priests (Ritviks) came and took charge of their respective duties. Various oblations of ghee were offered in Fire in honour of the Devas.—5-7.

The Devas were exceedingly pleased; the Brâhmaṇas versed in the Sâmaveda chanted hymns loudly, Adhvaryus and other Brâhmaṇas were busy and went hither and thither and performed their alloted rituals. The animals for sacrifice were sprinkled with sacrificial mantras and the Devas, invoked, came there and partook of their share of sacrificial offerings. The Devas are those that preside over the senses and it is they that are partakers of sacrifice. They are born at the beginning of a Kalpa. The Devas are worshipped in sacrificial ceremonies.—8-10.

When the Adhvaryus became ready to immolate the animals for sacrificial purposes, the great Ṛiṣis were attacked with pity on seeing those helpless animals and addressed thus to Indra, the chief partaker:—"What are all these in your sacrifices? To destroy life and cause pain are great sins, and O Indra! this is not a good thing in the rituals of your sacrifice. You have started this sin to kill animals. There is no benefit in such a sinful sacrifice. On the other hand, they beget sin. This is not dharma; rather this is adharma. Killing animals cannot be dharma. If you wish to perform virtuous deeds, act according to the Śâstras and make the sacrifices free of any sin in Vijas (seed materials). Indra! You have started the vilest form of sacrifice by introducing such a sinful element as killing and injuring, into its rituals which will destroy Trivarga (Dharma, Artha, Kâma). O Indra! This great Yajña was established in ancient times by Svâyambhuva Brahmâ. The haughty Indra inspite of being thus advised by the learned sages did not heed their counsel.—11-15.

At that time, a great discussion ensued between the sages and Indra as to whether the sacrifices should be performed by offering the libations of the movable or the immovable things, *i.e.*, animals or vegetables, roots and fruits. Those all powerful sages were much pained by the discussion and asked the king Vasu who lived in the sky to give his opinion on this point.—16-17.

The Ṛiṣis said:—O King! O great wise one! How has the method of performance of sacrifice (yajñavidi) been witnessed by you? O son of Uttânapâda! O Lord! Remove our doubts, O, learned one!—18.

Sûta said:—King Vasu, without taking into consideration the relative significance and the strength of the two parties began to explain the truth of the sacrifice, in accordance with the injunctions of the Vedas.—19.

He said:—The Śâstras say that the sacrifices should be performed according to the prescribed rites and with the offerings of good animals or roots, fruits, etc. It is my experience, that the slaughter of animals is the nature of sacrifices. Rather the sacrificial mantras all advocate killing of animals. And what those great Ṛiṣis have laid down as the result of their long tapasyâ and experience of the bright bodies in the Heaven, ought to be taken as Prâmâṇas or proofs, and I give out my opinion on those

Digitization by Arya Samaj Charitable Foundation, Chennai

authorities. If you take those mantras as proofs, then, accordingly, perform the sacrifices; else what is the use of vain argumentation.—20-23.

On hearing the reply of Vasu the sages foreseeing his future destiny cursed him to fall down. King Vasu, of higher regions, by the curse, went to Rasâtala—the lower region. That virtuous king inspite of his being very wise, in removing the doubtful points of Śâstras, went to the lower region for the fault of his plain speaking; it is not, therefore, wise for one individual though he is very learned, to pass a decided opinion on any subject having many phases; for, the analysis of dharma is extremely delicate and is very hard to be thoroughly known and more difficult to express it. No one except the Devas, Riṣis, and Manu, should, therefore, assert regarding any dharma with certainty. What the Riṣis said of yore, about non-killing animals in sacrifices, that is then the best course. Riṣis never perform any act of himsâ in course of a sacrifice and many millions of them attained heaven by virtue of their penances. Taking all things into consideration, the great sages do not praise any act of himsâ. The ascetic sages have gone to heaven by offering in sacrifices, roots, fruits, leaves, water and vessels that they collected by unchhavritti (gathering in handfuls). The absence of greed, attachment, the practice of celibacy, compassion on beings, doing good to others, tranquility of mind, Brahmacharya, cleanliness, abhorrence from anger, forgiving others, firmness are said to be the firm roots of the eternal dharma.—24-32.

Sacrifice consists of mantras and materials; and tapasyâ consists in viewing all with equality. Sacrifices lead one to the Devas; asceticism leads one to Virâṭ Puruṣa (the cosmic soul). Renouncing the fruits of karma (works) leads one to Brahmapada (the state of Brahma). Having Vairâgyam (dispassion) enables one to be dissolved in Prakṛiti (the Universal Divine Mother). And the knowledge, *i.e.*, realization of the glory of Brahma leads to Kaivalyam (absolute independence or the state of being Alone). These are the five-fold paths of beings.—33-34.

In days gone by there had been serious differences between the Devas and the Riṣis at the time of Svâyambhuva Manu, on the subject of sacrificial rituals. Afterwards, when the Riṣis saw that virtue was being forcibly set aside, they paid no heed to the words of the Vasus and returned to their hermitages —35-36.

When the Riṣis went away, the Devas completed the sacrifice. I have also heard that many Brâhmanas and Kṣattriya kings became perfect by their tapasyâ and went to the Heavens. The king Priyavrata, Uttânapâda, Dhruva, Medhâtithi, Vasu, Sudhâmâ, Virajâ, Śankhapâda, Râjasa, Prâchîna varhi, Parjanya, Havirdhâna and others. The famous Râjarṣis of high renown went to heaven by virtue of their asceticism. The glory of the Râjarṣis is still renowned in the world; consequently, asceticism is superior to sacrifices. In days of yore, Brahma created the Universe by the power of His asceticism. But no such powers can be attained by sacrifice. So tapasyâ is the underlying root in this Universe. In this way; the sacrifices were performed at the time of Svâyambhuva Manu and since then, they are in vogue during all the ages.—42.

Here ends the one hundred and forty-third chapter on Manvantara, etc.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CXLIV.

Sûta said :—I shall now relate to you about Dvâpara age which dawns on the decline of Tretâ. In the beginning of Dvâpara, people attain siddhîs as they do in the age of Tretâ, but when the age becomes perfectly settled, the siddhîs of the Tretâyuga disappear. They beget greed, fortitude, trade and warlike tendencies, that are antagonistic to each other. They become doubtful of the true realities of things.—1-3.

The Varṇâs become extinct and the actions become deteriorated, the vehicle of usage is spoilt; and vanity, anger, travelling, killing, false self-esteem, unforgiving and many other Râjasic qualities spring up. There is an increase of Rajo and Tamo guṇas. The sins that were unknown in Satyayuga crop up in Tretâ; they become strong in Dvâpara and people get troubled. Dharma wanes in Dvâpara and becomes extinct in Kaliyuga. The Varṇa dharmas and Aśrama dharmas get weakened and doubts are raised in the interpretations of the Śrutis and the Smritis. By the uncertainty of the purport of the Śrutis and the Smritis, the real intent of dharma becomes obscure which causes a difference in the opinions of men. People become divided on account of their diversity of views and a chaotic condition arises.—4-9.

Before, there was only one Veda, having four feet (parts). That got changed on and on, due to the short lives of the people, until at last in Dvâpara the one Veda was abridged and completely divided in four Vedas. The sons of Riṣis, again, due to their respective faulty understandings explained them in various ways. They inserted Brâhmaṇa portions within the Saṃhitâ portions of Ṛik, Yajuḥ and Sâma Vedas. They even changed the Svaras or musical tones in the songs of the Vedas. They did not fully grasp the meanings, partly owing to their habits and faulty understandings and partly owing to many corruptions and interpolations in the Vedas, of the Brâhmaṇa portions, of the Kalpa Śûtras, of the Bhâṣyas and of various other things. Some parts were correctly explained. It is in this Dvâparayuga that persons adopted various customs and rites and began to hold different opinions.—10-14.

At first, the Advharyu's work was one; afterwards, it was divided into two. Owing to distortions and twistings in the meanings, the Śâstras have been much transformed. Therefore, the Adhvaryu's works are performed in different ways. The Sâma and Atharva Vedas also were turned and twisted owing to the want of knowledge of the Munis and their want of confidence. Thus the state of things in the Dvâpara age was in a chaotic condition. And in the Kali age, the Vedas became extinct. Owing to the want of the proper knowledge of the Vedas, the various diseases and disorders and deaths, thereof, became visible. The people could not thwart them off by their minds, words and deeds; then, they became disgusted and disappointed.—18-19.

When they became disappointed, they sought means to get rid of their distress. As a consequence, they began to find faults with worldly things. Out of this fault finding, true knowledge arose. Of the wise Munis in the Svâyambhuva Manvantara, some turned out in the

Digitization by Arya Samaj Charitable Foundation, Chennai

Dvâparayuga as the opponents of the Vedas. Then Âyurveda (medicine), astronomy and the other limbs of the Vedas, political economy, logic, metaphysics, the ceremonies of the Kalpa Sûtras, the glosses, the Smṛitis, and various other Śâstras became filled with doubts. No effort was crowned with success, unless the whole body, mind and deed were set to work.—20-24.

In the Dvâpara age, people were generally in trouble and there was an increase in greed, ambition to trade and to possess worldly things, tendency to fight and inability to realize principles, the obscurity of the Vedas and the Śâstras, the destruction of the order of Varṇâśrama and the increase of lust and anger; the people, at this time, lived up to a period of 2,000 years. when some time of Dvâpara was passed, then the Sandhyâ set in, in which period the dregs of the people are left. Then the Sandhyâṃśa set in. After this comes Kaliyuga. At the end of Dvâpara and by the beginning of Kaliyuga, Kali became very strong—25-29.

During Kaliyuga, people indulge in hiṃsâ, theft, falsehood, deceit, vanity, etc., and delusion, hypocrisy, vanity overshadow the people. And dharma becomes very weak in Kaliyuga and people commit sin in mind, speech and actions. And works done with whole heart and body sometimes become successful and sometimes not. Quarrels, plague, fatal diseases, famines, drought and calamities appear. Testimonies and proofs have no certainty. There is no criterion left when the Kaliyuga settles down. Some die in the womb, some in childhood and some in youth and some in old age. People become by and by, poorer in vigour and lustre. They are wicked, full of anger, sinful, false and avaricious.—30-34.

Bad ambitions, bad education, bad dealings, bad earnings excite fear. The whole batch becomes greedy and untruthful. The Brâhmans become demoralised. They have base ambitions. Their knowledge and learning are mostly defective. Their character is exceedingly low and by such ignoble conduct they prove very disastrous to the people. The people become saturated with jealousy, anger, vindictiveness, cowardice, greed, attachment. Lust increases during this age.—35-37.

The Brâhmaṇas do not read the Vedas nor do they perform sacrifices and the Kṣatriyas deteriorate with the Vaiśyas and become well nigh extinct. Śûdras sleep with the Brâhmaṇas, sit with the Brâhmaṇas, eat and perform sacrifices with them and hold relations of mantrahood with them. Many Sudras will become kings and many heretics will be seen. There will arise various sects, Sannyâsis wearing red coloured cloths, Kâpâlis and various others holding themselves followers of some Deva or other and there find fault with religions. Many with them profess to be Brâhmajñânis, because, thereby, they will easily earn their livelihood. Some hypocrites will mark their bodies with Vedic symbols also. In the Kaliyuga any body will study the Vedas; Śûdras will be experienced in the Vedas. So there will be many false religionists.—38-42.

The Śûdra kings will perform Aśvamedha sacrifices and the people serve their ends even by killing women, children and cows. They will cheat each other, kill each other to serve their ends. The country will become desolate by repeated calamities, short lives and

Digitization by Arya Samaj Charitable Foundation, Chennai

various kinds of diseases. Every one will be miserable and addicted to adharma. Owing to the dominance of vice and Tamoguṇa, people will freely commit the sin of abortion on account of which there will be a decline in the longivities and strength of the people. The people will live up to one hundred years at most. Inspite of all the Vedas being in existence, it would become as if there were no Vedas and the practice of performing sacrifices would be stopped.—43-47.

This is about Kaliyuga; now hear about its Sandhyâ and Sandhyâṃśa. In every age every three stages become void of siddhi, and during the Sandhyâ period only one part of the usages of the age exist which becomes thus one part; in Sandhyâṃśa, one pâda of that of Sandhyâ exists. In this way, in the final Sandhyâmsa of the Kaliyuga, one governor amongst the irrelegious subjects arises. 48-50.

King Pramati of the Bhṛigu family and Chândramasa gotra was born at the end of Svâyambhuva Manu in the Sandhyâmśa period, to inflict proper punishment on the sinners. That king travelled all over the earth for 30 years and collected arms and ammunitions, elephants, horses and chariots and marched with a vast army consisting of horses and elephants and accompanied by 100,000 Brâhmaṇa soldiers armed with various kinds of weapons, against the Mlecchas and destroyed them. After killing all the Śûdra kings he annihilated all the hypocrites. After destroying all the sinners and subduing the people living in the North, central regions, the mountaineers, the inhabitants in the East and West, the residents on the Vindhyas, the Deccanis, the Dravidians, the Singhalese, the inhabitants of the Mleccha countries (Kâbul and Kandhara), the Paradas, the Pahlavas, the Yavanas, the Śakas, the Tuṣâras, the Śvetas, the Pulindas, the Barbaras, the Khasas, the Lampakas, the Andhrakas, the Daradas, the Hâlikas, he exterminated the Śûdras.—51-58.

King Pramati was born of Viṣṇu's part in Manu's family and was famous as Chândramasa. He roamed about earth for twenty years and killed all the wicked men in his 32nd year. After annihilating the greater portion of the world with violence when only a few survivors, the propagators of the future race, remained, the king with all his army attained final bliss in Samâdhi between the sacred rivers Ganges and the Yamunâ.—59-63.

When, thus, in the Sandhyâṃśa period, all acts of violence ended all the wicked potentates were slain, only a few survived here and there who, overwhelmed with greed, began to plunder one another and caused great consternation to the people without a king. They all left their homes and household goods, and fled hither and thither to protect themselves. When the duties enjoined by the Śrutis and the Smritis came to an end, the people gave themselves up to lust and anger and became devoid of greatness, pleasure, love, and shame.—64-69.

After the disappearance of dharma the remainder of the people were plunged into deeper misfortunes. Men and women became short statured and began to lose their lives at the early age of 25. They were all overpowered with distress. They quitted their wives and sons and even

Digitization by Arya Samaj Charitable Foundation, Chennai

quitted their towns and went to mountains to find a shelter there. They built their houses near rivers, oceans, mountains and various other places. There was no rain and the people had to cover themselves with rags and deerskin. They left off karma, deprived of their possessions, and void of Varṇâsrama and thus became very greatly oppressed; at last very few people remained.—70-72.

Animals oppressed by hunger wandered far and wide and at last took their abodes close to the above men. The people also, being very hungry, became flesh eaters. They all began to eat flesh of deer, boar, bull, every thing whether allowed or not. They lived on all sorts of things without pausing to enquire under the influence of hunger whether it was worthy of being eaten or not. Those who lived close by rivers or oceans maintained their lives by taking fish. Thus by eating flesh and forbidden food, all the people became of one caste Varṇa. As there existed only one Varṇa in Satyayuga, similarly, all the people became of one caste at the end of Kaliyuga. In this way, the Divine century, *i.e.*, 36,000 years of men passed away in course of which the hungry people devastated all the birds, fish, etc.—73-79.

After eating up all the birds and fish, etc., that were left during the period of Sandhyâṃśa, people began to eat roots and fruits (Kanda-mûla, etc.) They did not build their houses but covered themselves with barks of trees. They had no treasures and they slept on ground. They all perished in that plight and only a handful of them who survived, struggled on for a century. They got sufficient food and got nourished. The period of Kali's Sandhyâṃśa lasts like that for a Divine century. After this period, the men and women that were left began to produce many children. With the advent of these children, enters again the Satyayuga. All the previous people, the remnants of the Kali pass away. As the people reap the fruits of their actions in heaven and hell, similarly, the persons in Satyayuga enjoy happiness or suffer pain. Thus Kaliyuga disappears and Satyayuga steps in.—80-87.

The remaining people in Kaliyuga gradually begin to discriminate and they get dispassion (vairâgya). Thence, they realise their knowledge of self and they become religious. So Satyayuga comes in to fulfil that which is to be done in future. The people thus become happy and enjoy things with their equality of sight which they did not enjoy in the past Kali nor which they would enjoy in the future Tretâ. Thus I bow down to Svâyambhuva and I have narrated to you in detail all the characteristics of the several yugas in due order.—88-91.

When the Satyayuga comes in, its people are procreated by those who remained at the end of Kaliyuga. The good and perfect persons that remained unnoticed amongst the Brâhmaṇas, Kṣatriyas, Vaiśyas and Śûdras, they and the Saptarṣis now give instructions in dharma to the new people. In that way, the doctrines of the Riṣis based on Śrutis and Smritis are propagated. They promulgated Varṇâśrama Dharma and other rituals on the lines of Śrutis and Smritis. The Saptarṣis hold the dharma of the Srutis and Smritis. For promulgating dharma, the Saptarṣis are ever ready in every Satyayuga. These Riṣis are now existing for the period of one Manvantara. As the roots of plants and

Digitization by Arya Samaj Charitable Foundation, Chennai

trees vigorously germinate after being consumed by fire, similarly, there is a growth in the generation of people at the commencement of the Satya age. In this way, generations of the ages go on for ever. The ideas appear and disappear. Comforts, life, power, beauty, dharma, Artha and Kâma lose onefourth their quantity in every Yuga.—92-100.

O Dvijas! I have told you about the sandhis which pertain to the yugas only. One Manvantara is seventy-one times these four yugas. The four yugas make one cycle, and each yuga in every cycle is of one and the same nature. So the fourteen Manvantaras revolve.—101-104.

In all the yugas, the Asuras, evil-spirits, demons, Yakṣas, the Piśâchas and the Râkṣasas and various others are born. All these persons are endowed with characteristics in accordance with what they had in previous yugas. As the characteristics of yugas change, so the characteristics of the several Manvantaras change. These worlds of the jîvas are always liable to change; they do not remain constant even for a moment. Thus I have described to you the characteristics and changes of the yugas. I will tell you about Manvantaras at the time when I deal with Kalpas.—105-108.

Here ends the one hundred and forty-fourth chapter on the several yugas.

CHAPTER CXLV.

Sûta said :—I shall now relate to you at full length about the past and the future Manus numbering fourteen, that flourished one after the other, during each Kalpa. During the respective sway of the fourteen Manus, the world with its creation of men, lower animals, birds, trees, their preservation and destruction, remains in conformity to the times of the Yuga. The ages of the beings forming part of the creation, are, also, in co-ordination with the defined characteristic of that Yuga. In the fourteen Manvantaras, some lived up to one Yuga, whereas, others lived only for a very short time Taking the unsettled state of things during the iron age, the maximum age of men has been laid down to a period of hundred years.—1-5.

During Satyayuga, the Devas, the demons, the men, the Yakṣas and the Gandharvas were all symmetrical in their height and girth. The eight varieties of Demigods are 96 fingers in height. The other eight Devayonis are nine fingers high. This is the natural measurement of them. The Devas and the Asuras are 49 fingers in height (or seven fingers (?).—6-9.

During the Sandhyâ of this Yuga the man's measure is eighty-four fingers (the fingers being those of the men of Kaliyuga) and he who is 9 tâls in height from head to feet with his hands reaching his knees is adorable even by the Devas. The cows, the elephants, the buffalos and the immovable beings like the trees, etc., all undergo variations in their respective stature during the different yugas. The animals, such as oxen etc., measure 76 fingers right up to the hump.—10 12.

Note.—ताल = A particular measure of height.

Digitization by Arya Samaj Charitable Foundation, Chennai

The elephant measures 800 fingers in height and the maximum height of trees is said to be 1130 fingers. The Divine and the human forms are both alike; as they are born of one parentage. The former is endowed with more intellect. The human forms are not so endowed with Buddhi or intellect The Divine and the human bhâvas are, thus, both similar and dissimilar. Birds, animals, things, movable and immovable (ideas) are all built in the same way. Cows, goats, horses, elephants, birds, deer, these are all for work and are fit in every way for sacrificial purposes. The animals are for the use of the Devas. All things, movable, and immovable, are created as regards their form and measure, after the several Devas; they become all the more gratified when they get all these beautiful things—13-19.

Now something will be said about good men and Sâdhus. The Brâhmaṇas and the Vedas are considered as the Paśu mûrtis or animal forms of the Devas. Brahma resides within their hearts; hence, these are Sat or good. The Brâhmaṇas, the Kṣatriyas and the Vaiśys, all of them direct their actions in accordance with the Śrutis and the Smṛitis and are busy in ordinary or in special functions.—20-21.

The dharma of the people devoted to Varnâśrama in accordance with the Śrutis and Smritis and leading to Heaven is named jñâna dharma. The Brahmachâri given to good conduct and Âchâra and to do good to the preceptor (guru) performs divine functions; hence, the householder is known as "Sâdhu." Those ascetics who reside in the forest and are in the third order of religious life are known also as Sâdhus.—22-24.

One, who restrains his passions and practises Yoga, is known as Yati. By dharma is meant practical work and feeling. The Lord Bhagavân has denominated the good and bad actions both as Dharma. But the Devas, Riṣis, and men, freely support their views and say "This is not dharma." Dharma is derived from a root which means to hold up and also connotes greatness. The Âcháryas advise on that dharma which leads to one's Iṣṭa (desired object). They do not advise adharma which leads one to evils. Those, who are hoary, free from avarice, self-restrained, not haughty, endowed with Divine knowledge, having a clear conscience and humility and following the path of virtue every day, are known as Âchâryas. Such Brâhmaṇas versed in the doctrines of dharma, Śrauta and Smârta, have enunciated the path of virtue.—25-30.

Śruti enjoins that a man should marry, perform Agnihotra and other sacrifices in company of his consort, and the Smṛiti says that a man should practise Yajna and observe the rules of varṇa and âśrama.—31.

After hearing from the learned, Âchâryas have said that the three Vedas, *viz.* Rik, Yajuḥ and Sâma are the part and parcel of Brahma.—32.

What the Saptarṣis heard from the Riṣis of the preceding Kalpa, that they narrated in the next Kalpa. Therefore, it is called Śruti. Manu remembered Rik, Yayuḥ, Sâma, the Aṅgas of the Vedas, Śrutis, practised in the preceding Kalpa and then said those things. Hence, the Śâstra of Manu is called Smṛiti Śâstra. Smârta dharma is that which enunciates Manu's

Digitization by Arya Samaj Charitable Foundation, Chennai

dharma of the Smṛitis ; laying down varṇa and âśrama on the retrospective bodies of the past Manvantara for the guidance of the coming one.—33.

In this way, the two kinds of dharmas are called the Śiṣṭâchâra. The expression Śiṣṭa is made of the root śviṣ and suffix *kta*. Those who remained in the preceding Manvantara, Manu, the propagator of the race and the Saptarṣis are called the Śiṣṭas. The pious men during the Manvantaras and the Saptarṣis along with Manu are said to be the promoters of the universe. These persons, *i.e.*, Śiṣṭas establish dharma, which changes in Yuga after Yuga, by giving out the Vedas, message, livelihood, the criminal procedure code and Varṇâśramâchâra. At the end of a Manvantara the Śiṣṭa puruṣas establish the Vedikdharma by means of Varṇâśrama and authority. Thus coming down from Śiṣṭas to Śiṣṭas. This is the eternal Śiṣṭâchâra.– 34-37.

These are the eight characteristics of the Śiṣṭas, *viz*, (1) Charity, (2) truthfulness, (3) asceticism, (4) learning, (5) sacrifice, (6) worship, (7) Dama or self-restraint, (8) want of greed. In all the Manvantaras these Śiṣṭa Manus and Saptarṣis practise the above-mentioned eight characteristics of dharma ; hence, they are called Śiṣṭâchâras. Śrauta is derived from hearing ; and Smârta from remembering.—38-40.

Śrauta dharma is that which contains the Vedic mantras and the sacrificial rituals. The one dealing with the Varṇâśramas is the Smârta dharma. Now the different parts of the dharma will be defined.—41

One who explains the dharma just as he knows and feels about it on being questioned is said to possess the fundamental attribute of truthfulness. The Brahmachârya, Japam, silence and fast, these very hard practices are called tapasyâ or penances. Yajña is the bringing together of wealth, animals, sacrificial offering, Rik, Sáma and Yajuḥ Vedas, and the sacrificial presents. Dealing with others as if with one's own self, always for the well being of all with gladness of heart is termed *dayâ* or kindness and is the best of all acts.—42-45.

One who dees not feel upset and show wrath by mind, speech or demeanour, even on being provoked,by others is really the ideal forgiver. This state is called Titikṣâ or forgiveness. The servant who, does not misappropriate his charge left to his care by his master, sets an example of the absence of greed. Non-acceptance of others' things is alobha. One who does not feel inclined to indulge in sexual pleasures by body, mind, and deed and practises Brahmacharya shows signs of *śama*. One whose passions are not brought into play either for his own sake or for the sake of others shows signs of *dama* or self-restraint. One who does not get perturbed by five objects of senses and eight kinds of amorousness is known as the great subduer of self. One who gives away in charity to the deserving what is prized by him after storing it in a righteous way sets the example of an ideal charity. The best dharma is the one which is prescribed by the Śruti and the Smṛiti and approved of Śiṣṭa (pious) persons. Indifference to the good and evil

Digitization by Arya Samaj Charitable Foundation, Chennai

and the non-attachment to object is *virakta* or dispassionateness. The renouncement of krita and akrita karmas or acts done or not done is Sannyâsa; abandonment of ideas of cleverness or non-cleverness is termed Nyâsa. When he knows all the Tattvas from Avyakta (unmanifested) down to particulars, the animate and inanimate objects, he is called Jñâni or wise. These are the characteristics of dharma which were first enunciated by the learned Ṛiṣis during the Svâyambhuva Manvantara.—46-56.

Now something will be said about the Manvantara, Châturhotra and the ways of the four varṇâs. During each Manvantara, fresh Śrutis occur, but the Rik, Yajuḥ, and Sâma Vedas, rules, Devatas, Stotras (hymns), Homas, etc., remain the same as in the preceding Manvantara. Vidhistotra and Agnihotra remain as before. Dravyastotra, Guṇastotra Karmastotra, and Kulastotra* originate from the Vedas during every Manvantara. From these the Brahmastotra, *i.e.*, the four Vedas, Rik. Yajuḥ, Sâma and Atharvaṇa, spring the fourfold mantras (formulæ) as described in the four ways.—57-61.

The mantras of the preceding Manvantaras flashed in the hearts of the Ṛiṣis who performed very hard tapasyâs. Being roused by the feelings of fear, trouble, moha (delusion), grief, discontent, when the Ṛiṣis began to practise tapasyâ with great effort and enthusiasm, the mantras came of themselves to them for their deliverance.—62-63.

I shall describe to you the characteristics of the Ṛiṣis. The Ṛiṣis, past and future, are of five kinds. Now, hear about the Ṛiṣis and the Ârṣas. When the Universal Dissolution takes place, when Prakṛiti's three qualities (gunas) are in a state of equilibrium, the division of the Vedas does not exist. All are in an undefined state of darkness (Tama). At that time the springing up of the animate objects unconsciously and of the embodied souls consciously, are both termed Ârṣa. This is like fish and water; both exist like the container and the thing contained. The universe made up of qualities springs up, presided by consciousness. It flows on as cause and effect. It is kâla (time) that brings about the differentiation of the Prime Cause, the Mahat. Senses and objects of senses are denominated as arthas.—64-69.

From mahat evolves ahaṃkâra (egoism); from ahaṃkâra evolve the five subtle elements, the Tanmâtrâs; from the Tanmâtrâs come the five gross elements. These five gross elements, make up these varied forms by their permutations and combinations. Just as many trees are seen all at once by a torch, so by kâla, all these souls are all at once manifested. When these Kṣettrajña Jîvas (souls) involve into the unmanifested state, they appear like fireflies in darkness. That high-souled Kṣettrajña is shining in this world, assuming bodies and again it exists on the other side of the intense darkness. That state on the other side of darkness is the goal of tapasyâ.—70-74.

---

* विधिस्तोत्र=Code of rituals. द्रव्यस्तोत्र=Code of materials. गुणस्तोत्र=Code of politics. कर्मस्तोत्र=Code of business. कुलस्तोत्र=Code of domestic usages.
ब्रह्मस्तोत्र=Code relating to the knowledge of Brahma. The Śrutis.
चातुर्होत्र=A sacrifice conducted by four priests.

Digitization by Arya Samaj Charitable Foundation, Chennai

When at the time of creation, he begins to grow, His fourfold powers Jñâna (knowledge), Vairâgyam (renunciation), Superhuman powers, and Dharma are manifested. These powers are natural for Him; they are not newly invented. His body is all consciousness. Because, He resides in the heart of every Jîva, He is called Puruṣa; and because, He knows all the Kṣettras (fields), He is called Kṣettrajña. Because, He creates this world through dharma, *i.e.*, His nature, He is called dhârmika. The unmanifested conscious Ksettrajña does not become manifest by means of Buddhi. He, without any object in view, enters within the Kṣettras (Prakriti) and seeing this old unconscious Kṣettra, thinks "all this is to be enjoyed by Me" and becomes thus endowed with consciousness.—75-80.

The √ Riṣi denotes Himsâ and movement. He who has acquired Brahmajñâna, truthfulness, learning, tapasyâ, and the knowledge of the Sâstras is a Ṛiṣi. When this Riṣi goes back and dissolves in the Highest Unmanifested by Buddhi yoga, he is called Paramarṣhi, the great Riṣi.—81-82.

The √ Ṛiṣi denotes movement, and signifies the ultimate place of rest of all the Jîvas. It signifies, also, that the Ṛiṣi has come (is born) of his own will. The mind-born sons of Brahmâ were born of Îśvara Himself. They took the path of Nirriti (renunciation of action) and took refuge of the mahat (*i.e.*, dissolved themselves in the Universal Cause.)—83-84.

The word Ṛiṣi means supreme excellence. The sons of Îśvara, both born from His mind and those begotten by Him, took refuge of that great mahat; hence, they were called Paramarṣis. And as the mahat tattva comes after, it is also termed Ṛiṣi and those who are born of it are also termed Ṛiṣis. The sons of Ṛiṣis are also called Ṛiṣis. They are born from sexual union. They also took refuge of the Mahat; hence, they are called Ṛiṣikas. The sons of Ṛiṣikas are called Ṛiṣi-putrakas. Those, who hearing from others realise mahat tattva, are known as Śrutarṣis. The Ṛiṣis are of five kinds—Avyakta-âtma, Mahâtmâ, Ahaṃkâra-âtmâ, Bhûta-âtmâ and Indriya-âtmâ. These different names are due to the differences in the natures of their knowledge.—85-89.

Note.—श्रुतिऋषिः=Vedic sages. अव्यक्तआत्मा=Unmanifested self. Subtle self. Primary self. महात्मा=Supreme spirit. Illustrious. इन्द्रिय आत्मा=Self-consciousness. भूतात्मा=Elemental self. अहंकारात्मा=Organic self.

Bhṛigu, Marîchi, Attri, Aṅgirâ, Pulaha, Kratu, Manu, Dakṣa, Vaśiṣṭha, Pulastya, are the ten mind-born sons of Brahmâ, powerful like Îśvara. They are styled Parama-Riṣis on account of Their being Ṛiṣis ever since their coming into existence and their recognising the mahat as the Supreme Excellence (Param). They are the sons of Îśvara.—90 91.

Now hear about Their sons who are also Riṣis. They are:—Śukrâchârya, Bṛihaspati, Kaśyapa, Chyavana, Utathya, Vâmadeva, Agastya, Viśvâmitra, Kardama, Bâlakhilya, Viśravâ, Śaktivardhana who are Riṣis by virtue of asceticism. Now hear of their sons begotten from women.—92-94.

They are:—Vatsara, Nagnahû, the spirited Bharadvâja, Dîrghatamâ,

Digitization by Arya Samaj Charitable Foundation, Chennai

Vrihadvakṣâ, Śaradvâna, Vâjiśravâ, Suchinta, Śâva, Parâśara, Śringi, Saṅkhapâda, the king Vaiśravaṇa and they attained Riṣihood by virtue of truthfulness This is the progeny of Îśvara and Ṛiṣis. Now hear about the mantra-krita Ṛiṣis. They are:—Bhṛigu, Kâśyapa, Prâchetâ, Dadhîchi, Ûrva, Jâmadagni, Vedaḥ, Sârasvata, Ârṣṭ Ṣeṇa, Chyavana, Vîtahavya, Vedhâsa, Vaiṇya, Prithu, Divodâsa, Brahmavân Gritsa and Śaunaka. They are 19 in number and of the family of Bhṛigu.—95-100.

Now, listen to the chief ones of the family of Ângirasa. They are:—Aṅgirâ, Trita, Bharadvâja, Lakṣmaṇa, Kritavâk, Garga, Smriti, Saṅkriti, Guruvita, Mândhâtâ, Ambarîṣa, Yuvanâśa, Purukutsa, Svaśrava, Sadasyavân, Ajamîḍha, Aśvahârya, Utkala, Kavi, Priśadaśva, Virûpa, Kâvya, Mudgala, Utathya, Śaradvâna, Bâjiśravâ, Apasyauṣa, Suchitti, Vâmadeva, Ṛiṣija, Vrihachukla, Dîrghatamâ and Kakṣîvâṇa. These are 33 in number, and are the Mantrakrita Ṛiṣis.—101-105.

The Ṛiṣis of the Kaśyapa family are:—Kâśyapa, Sahavatsâra, Naidhruva, Nitya, Asita and Devala. These six are Brahmavâdi Munis. Attri, Ardhasvana, Śâvâsya. Gaviṣṭhira, Karṇaka, and Pûrvatithi, are the six Mantrakrita Ṛiṣis. Vaśiṣtha, Śaktṛi, Parâśara, Indra Pratima, Bharadavasû, Mitrâvaruṇa and Kundina, these seven belong to the Vâsiṣtha clan and are Maharṣis. Viśvâmitra, the son of Gâdhi, Devarâta, Bala, Madhuchhandâ, Aghamarṣana, Aṣṭaka, Lohita, Bhritakîla, Ambudhi, Devaśravâ, Devarâta, Purâna, Dhanañjaya, Śiśira, Mahâtejâ and Śâlaṃkâyana, these thirteen* belong to the Kauśika clan. Agastya, Driḍhadyumna, Indrabâhu are the three Ṛiṣis of the Agastya clan devoted to Brahmâ. They are very illustrious. Vaivasvata Manu and king Ailâ of the Pururavâ dynasty are said to be the great framers of the Mantras. Bhalaṇḍaka, Vâsâśva, Saṅkila are the chiefs of the Vaiśya clan and are the great Mantrakrits. In this way these 92 beings have been said to be Mantrakritas or founders of the mantras. They have revealed various mantras. These are the sons of Ṛiṣikas and are known as Śruta-Ṛiṣis.—106-118.

Here ends the one hundred and forty-fifth chapter on the Manvantaras and Kalpas.

CHAPTER CXLVI.

The Ṛiṣis said:—Tell us, O Sûta! the history of the destruction of Târkâsura as narrated by the Bhagavân Matsya. Pray, also tell us in what period it happened. Our ears, inspite of drawing in the nectar of the sweet narrations emanating from your mouth so constantly, do not feel sufficiently gratified. O, Sage! do gratify us by acceding to our request.—1-2.

Sûta said:—Manu, the son of Sun first asked the God Matsya about the birth of Swâmikârtika in the thicket of white grass or reeds.—3-4.

---

*These are sixteen and not thirteen. Translator.

Digitization by Arya Samaj Charitable Foundation, Chennai

In reply, Bhagavâna Matsya said that in ancient times there was a demon by the name of Vajrâṅga whose son was the highly powerful Târkâsura. That valiant Târkâsura drove away all the Devas from their respective dwellings who, instilled with consternation, went to seek the shelter of Brahmâ. Brahmâ, on seeing those terror-stricken Devas said :— "Devas! cast off your fears. Swâmikârtika, the son of Śiva, born of the daughter of the Himâlaya, will destroy the Dânava." Sometime after, Śiva, on seeing Pârvatî, dropped his semen-virile for some reason in the mouth of Fire which gave satisfaction to the Devas. Afterwards, the semen-virile came out undigested from the stomach of the Devas and fell into the celestial river whence it was carried to a thicket of reeds. Out of which was brought forth Swâmikârtika shining like the sun. That seven days' old baby killed Târakâsura.—5-11.

On hearing that, the sages cried out :—"O, Sûta! this is highly interesting. Pray, relate it to us in detail. From whose parts was Vajrâṅga born who begot the most valiant Târakâsura? How was the latter killed? Pray, also tell us at full length about the birth of the hero Swâmikârtikeya.—12-14.

Sûta said :—Dakṣa Prajâpati was the mind-born son of Brahmâ. He afterwards begot sixty daughters from his wife Vairiṇî, out of whom he gave ten to Dharma, thirteen to Kaśyapa, twenty-seven to the Moon, four to Ârisṭanemi, two to the sons of Vâhuka, two to the sage Aṅgirâ and two to the learned Kriśâśva.—15-17.

Aditi, Diti, Danu, Viśvâ, Arisṭâ, Surasâ, Surabhî, Vinatâ, Tâmrâ, Krodhavasâ, Irâ, Kadru and Muni; these thirteen were born of the consorts of Kaśyapa who were the mothers of the three worlds and the cows. Through them all things, moving and non-moving, various Jîvas and embodied beings were born.—18-20.

The Devas, Indra, Ûpendra, etc., were born of Aditi and Diti gave birth to the demons Hiraṇyakaśyapa, etc. Danu begot the Dânavas, Surabhî the cows, Vinatâ produced Garuḍa and other birds *e.g.*, peacocks, etc. Kadru brought forth serpents like Śeṣa, etc., besides these other lower animals were given birth to by them. The demon Hiraṇyakaśyapa ruled the Universe after conquering the three worlds along with Indra, the Lord of the Devas. Viṣṇu, then, in time, killed the demon Hiraṇyakaśapa and the remaining Dânavas were destroyed by Indra. When all the sons of Diti were destroyed, she felt grieved and sought from her Lord Kaśyapa the boon of begetting a most powerful son who would annihilate Indra in battle; which Kaśyapa granted on condition of her following certain prescribed rules with a pure mind for a thousand years; hearing which Diti regulated her life accordingly.—21-27.

Indra began to serve Diti vigilantly on her observing such severe austerities. When only 10 years remained to complete the (1,000 years) period of her austerities, Diti was pleased and said to Indra :—"Son! I have well nigh completed the term of my vow; you will have a brother in conjunction with whom you may enjoy the riches of the universe undisturbed

Digitization by Arya Samaj Charitable Foundation, Chennai

and reign over the three worlds." Saying this, Diti went to sleep and her long tresses of hair fell on her legs. As ill-luck would have it, Diti went over to sleep and Indra taking advantage of that loop-hole, entered into her embryo. He divided the womb into seven parts by his bolt. Afterwards out of rage he divided each part into seven. Diti awoke and said angrily :—" Indra ! do not destroy my progeny."—28-34.

Hearing those words, Indra came out of the embryo and stood with folded hands before his mother, shivering with fear. He said :—" You went to sleep in course of the day with your hair unkempt. I have, therefore, divided your womb into 49 parts. I shall allot them places in the Heavens coveted by the Devas even."—35-37.

Hearing that, Diti said :—" Be it so " and afterwards went to her Lord and said :—" Prajâpati ! Grant me a powerful son who may have access to Heaven, may conquer Indra and be invulnerable to the Devas' weapons."—38-39.

The sage said to his grieved consort that she would beget such a progeny after practising penances for ten thousand years. " You will beget Vajrâṅga whose body will be as massive as thunderbolt and iron, so no weapons would baffle him."—40-41.

Diti, after being thus blessed, repaired to the forest where she practised severe austerities for ten thousand years. At the close of her period of austerities, she begot a son who was of wonderful deeds, unconquerable and invulnerable even by the thunderbolt. He became thoroughly conversant in all the Śâstraś as soon as he was born and devoutly said to his mother :—" mother ! direct me what I should do for you."—42-44.

Diti rejoicingly said :—" Son ! Indra has killed several of my sons, you should go and take revenge and kill Indra." That valiant demon on hearing those words said " very well " and soon proceeded to Heaven. Going there that invulnerable demon tied Indra by his infallible noose weapon (Pâśâstra) and brought him before his mother as a lion carries away a small deer. At that time Brahmâ and the great sage Kaśyapa went where the mother and the son were sitting fearlessly.—45-48

On seeing the Daitya both Brahmâ and Kaśyapa spoke :—" Son ! release this Indra. What have you to do with him ? Disgrace is worse than death for an honourable man. He will get his release through our intervention which will be like his death. O Son ! one, who gets his release through the intervention of others, bears on his head a crushing load. Although alive, he is really dead on account of his being conquered. The enemy ceases to be so, the moment he comes under the shelter of a magnanimous man."—49-52.

Hearing such words the demon Vajrâṅga humbly said : I have nothing to do with Indra. I have only followed the injunctions of my mother. O Deva ! you are the Lord of the Devas and the Asuras and you are my grand father, I shall, therefore, abide by your commands. I hereby release this Indra. O, Deva ! let my mind be eager to practise austerities which be gracious enough to let me pursue unmolested. Lord ! let there be happiness unto me through your grace." After making this speech he became silent.—53-55.

Digitization by Arya Samaj Charitable Foundation, Chennai

Brahmâ said :—" Son ! following our advice you have practised rigid austerities and your heart is purified and you have reaped the fruits of your truth." Saying so, Brahmâ created a damsel with beautiful eyes and gave her to him for his wife. She was named Vârâñgî by Brahmâ and afterwards the latter returned to His abode. Vajrâñga went with his wife to practise penances. That valiant Daitya practised penances for a thousand years with his hands uplifted. For another 1000 years, he practised penances with his head cast downwards; for another 1000 years, he warmed himself with the fire burning all round him and observing complete fast. For another 1000 years, he practised penances sitting in water and at the same time his wife seating herself on the bank of that lake also practised austerities by observing the vow of silence. She did not take any food and became deeply merged in tapasyâ. In the course of her austerities Indra appeared in the form of a very big monkey and terrified her.—56-63.

He began to make a noise by beating pitchers and broke down cucumber gourds and jars, etc., and afterwards began to terrify her in the form of a sheep and caused disturbances in the hermitage. Later on, he coiled round her legs in the form of a serpent and dragged her away to a great distance and made her go about at several places all over the world. The powerful lady was strong with her tapasyâ, so Indra could not kill her. Indra next assumed the form of a jackal (or a frog) and began to pollute her Aśram. Indra, then, assumed the form of a cloud and drenched the monastery with rain and when Indra did not cease to cause her annoyance, the consort of the Daitya Vajrâñga thinking it to be the mischief of the mountain she made up her mind to curse him (the mountain) when the latter appeared before her, in human form, and said fearfully :—64-69.

" Vârâñgî ! I am not wicked. I am worthy of being adored by everybody. It is Indra who out of wrath is trying to terrify you and bring you under various delusions."—70.

At this time, the period of thousand years was complete; Brahmâ being pleased with their austerities appeared before them on the banks of the lake and said to Vajrâñga : " O, son of Diti ! get up from the water ; I shall grant you everything." Hearing those words, that Daitya ascetic got up from the water and with folded hands said to Brahmâ, the Father of the Universe :—71-73.

" Father ! free me from the Âsuric tendencies ; and grant me eternal region. Let me always practise austerities and let my body be sustained." Hearing which Brahmâ said : " It will be so " and then He returned to His abode. Afterwards Vajrâñga also finished his course of austerities. He felt hungry and went to his monastery with the intention of taking some food ; but he did not see his wife ; he entered into the thick hill forest and came across his wife who was crying in a very distressed condition. He consoled her and addressed her thus : " O Dear ! who has injured you ? He will soon go to the region of Death. What desire of thine shall I fulfil, tell me instantly without reserve :—74-77.

Here ends the one hundred and forty-sixth chapter on the narrative of the Daitya Vajrâñga.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CXLVII.

Vârâñgî said :—" The terrible Indra has caused me consternation. He has beaten me and subjected me to great privations and feeling myself unequal to bear them, I have now wished to put an end to my life. Lord ! now grant me a son who may drive away all my sufferings."—1-2.

Hearing all that, the Daitya was surcharged with wrath and his eyes became bloodshot with anger. Inspite of his being able to take vengeance on Indra, he, however, decided to practise austerities when Brahmâ appeared before him, knowing his fierce intentions and addressed him with the following sweet words.—3-5.

Brahmâ said :—" Son ! what makes you resume your rigid austerities again ? Why do you not take your food ? Tell me plainly. The benefits derived from a thousand years' fast have already accrued to you by forsaking the victuals that are at your disposal. The renunciation of achieved objects is greater than the abandonment of things unachieved."—6-8.

Hearing such words of Brahmâ the Daitya after pondering, addressed him with folded hands.—9.

Vajrâñga said :—" Leaving my Samâdhi at your behests I got up and found my wife beneath a tree standing horrified and crying in a very distressed condition. I questioned her the cause of her grief and asked her to let me know what she wanted. In reply she spoke out with great fear and altering accents that she was horrified by the cruel Indra who also beat her and subjected her to great troubles as one would do unto a helpless woman without a lord. She also added that not being able to bear her sufferings she would give up her life unless blessed with a son who might drive away all her sufferings. In order to fulfil her desires I am determined to practise further penances so that we be blessed with a son who would conquer the Devas."—10-15.

The four mouthed Brahmâ hearing those words of Vajrâñga spoke out cheerfully :– 16.

Brahmâ said :—" Son ! consider the fruit of your intended austerities as accomplished. You need not undertake to practise any more rigid penances. You will be blessed with a most valiant son named Târakâsura." The hair on the head of the Deva women will always remain untied.—17.

The lord of Vârâñgî hearing the benediction of Brahmâ cheerfully returned to his consort after saluting Him. They then both joyfully returned to their hermitage.—18-19.

Afterwards Vârâñgi bore the child through the grace of her lord and held the babe for a thousand years in her womb. She then brought forth the valiant child ; at the time of his birth the whole world with all the oceans and mountains trembled with fear and a strong wind began to blow. Worthy sages recited their iṣṭa mantras, snakes and the deer, and other ferocious animals began to hiss and howl. The Sun and the Moon lost their lustre and all the quarters were enveloped in smoky shadows. On the birth of that valiant Asura all other Asuras and their wives repaired there with great glee. Asura women began to dance and

Digitization by Arya Samaj Charitable Foundation, Chennai

sing with joy and there were great rejoicings and festivities in their houses.—20-25.

Indra and other Devas were sorrow-stricken, and passed their time with a grievous heart and Bârâṅgî felt rejoiced to see her newborn babe. At that moment she did not consider it a difficult feat to conquer Indra. Târakâsura proved himself to be most valiant from the moment of his birth. Afterwards, the Asuras Kujambha and Mahiṣâsura who were so powerful as could uplift the world, annointed Târakâsura and acknowledged him as their suzereign. Sages ! Târakâsura after being thus annointed addressed the valiant demons.—26-29.

Here ends the one hundred and forty-seventh chapter on the birth of Târakâsura.

CHAPTER CXLVIII.

Târakâsura said :—" Hearken, O, valiant Asuras ! every one should direct his intelligence to his well being. Dânavas ! all the Devas are the annihilators of our race. They are our ancient enemies. Our family religion is, therefore, to establish firmly our eternal enmity with them. Today we shall certainly make a move to check the advance of the Devas and conquer them by the stength of our arms. But I do not consider it proper to fight with the Devas without practising austerities, I shall, therefore, first practise severe austerities ; then we will conquer the Devas and enjoy the three worlds. When one's plans are settled, his welfare is certain. He who is unsettled, cannot keep the changeful Goddess of Fortune under control." Hearing such words of Târakâsura all the Dânavas cried out "Sâdhu, Sâdhu (excellent, excellent)." Afterwards Târakâsura repaired to the northern cave of the Pâriyâtra mountain.—1-7.

That demon Lord on reaching the cavern blossoming with flowers of all the seasons, teeming with various kinds of herbs and ores, having several caves in the vicinity, adorned with various kinds of trees and birds, full of pools and waterfalls, began to practise his severe austerities, by observation of fasts, lighting fire all round him, and living on leaves and water. He went on like that for centuries.—8-11.

Afterwards, he began to offer to the fire 1¼ tolâs of his flesh by slicing it from his body. When no flesh was left on him, he looked an image of asceticism. At that time all the beings seemed to be burnt by his fire. All the Devas shivered at his asceticism and Brahmâ on being pleased, appeared before him from heaven to grant him a boon. Standing at the mouth of the cavern in the mountain, He addressed the demon with the following sweet speech.—12-15.

Brahma said :—" Son ! now your penances are over, nothing further is left for you to accomplish. Ask for a boon what thou desirest."—16.

Hearing those words of the Lord Brahma, Târakâsura saluted the Great Lord, and with his hands, joined together, said as follows.—17.

Târaka said :—" Lord ! you know what is in the mind of everyone. Every one wishes to conquer his enemy in revenge. Natural enmity exists

Digitization by Arya Samaj Charitable Foundation, Chennai

between the Devas and ourselves. For the former have driven away the latter from everywhere and well nigh annihilated them ; I, therefore, long to be able to be the sole deliverer of the Asuras through your grace. That I should not die at anybody's hands and by any kind of arms is the desire that is uppermost in my mind. I do not want any other thing. O, Lord of Devas ! grant this boon to me."—17-21.

Hearing those words of Târakâsura, Brahmâ said :—" O Great Daitya ! no living thing can escape death, so you might seek your death from some one whom you do not fear."—22.

Then that Asura thought a while and becoming haughty said :—" Let me die then from the hands of a babe of seven days old." Granting him the boon Brahmâ went to heaven and the demon returned to his abode.—23-24.

When Târakâ returned after completing his penance, the other Daityas came and surrounded him. It seemed as if the Devas had surrounded Indra. When Târakâsura began to rule ; the seasons, by his terror, seemed to be endowed with their qualities and became incarnate before him ; the Lokapâlas acknowledged his sovereignty, and became his servants ; lustre, beauty, intelligence, wealth and authority all began to serve openly the Dânava lord and fixed their abode in him. The nymphs incessantly began to wave chowries over the head of the sovereign, seated on his throne with scent rubbed on his body, head decorated with a lofty crown and arms adorned with armlets. The Sun and the Moon served the purpose of lamps, wind that of fans and Dharmrâja acted as his foremost herald in all his actions. Having thus reigned for many years, Târkâsura haughtily said to his ministers :—26-31.

Târaka said :—" What is the use of this empire without reaching heaven. I have no peace without waging war with the Devas. Even now do the Devas enjoy the sacrificial offerings in heaven and Viṣṇu is not leaving Lakṣmi. He is sitting fearlessly ! The lotus-eyed consorts of the Devas are enjoying the company of Their Deva lords in the celestial pleasure nooks ! Even now they are enjoying by drinking wine and playing in play-rooms. Even now the lotuses are seen in their hands. He who, being born a man, does not show his strength in this world, is useless. It is better for such a man not to be born at all. One who does not fulfil the desires of his parents, does not drive away the troubles of his kinsmen, or does not earn fame, is, indeed, like a dead man inspite of his being alive. Consequently, I shall presently wage war and fight with the Devas to acquire the treasures of the three worlds. Make a chariot of eight wheels ready for me, and O, unconquerable Daityas ! let the powerful Daityas join my army to give me support. Prepare my banner of golden cloth and make my umbrella with hangings of pearls."—32-37.

Hearing these words of Târakâsura, the Dânava named, Grasana who was commander of the Daitya râja carried out the orders of his lord. He mobilised instantly all the forces of the Daityas by beating his drum. Afterwards wherever Târakâsura made his appearance seated in his magnificent chariot of eight wheels, drawn by a thousand horses, draped in white and extending in 4 yojanas, there were various kinds of songs and ceremonies ; and it was provided with various amusement courts.

Digitization by Arya Samaj Charitable Foundation, Chennai

The chariot of the Daitya king was as majestic as the vimâna of Indra. It was followed by an army of 10 crores of chief Daitya warriors who were very valiant.—38-41.

The army was under the command of the following ten chief Daityas *viz.*, Jambha, Kujambha, Mahiṣa, Kunjara, Megha, Kâlanemi, Mathana, Jambhaka, Nimi and Sumbha. Besides them there were other valiant Daityas to work as their lieutenants. Thus the huge army moved on. Besides these, hundreds of other ferocious and violent chiefs of the Dânavas, looking like mountains marched with the forces. The ferocious demons were armed with various kinds of weapons; and they were very skilful in using them—42-44.

The golden banner of Târakâsura was highly awe inspiring; that of Grasana bore the symbol of alligator and fish, that of Jambha was made of iron faced Piśâcha; the symbols of an ass with a moving tail was on the banner of Kujambha, and then was a lofty iron crow in the banner of Śumbha. Similarly there were various kinds of symbols on the banners of other Daityas. A hundred swift running tigers adorned with golden garlands, were yoked to the chariot of Grasana; Jambha also occupied a similar invincible chariot carried by a hundred lions. Many asses were yoked to the chariot of Kujambha; camels to that of Mahiṣâsura and horses in the chariot of Kuñjara (Gajâsura).—45-51.

The chariot of Megha was drawn by many terrible rhinoceros, that of Kâlanemi by innumerable elephants and that of Nimi, by many mountain-like mad elephants. The Daityas ascended their respective chariots. The elephants were emitting juices from their temples, four-teethed, one hundred hands in measurement, well-trained, and terrible like clouds; the horses were brightly decorated with golden ornaments. The demon Mathana seated himself on the south side with a noose in his hands in a chariot decorated with a white flyflap and beautifully perforated work and floral garlands and his body decked in the sweet-scented sandal paste. Jambhaka took his seat on a camel decorated with bells and garlands. Śumbha seated himself on a big sheep coloured white and black. Besides them many other valiant warriors marched, seated on their respective conveyances. Those great Asuras were all furious, daring, and of wonderful deeds.—52-56.

In front of that awfully arrayed army wearing earrings, various kinds of upper garments, highly perfumed garlands, followed by bards, exquisitely invigorating music began to play. The army excited by heroic words and pride inspiring songs of the bards relating the deeds of their ancestors, assumed a most formidable aspect. The Daityas were foremost and all were "Mahârathas" (great warriors). That army of the demons agitated with chariots, ferocious horses and elephants and banners, got ready to fight the Devas and looked terrible.—57-59.

Afterwards, the celestial messenger of the Devas, seeing the army of the Daityas went to give this information to Indra. On reaching the divine court of Indra, he delivered his message to the assembly.—60-61.

Indra, on hearing the news, closed his eyes for some time, and then said to Bṛihaspati:—62.

Digitization by Arya Samaj Charitable Foundation, Chennai

Indra said :—" O Preceptor ! the time for the Devas to fight with the demons has come. Pray, therefore, enlighten me as to what we should do now."—63.

Hearing those words of Indra the wise Bṛihaspati, the master of speech, replied :—" Lord of the Devas ! those who want to conquer the enemy having four fold armies as chariots, horses, elephants and infantry should resort to either of the four policies beginning with Sâma (peace overtures). This is the eternal procedure. Peace, dissension, gift, and war are the four policies in the Niti Śâstra (war politics). These four means are to be applied after due consideration of the time, place, and the strength of the enemy. Friendship and peace cannot be made with the Daityas. For they are well-established. You cannot sow dissension amongst them, for they are one intact body. You cannot give them gifts for they are endowed with wealth. So the last resource, *i.e.*, war is inevitable. If you, therefore, agree, to crush them would be the best thing, because, one who makes overtures for peace with the wicked, works in vain. When magnanimous men out of their liberal understanding and kind disposition makes overtures for peace, the wicked think that they do it out of fear. The good do not misunderstand and come round when persuaded to make peace but the case of the wicked is otherwise. The wicked always take it for granted that proposals of peace originate from fear ; it is, therefore, best to fight with them and subdue them ; then you can apply other means. Persuation for peace is best in connection with the good ; the wicked can never turn out good. The good may persuade themselves to change their natures on certain occasions but the wicked never do so. This is my advice, but you should also consider over the matter." Indra after a long pause, thus addressed the Devas.—64.-74.

Indra spoke :—" O, Dwellers in heaven ! hear my words with great attention. You are the partakers of the sacrificial offerings and of Sâttvik natures, you are peaceful, contented and good. Always installed in your greatness, you carry on the work of this universe. The Danavas are causing you unnecessary pain. They can not be approached with the three policies of Sâma, Dâna and Bheda. They deserve being subdued in war. We should now lay down our plans. Arrange my army. Due reverence should be shown to the presiding Deities of arms and they should be worshipped. Get ready all the vehicles of war and conveyances. March on quickly after making Dharmarâja the commander of the army." —75-77.

Hearing that, the principal Devas began preparations for war. They then made ready an invincible chariot drawn by 10,000 horses, decorated with golden bells and endowed with extraordinary powers. The chariot of Indra was brought out by the charioteer Mâtali in which he took his seat. Dharmarâja advanced forward on his buffalo. His followers, of very violent temper, surrounded him. The eyes of Yama began to burn as if flames were rising towards the sky at the end of a Kalpa. Agni sat on a goat armed with His Sakti weapon. Pavana came with all His force and armed with a goad. Varuṇa came riding on a serpent and the god Kuvera presiding over the demons came armed with a sword and seated in a chariot drawn by men. Kuvera came armed with a sharp sword and a

Digitization by Arya Samaj Charitable Foundation, Chennai

terrible club, roaring like a lion. The Sun, the Moon and the Aśvinîkumâras came out with Their chaturaṅgini* army and the Gandharvâs shining like gold came along with their leaders and on their backs were hanging golden badges. They wore golden garments, peculiar armours, jewels; they were seated in chariots and armed, appeared in the field of battle with their banners bearing the symbols of fish, etc.—78-87.

The valiant Râkṣasas came wearing red apparels of the colour of Javâ flowers with their red hairs streaming in the air, clad in iron and with banner bearing the symbol of vulture. The ferocious Nâgas with their head dresses hissing like the clouds, appeared seated in chariots, wearing armour, holding torches, and armed with bolts, clubs, swords, etc. The terrible Yakṣas came wearing black dress, armed with formidable bows and arrows, decorated with gold and jewels, and having the symbol of a copper owl on their banner. The Râkṣasas came wearing tiger skins and ornaments of bones with their banner streaming with the wings of vulture. They had Muṣalas in their hands and they remained unseen by any. The Kumâras came armed with clubs, clad in white and bearing a white banner having the symbol of a bird (or arrow?). They were all riding on infuriated elephants and had keen swords with them. A silver crane bedecked with hangings of pearls was put on the banner of Varuṇa, and the banner of Kuvera was decorated with a jewelled tree ornamented with precious stones, rubies, etc., and seemed to reach the heavens. The huge banner of Yama was decorated with the symbol of a wolf made of wood and iron.—92-95.

The banner of the Lord of Râkṣasas was adorned with a demon's head, and those of the Sun and the Moon with golden lions.

Jewelled pitchers adorned the banner of Aśvinîkumâras and that of Indra with golden elephant, white châmaras and bedecked with wonderfully variegated jewels and pearls. The army of the Devas consisting of serpents, Yakṣas, Gandharvas, Niśâcharas swelled to 33 kotis and looked invincible. The thousand-eyed Indra clad in fine raimants and wearing beautiful ornaments with his arms adorned with armlets and attended by thousands of bards looked grand in heaven when he took his seat on his elephant Airâvata, white like the Himâlaya, adorned with a golden garland and marked with red vermilion and saffron on the temples and surrounded by a swarm of black bees.

Thus the army of the Devas consisting of horses and elephants and various other arms and having different kinds of weapons, shone with white umbrellas and white banners, etc.—96-101.

Here ends the one hundred and forty-eighth chapter on the preparations for war.

CHAPTER CLXIX.

Sûta said:—In that terrible war between the Suras and the Asuras, there was a fierce conflict between the two armies. The Devas and the Daityas roared and blew their conches and beat their

* *Note.*—Chaturaṅga=A complete army consisting of elephents, cavalry, infantry and chariots.

Digitization by Arya Samaj Charitable Foundation, Chennai

drums, and a great noise was made by the yelling of infuriated elephants, neighing of horses, rattling of chariot wheels, and the twanging of bowstrings adding to the fierceness of the conflict. The warriors of both the armies not caring for their lives and excited with the desire to gain victory, fought with each other in Anuloma and Viloma methods (directing in direct ways or many with many or many with a smaller number), at some places the infantry faced with chariot warriors; at other places cavalry fought with chariot warriors; at others, elephants fought with infantry; elephant men fought with elephants; at others one elephant man with many horses and at other places many mad elephants fought with one soldier on foot. Then clubs, battle axes, tridents, quoits, pointed goads, swords, scimitars, knives spears, etc., etc., were freely used. All those weapons were showered in the atmosphere and darkness began to pervade in all directions. It grew so dark in the course of the severe fighting that none could recognise one another; the infuriated forces shot their arrows without seeing, and weapons only were visible in both the armies. The severed banners umbrellas, heads with earrings, elephants, horses, infantrymen fell down from above of both armies. It looked beautiful as if the earth was strewn with lotuses falling from the aerial lake. The elephants with broken tusks and trunks and stream of blood rushing out, fell down on the ground likle huge mountains. The chariots were crushed to atoms by the breaking of wheels, axle, rod and yoke, etc.; thousands of horses fell down and were divided into pieces. The earth, everywhere, became full of pools of blood and rivers began to flow red with blood of animals and men. The flesh-eating animals were delighted and the Vetâlas, the evil-spirits, began to dance with glee.—1-17.

Here ends the one-hundred and forty-ninth chapter on the conflict between the Devas and the Asuras.

CHAPTER CL.

Sûta said:—Afterwards, Dharmarâja seeing Grasana became overwhelmed with rage and showered arrows after arrows like flames of fire on him. Then the demon pierced with many arrows took up his Bhairava bow to take revenge and shot five hundred arrows at Dharmarâja and made him feel his power. The latter also realizing the power of this bow directed his more formidable arrows towards the enemy, but the demon Grasana cut that volley of arrows by his own, on their way in the atmosphere. Dharmarâja finding His arrows ineffective thought of many other arrows, and hurled His fearful club in front of the demon's chariot with velocity. But the latter, seeing it coming towards him in the air, jumped and caught hold of it with his left hand. And with the very same missile, he hit the buffalo of Dharmarâja with great rage which instantly fell down on the ground. Yama at once jumped down from that falling buffalo and hit Grasana with a javelin named Prâsa weapon. By the blow of that the demon fell down senseless. Seeing which the valiant Jambha appeared on the scene.—1-10.

Digitization by Arya Samaj Charitable Foundation, Chennai

He instantly hit Yama in the chest with Bhindipâla weapon which caused the blood to gush out through His mouth. At that time, seeing Yama so belaboured, Kuvera armed with a club, turned up with an army of hundreds of Yakṣâs and angrily went towards the demon. Then Jambha also angrily advanced with his army of the demons and seeing Kuvera, addressed him gently like a wise man.——11-13.

In the meanwhile, the demon Grasana also came to his senses and hurled a very heavy club studded with jems on Dharmarâja; at which the Latter also hurled angrily His most formidable all-destroying blazing Daṇḍa (rod) to rend the club of his adversary. Yama's rod and the Demon's club struck each other in the air and a tumultuous sound, like that of the thunder, arose. The two weapons looked like two mountains in their encounter with each other. By their collision, the beings in all directions were rendered senseless. The universe trembled with the fear of being annihilated. Their friction produced a blaze and the sky looked terrible at that moment, as if meteors were going to fall. Sometime after, the missile of Dharmarâja breaking the club of the demon hit him on the head. Just as the ills of the wicked deprive them of pelf, similarly the demon was struck with the blow of that club. He fell down blinded by its force and was rolling in dust. After this there was a great uproar in both the armies.——14-21.

On coming back to his senses after a moment, Grasana finding himself so badly hit, his ornaments and cloth being scattered, determined to take revenge and thought:—"My master's victory or defeat rests on a worthy man like myself. All these demon forces are under me. If I be defeated, all my army shall become extinct and my foe shall become independent. An unworthy man may act as recklessly as he desires; but a trustworthy man ought not to be reckless when time comes; he ought to do his duty." With these thoughts that valiant demon fixed his determinations and dashed against his enemy with full force. Grimly resolved and armed with a ponderous club, gnashing his teeth with anger, and seated in a chariot, Grasana appeared instantly in the battlefield brandishing his club and began to fight with Dharmarâja.——22-27.

He hurled that fearful club at the head of Dharmarâja with great force, seeing which the Latter evaded its blow. It, however, crushed several of His brave followers, seeing which Dharmarâja got greatly vexed and took up His formidable weapons to protect His followers. The demon Grasana, seeing the numerous followers of Yama, thought that the army was raised by the Mâyâ of Dharmarâja and began to shower arrows. He got enraged like the ocean getting ferocious at the time of the annihilation of the world and pierced some with the trident and some with his arrows. He powdered some with his club and destroyed others with his formidable spear. Many were crushed by the blow of his arms. Whereas some of Yama's followers attacked with huge pieces of rocks and trees and very long tridents. Other follwers of Dharmarâja began to bite the body of Grasana and inflict blows on his back.—28-36.

Then the infuriated demon, thus made to retreat by his adversaries, pushed several of them and crushed them by his weight. He inflicted

Digitization by Arya Samaj Charitable Foundation, Chennai

blows with his fists on many and after a time, got quite exhausted with fighting the army of Dharmarâja. Seeing the repulse of His army and the exhaustion of that demon, Dharmarâja armed with a mace appeard on the scene riding on his buffalo.—37-39.

Seeing Yama coming, the demon Grasana struck his two legs. Yama, taking this lightly, hit the tigers yoked to the demon's chariot. The tigers thus belaboured by the mace could not advance with the chariot. The demon's chariot was then in a state of suspense like the mind of a doubtful person. Grasana thus anxiously left his vehicle and took his stand on the ground; and started wrestling with Dharmarâja. The Latter also casting away His arms faced the foe. As the idea of prestige agitates a peaceful man, so the haughty Grasana holding the lower garment of Dharmarâja whirled Him round most violently. The Latter also holding the neck of the demon by his arms lifted him up in the air and whirled him violently. They both began to fight with blows. The demon was huge and bulky; Dharmarâja, therefore, got tired. He, placing His arms on the shoulder of the demon, began to take rest. The demon, finding Dharmarâja done up, threw Him down, gave him blows after blows, and kicked Him several times when blood ran out of His mouth. Afterwards, the demon taking Dharmarâja for dead, left Him and raised a cry of victory.—40-49.

He then returned and stood like a mountain before his army. The infuriated demon Jambha shot fierce arrows at Kuvera, and checked His advance in all directions and annihilated much of His army. Kuvera, also getting vexed, shot a volley of thousand fiery arrows on the chest of the demon and pierced the charioteer with one hundred arrows. He pierced his hands with 75 arrows, cut his bow by ten sharp arrows and pierced his lion with a single arrow and another straight ten arrows, steeped in oil and marked with leaves, penetrated the demon all over his body. The demon was terrified somehow at this wonderful deed of Kuvera, mustered up his presence of mind and took fearfully sharp arrows to subdue his foe; and drawing his bow angrily to his ears he discharged his arrows on the chest of Kuvera, and killed His charioteer with a sharp arrow and cut Kuvera's bow-string by another steeped in oil. Afterwards, he pierced the chest of Kuvera by another ten violently sharp arrows.—50-58.

Kuvera was rendered senseless for a while, and then He picked up courage and drew His big bow, and let out thousands of arrows which pervaded every direction and descended on the soldiers of the demons. The sun was eclipsed by those myriads of flying arrows. The demon Jambha also discharged his shower of arrows cutting down those shot by Kuvera. In a very short time, he rendered the valour of Kuvera void, at which the Latter was enraged and thinned the army of the demon by pouring out another volley of His fearful arrows. The demon then took up his ponderous club mounted with gold and powdered many of the followers of Kuvera with its blows.—59-64.

The attendants of Kuvera being horrified, shouted out furiously and rallied round the chariot of their Leader. Seeing His men in such an

Digitization by Arya Samaj Charitable Foundation, Chennai

awful consternation, He took up His mighty trident and killed quickly thousands of demons.—65-66.

The demon, seeing the annihilation of his army, boiled with rage, and took up his huge battle axe. That keen-edged battle-axe divided the chariot of Kuvera into pieces, as a rat nibbles at a piece of glossy cloth and cuts it into many parts.—67-68.

Then Kuvera, alighting on the ground, took up His enemy-destroying dreadful club which no one could wield and which was made of heavy iron and mounted with gold and was being worshipped with uncooked rice and sandal for a long time and scented with perfumes of flowers. He hit the forehead of the demon with it. The demon Jambha, seeing the dreadful club luminous like lightning by approaching towards him, discharged, with his hands decorated with bracelets, quoit, spear, Prâsa, Bhusundi, Pattisa and various other missiles, in order to save himself from its blow. Inspite of the club being resisted by the missiles of the demon, it struck him in the chest as a great flash of light comes out of the cavern of a mountain. By the force of that blow, the demon fell close to the yoke of the chariot and a stream of blood flowed out of his mouth, ears, etc.—69-75.

The demon Kujambha, considering his comrade killed, sent forth an echoing shrill and became enraged with Kuvera's taunting remarks. By his Mâyâ, he spread in an instant, a network of arrows in all the directions and shot many sharp Ardhachandra (semi lunar) arrows and cut to pieces all the arrows of Kuvera.—76-77.

On the other hand, Kuvera showered a volley of arrows on the demon which the latter cut down in return. On the arrows being thus rendered useless, Kuvera took up His javelin (Śakti) bedecked with golden bells and holding it in His hand, decked with pearled bracelets, hurled it with great violence at Kujambha. That Śakti of Kuvera rent the chest of His adversary and after fulfilling its mission, the javelin entered within the ground. After a muhûrta (moment) the demon came back to his senses and pierced the chest of Kuvera with his sharpened spear (Paṭṭisâstra), as a wicked man's words pierce through the heart. Kuvera, like an old ox, fell down senseless on His chariot.—78-85.

Seeing the fall of Kuvera Nirriti, the lord of the Râkṣasas, followed by his army with great violence, rushed towards Kujambha with sword in hand. The latter directed his army to encounter that of his foe. The lord of the Râkṣasas, illumined by the lustre of his ornaments, saw the army of Kujambha, armed with various kinds of weapons, became enraged, and contracting his eyebrows, jumped from his chariot and severed violently with his unsheathed bright sword, the heads of many warriors of Kujambha, as if, he was cutting lotuses. He then advanced forward biting his lips with rage, and cut down many heroes. At that time, the demon Kujambha seeing his army reduced to small numbers, left Kuvera and dashed towards Nirriti, the Râkṣasa lord.—86-92.

Afterwards, the demon Jambha also got some relief and he captured thousands of his foes in his noose and took away their lives; the Dânavas at that time, took many gems, Vimânas and conveyances of the enemy.

Digitization by Arya Samaj Charitable Foundation, Chennai

Kuvera came to his senses and, seeing the atrocities of the demons, heaved a deep sigh and His eyes turned red with anger, and He took the Garudâstra and let it out of His bow and threw it on the forces of the Dânavas. A huge mass of smoke issued from that arrow which was followed by billions of fiery sparks. Afterwards that arrow pervaded all over the sky with its lustre and gradually became an unconquerable missile. All the space was covered with darkness. Then the lustre of the weapons ascended high up in the atmosphere and became revealed. The Celestial Beings began to admire its potency.—93-99.

Seeing all that, the demon Kujambha rushed yelling towards Kuvera on foot, Who seeing the demon approaching towards Him took to His heels. At that hour, the highly-jewelled crown of Kuvera fell on the ground like the shining sun.—100-102.

When the commander of the brave, takes to flight the warriors born of noble families consider it their duty to give their lives in defending the head ornament of their general; therefore, the Yakṣas circled round the fallen coronet armed with various kinds of weapons. The haughty warriors took the course that Kuvera had taken.—103-104.

The demons, seeing those haughty Yakṣas of Kuvera, angrily rushed at them and killed those that were guarding the crown of their Master, with terribly heavy Bhusundi weapons. After killing them, they took hold of the crown and, placing it in chariot, were greatly delighted with their victory over Kuvera. They captured various gems, pearls, jewels and other riches.—105-107.

Afterwards, the demon Jambha taking the wealth of the dead Yakṣas returned with his army and Kuvera meekly presented Himself before Indra with His hair streaming in the air.—108.

On the other hand, Nirriti was engaged with Kujambha and by his infallible Tâmasî Mâyâ created darkness all over and bewildered Kujambha. He blinded Kujambha by the darkness pervading everywhere. The whole Dânava force could not see anything. The demons could not advance even a step on account of the prevailing darkness, when he began to destroy the army of the demons by showering many kinds of weapons on them. The charioteers of the demons began to die of extreme cold. In that way, the demons were killed and Kujambha was rendered senseless. Then the demon Mahiṣâsura looking like the ferocious banks of clouds that gather to pour out volumes of water at the time of the dissolution of the world, shot the Sâvitri arrow shining like flashes of lightning. The radiance of the all-powerful excellent Sâvitri arrows dispelled darkness from the battlefield. That fiery missile drove away the darkness as the autumn season makes the sky clear and render the lotuses on the tanks bright with the rising rays of the sun. When the darkness was driven away the demons began to see and then fought with the Devas in a most wonderful manner. They angrily let out their bhujangâstra and poisoned arrows from their ponderous bows.—109-117.

The demon Kujambha took his exceedingly terrible bow and dashed straight towards the army of the Râkṣasas. The lord of the Râkṣasas, seeing Kujambha making an advance, pierced him with the arrows pois-

Digitization by Arya Samaj Charitable Foundation, Chennai

oned with the venom of snake and no place of rescue was left for him. The enemy could not make out what Nirriti was doing, he was placing and shooting his arrows so quickly. That Râkṣasa cut down the arrows of his adversary and also his banner. Afterwards he killed the charioteer and knocked him down with his spear (Bhalla), seeing which Kujambha got fearfully vexed and his eyes grew red with anger. He jumped from his chariot and took hold of his keen sword and shield mounted with ten iron pieces looking like rising moons. He then made way towards the lord of the Râkṣasas.—118-123.

Then Nirriti hit Kujambha on his approach with the blow of his club which made him faint and swagger round. He remained still and motionless. Inspite of that, he did not lose his presence of mind and stood up like a mountain and in a couple of hours, on being fully composed, he jumped on the chariot and caught hold of the left arm of the Râkṣasa and putting it under his feet he pulled his long hair.—124-126.

When the demon was about to severe Nirriti's head with the sword, Varuṇa instantly appeared on the spot and tied down both the demon's hands with his noose and so all the power of the demon was rendered void. Afterwards, Varuṇa, forsaking all compassion, began to beat him with His club on account of which that demon began to vomit blood.—127-129.

At that time, the demon assumed the form of clouds charged with electricity. Seeing Kujambha in that plight, Mahiṣâsura opened his huge mouth containing pointed rows of teeth with the intention of devouring both Kuvera and Nirriti the lord of the Râkṣasas. Both of them, realizing the intention of Mahiṣâsura, jumped down from the chariot and took to their heels and went to their respective quarters. They were awfully horrified and flew into different directions. The Râkṣasa lord instantly went to take shelter with Indra. The infuriated Mahiṣâsura ran after Varuṇa and the Moon, seeing Him to be a prey of death, darted His somâstra, the store of chill. He also let His vâyavyâstra for a second time.—130-135.

Then, all the demons were baffled by the chill of the himâstra, and vâyavyâstra of the Moon. They could not walk on nor could hold their weapons in hand. The demons were frozen with cold and began to feel unbearable pain all over their body under the influence of the arrows of the Moon. Mahiṣâsura also could not do anything. His body also began to shiver through cold. He sat down holding his chest (or chariot ?) with his hands and with his head cast downwards. All the demons could not do anything. Thus overpowered by the Moon, the Daityas could not take any revenge. They all abandoned the ambition of war and stood up to save their lives when the furious Kâlanemi addressed them as follows.—136-140.

He said "Brave warriors! you are skilled in warfare, expert in enjoying pleasures! Every one of you can singly uplift the world in the palm of your hand. You can devour the world if you like. The whole heaven cannot encounter $\frac{1}{16}$th of any one of you. You, with your renowned prowess, are standing here in the great field of battle to attain victory. Why are you then taking to your heels? Why are you sitting thus, defeated by the Devas? This is extremely unworthy to you! Târakâsura is your

Digitization by Arya Samaj Charitable Foundation, Chennai

king and he can alone annihilate the universe. He is now sitting quiet. He will kill everyone of us if we turn our back on the battlefield." At that time, the demons were shivering with cold and they could not hear; they could not speak. They were simply making noise by grinding their teeth. They could not hear Kâlanemi's words. Seeing which Kâlanemi thought what he would do and magnified his body by His Mâyâ. He extended himself in all the directions and through his spell created thousands of suns. All the directions pervaded with heat and the universe began to suffer from it. That heat drove away the effect of the Moon and the freezing wind also ceased.—141-150.

The Sun on realizing the increase of the power of the demons by Kâlanemi angrily commanded His charioteer Aruṇa to take Him to the spot where Kâlanemi was. "Now there will be a tough fight" said the Sun, "and many heroes, will be killed. Behold! The Moon has been conquered by the Sun."

Hearing those words the charioteer Aruṇa instantly drove swiftly the chariot yoked with horses wearing white châmaras. The Sun took up His huge bow and shot two divine arrows having the lustre and properties of serpents. The first was the sanchâra-astra thrown amongst the enemy's forces and the second Indrajâla-astra having the properties of magic. By the influence of the sanchâra-astra the faces of the demons and the Devas were changed into those of the Devas and Dânavas. In other words, the faces of the demons looked like those of the Devas and the faces of the Devas looked like those of the demons.—151-157.

Under such circumstances, the demons taking their comrades to be the Devas began to slaughter one another. Kâlanemi began to annihilate them like the angry Dharmarâja at the time of pralaya. He killed them with swords, arrows, clubs, battle-axes; severing the heads of some, the arms of others and crushed the chariots and the charioteers by the force of his chariot. He killed several with his fist. Thus Kâlanemi killed his own armies. The demons on thus being fatally attacked by Kâlanemi, and being horrified of the Devas began to yell and assume their proper forms. The angry Kâlanemi could not recognise them when the demon Nemi said to him:—"I am Nemi; recognise me. You have killed ten lacs of valiant demons through ignorance, whom the Devas even could not have killed. You should, therefore, discharge your Brahmâstra, without delay that defeats all the other weapons."—158-164.

Hearing his words Kâlanemi let out the Brahmâstra arrow which pervaded every nook and corner of the universe. The whole of the army of the Devas was petrified with horror and the effect of the sanchâra-astra of the Sun also ceased and at the same time, the Sun became dull. At that hour, the Sun through His power of magic astra assumed billions of forms. His strong rays penetrated the three regions. The army of the demons was scorched. All the blood and marrow of the soldiers were dried up. Thus, they were much tormented. Afterwards there was a shower of fire which blinded the demons.—165-170.

The huge elephants were ablaze and fell down charred. The horses horribly oppressed by the heat, began to pant and the warriors sitting

Digitization by Arya Samaj Charitable Foundation, Chennai

in chariots also began to perspire and breathe hard. They all began to run about with thirst and felt inclined to sit under the shade of a tree or in a cavern of the mountain. The trees began to burn with conflagration of fire and the demons persecuted with the long tongues of fire could not reach the water that was in front of them close by. On thus failing to get water they died gaping. Everywhere the dead carcasses of the demons were visible and innumerable elephants and horses yoked to chariots also began to fall.—171-175.

A stream of blood ran out of their mouths and thousands of demons were found lying dead. When those demons began to be destroyed like that, Kâlanemi, with his eyes turned red with rage, created masses of clouds like those at the time of the dissolution of the world and raised a most thrilling yell. There flowed hundreds of rivers. The sky was thus overcast and dispelled the glory of the Sun ; a downpour of cold showers fell on the armies of the demons. This gave comfort to the demons, just as sprouts come out of the ground on getting rainwater.—176-180.

Kâlanemi, at the same time, poured out a shower of missiles on the Devas just as clouds shower rain. The Devas, oppressed with the shower of fearful missiles, could not cope with the demons and looked like the cows oppressed with cold. They left their arms and embraced one another and threw themselves behind their horses, chariots, etc. They all hid themselves and most of them contracted their bodies and covered their faces with their hands. Others took to their heels.—181-184.

Afterwards, the Devas wandered hither and thither in utter dismay. In course of such a fearful conflict, a large number of the Devas were lost. Most of them were seen scattered on the ground with their limbs, arms, thighs severed and their heads smashed and legs broken. The train of banners was broken, the chariots were smashed and turned upside down and the horses and elephants with their severed bodies fell to the ground. The blood of the fallen victims of war spread all over the ground which presented an awful appearance. In that way, the valiant Kâlanemi showed his strength in the field of battle. In the twinkling of an eye 100,000 Gandharvas, 5 lacs of Yakṣas, 60,000 Râkṣasas, 3 lacs most powerful and swift Kinnaras, and 7 lacs of Piśâchas were killed by the brave Kâlanemi.—185-190.

Besides these, that valiant demon also killed innumerable kotis of Deva warriors. In that way, when the Devas were greatly defeated and almost annihilated, the two Aśvinîkumâras, wearing a wonderful white armour, came out boiling with indignation ; and each of them began to send forth a volley of 60 arrows at a time on that demon shining like fire. When the Aśvinîkumâras began to hit the demon with their arrows and pierced his chest, he was in great pain and took up the eight-edged keen quoit and with it pierced the yoke of the Aśvinîkumâras' chariot and picking up his bow, he shot poisoned arrows on the forehead of the physicians and let out innumerable arrows in the air. The sky became overcast. Then Aśvinîkumâras also cut down the arrows of the demon by their own which amazed the latter. He got fearfully vexed and took his formidable club of iron, and brandishing it with great force hurled it at

Digitization by Arya Samaj Charitable Foundation, Chennai

the chariot of Aśvinîkumâras, seeing which they vacated the chariot, and the ponderous club powdered the chariots and crushed the earth. Seeing such heroic feat of the demon's weapon, the Aśvinîkumâras let out their terrible vajrâkhya-astra on the demon and over it bolts were showered.—191-202.

The shower of those bolts unnerved the demon. His chariot, banner, bow, quoits, golden armour were blown to atoms. In that way, he was subdued in presence of the army and at that instant, the demon discharged his nârâyanâstra which lulled the vajrâstra. Then the demon wanted to kill the Aśvinîkumâras at which the Latter fled to take shelter with Indra.—203-207.

The fearful demon then pursued and came close to the chariot of Indra followed by his army; seeing which, everyone was horrified and thought that Indra was about to be defeated. Mountains and meteors began to fall from the sky. Clouds began to thunder in all the quarters; the oceans also swelled. Then Lord Viṣṇu, seeing the universe in such an agony, left off His yogic slumber and awoke and sat on His couch of Seśa Nâga. The Goddess Lakṣmî began to shampoo His legs by Her hands. He looked like blue autumnal sky and like blue lotus. He had a beautiful armlet and on His forehead, He wore Kaustubha gem and His arms adorned with armlets shining like the sun. The Lord awoke and seeing the atrocities of the demon summoned Garuḍa and shining with the lustre of weapons took His seat. Instantly, Garuḍa appeared before Him. Viṣṇu then rode on Garuḍa and came to the Devas. He saw that the violent and powerful Demons, looking like fresh rain clouds, had attacked Indra; and the Deva forces looked like persons surrounded by their unfortunate descendants.—208-215.

Afterwards, the demons saw the lustrous halo of the Lord in the sky as if the glory of the rising Sun was making itself visible on the Udayâchala Mountain. All the demons were anxious to know what was that light. They all beheld the cloud-hued Lord seated on the Garuḍa shining like the destructive fire prevailing at the time of the dissolution of the universe. Seeing Him, all the demons felt highly gratified and they said "He is the Lord Viṣṇu and the all in all of the Devas. By defeating Him we will conquer the Devas. He is the annihilator of the demons. All the Devas, under His protection, partake of Their share of sacrificial offerings." Saying so all the demons took their stand round Him and began to shower various kinds of weapons on Him.—216-222.

Ten valiant demons like Kâlanemi, etc., known as Mahârathas, began to fight. Kâlanemi shot 60 arrows; Nimi shot 100 arrows; Mathana, 80 arrows; Jambhaka, 70 arrows; Sambhu ten arrows and the rest of the demons a single arrow each, on Viṣṇu and with ten arrows they pierced Garuḍa. Viṣṇu, the destroyer of the Dânavas, thinking of the impetuosity of the demons, pierced every one of them with six arrows. He drew again His bow and pierced Kâlanemi with three arrows.—223-226.

Then Kâlanemi, with eyes red with anger, put arrows on his bow and drawing the string up to his ears let them off on His chest. Those golden arrows on the chest of the Lord looked beautiful like the rays of Kaustubha gem. Viṣṇu, somewhat mortified with them, snatched His

Digitization by Arya Samaj Charitable Foundation, Chennai

terrific club and after brandishing it, whirled and hurled it at the demon. The demon, seeing it approaching, divided it into pieces by his arrows and, thereby, showed the force of his arms.—227-230.

Then Viṣṇu angrily took up His spear, the terrific Prâsastra, and pierced his chest. Kâlanemi, regaining consciousness, took up his sharp trident, the sharp Śakti ringing with golden bells and hurled it on Viṣṇu. It chopped off the left arm of the Lord and on that wounded arm the blood stains looked beautiful like the armlet studded with rubies. Afterwards Viṣṇu became very angry and took up His heavy bow and put seventeen deadly arrows to its strings and hit the demon's chest with nine arrows, killed the charioteer with four, cut the banner with one arrow, his bow with two and pierced his left arm with one arrow. The demon felt great agony on being thus wounded. Blood gushed out of his chest and took the appearance of the rising sun. He began to shiver like the Kinsuka tree blown by the wind. Viṣṇu seeing him shivering like that took up His club ; and threw it with great violence at the chariot of Kâlanemi which struck his forehead and smashed his coronet to pieces. A large volume of blood gushed out of his body which looked like vermilion coming out of the mountain and he fell down senseless in his broken chariot. He was only heaving his last breath. The Lord then laughed a little and addressed Kâlanemi :—" Demon ! retire from here fearlessly, save your life for the present. You are destined to die at my hands after a short time." Hearing those words, Kâlanemi's charioteer took him away in his chariot to a great distance.—231-243.

Here ends the one hundred and fiftieth chapter on the defeat of Kâlanemi.

CHAPTER CLI.

Sûta said :—Then the demons all fell angrily on Viṣṇu like a swarm of bees flying towards the destroyer of the honeycomb. At that time, the powerful demon Nimi appeared on his impetuous elephant, gushing with rut and adorned with black fly-flap and wonderfully variegated five banners and looking like a mountain and ferocious, owing to the symbol of a distorted crow on the banner. 27000 fearful Dânavas, wearing head dress on and coat of armour, followed that elephant. Mathana came on a horse, Jambhaka an a camel, and Śambhu on a big sheep.—1-5.

Besides them, various other Dânavas also armed with various kinds of weapons, came fully determined and with violent rage and began to fight with Hari, Who never gets tired in working. Nimi used his club, Mathana his mace, Śambhu his sharp trident ; Grasana, his spear ; Jambha, his Śakti ; and the other Dânavas shot sharpened arrows at Viṣṇu. All those missiles penetrated Viṣṇu just as the words of a preceptor penetrate into the ears of a dutiful disciple.—6-9.

Then Lord Viṣṇu also took up His bow not at all bewildered and, drawing it to His ears, discharged straight and poisoned arrows on the enemy. Armed with His bow and arrows, the Lord fell on the demons and shot 20 fiery arrows at Nimi, ten at Mathana and five at Śambhu. The Lord

Digitization by Arya Samaj Charitable Foundation, Chennai

shot one arrow at Mahiṣâsura, 12 at Jambha and eight arrows at each of the rest of the demons.—10-13.

Seeing the valour of the Lord, the Dânavas began to yell and fight with caution. They were all blind with rage. At that time, the Dânava Nimi cut off the bow of Viṣṇu with his spear and Mahiṣâsura cut the arrow that was on the string.—14-15.

Jambha tormented Garuḍa with sharp-pointed arrows and the mountain-like Śambhu pierced the arm of Viṣṇu by his arrows. When the bow of Viṣṇu was torn asunder, He picked up His club and, after brandishing it, struck Mathana with it. But Nimi smashed the club to pieces on the midway by his arrows and it was shattered like the prayers made to a destitute person.—16-18.

Seeing this, Lord Viṣṇu took up His dreadful club studded with precious stones and violently struck Nimi with it. At that time the three demons smashed that club while in the air. Jambha threw his club at it, Grasana his sharp-edged spear and Mahiṣâsura his trident. They shattered the club like the entreaties made to the wicked Viṣṇu, seeing the destruction of His club, threw his trident bedecked with bells at the demon Jambha.—19-22.

The Dânava Gaja, seeing the trident coming flying into the air, caught hold of it as a righteous person grasps a piece of good advice. Then the Lord enraged took His pondrous bow and shot Raudrâstra at him. All the universe pervaded with the power of that weapon and the whole sky was full of arrows.—23-25.

When all the quarters and space of the earth were covered with arrows, then the general Grasana came and discharged his Brahmâstra which drove away the effects of the Raudrâstra. On the Raudrâstra being thus rendered useless, Lord Viṣṇu let out His formidable Kâladaṇḍa weapon, the terror of the whole universe. A terrific wind began to blow and the earth began to quake and all the demons were at their wits' end.—26-29.

Seeing that invincible missile the haughty Dânavas discharged various kinds of weapons to thwart that Kâladaṇḍa weapon. Grasana used his Nârâyaṇâstra and Nimi his chakra, and Jambha used his Aiṣîka weapon of arms. The army of the Daityas with billions of elephants and horses was destroyed in the twinkling of an eye before the Daityas could use their arms. When the Daityas made use of their arms, the Kâladaṇḍâstra was pacified which furiously enraged Viṣṇu. He aimed His famous quoit of the lustre of 10,000 suns, hard like thunderbolt and of sharp spokes, at the neck of the demon Grasana. Then all the demons, seeing the quoit dashing through the air, tried their best to thwart it, but could not check it, as the decree of fate cannot be evaded. That unconquerable fiery quoit violently fell and severed the neck of that demon; it went back to the hands of Viṣṇu besmeared with blood.—30-36.

Here ends the one hundred and fifty-first chapter on the killing of the general Grasana.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CLII.

Sûta said:—When Grasana the General of the Daitya army was killed, all the demons began to fight with Viṣṇu in a disorderly manner. They discharged their clubs, maces, nooses, sharp-pointed arrows, tridents and other weapons on the Lord Janârdana. The Lord, seeing those missiles flying at Him, cut them all into hundred pieces with His fiery arrows. The Danavas found that all their weapons and ammunitions had run short. Then the armless demons were greatly bewildered and none of them were capable of taking up their arms. They began to pelt the Lord with the carcasses of elephants, horses, etc. Viṣṇu then fought for a long time valiantly in the great battlefield. On His arms getting tired He said to Garuḍa: "Are you tired? If you do not feel jaded take me in front of the demon Mathana. But if you feel quite done up, then go aside from the field of battle for a couple of hours." On hearing the behests of the Lord, Garuḍa went to Mathana. The demon, seeing the Lord holding couch, quoit and club making an advance, shot at his chest his fearful arrows and sharp spear Bhindipâlâśa, but the Lord did not mind them and hit him with His ten sharp-pointed arrows in the chest.—1-11.

On his being hit with those arrows the Demon began to tremble but after a couple of hours' rest, he hit the Lord again with his fiery iron club (Parigha) which caused Him some pain, but afterwards He angrily took up His club and dashed it on Mathana. By the blow of that club, the Dânava fell down like a mountain at the time of the dissolution of the world. By his fall, all the Daityas were fearfully dismayed. Most of the proud Dânavas got depressed like elephants stuck in a quagmire swamp; then the terrible Mahiṣâsura indignantly came to the battle-field depending on the strength of his own arms.—12-17.

He began to inflict on Viṣṇu the blows of his keen trident and hit Garuḍa with his Śakti. Afterwards, with his mouth wide open like the cavity of a mountain, he wanted to swallow up Viṣṇu along with Garuḍa. The Lord, also realizing the intention of that Dânava, filled his mouth with His divine arrows. He discharged His divine weapons electrified with mantras on Mahiṣâsura which knocked him down to the ground; he fell like a huge mountain; but he did not die.—18-22.

Then, Viṣṇu said to the fallen Mahiṣâsura. "Mahiṣâsura, you are not destined to die at my hands, because, Lord Brahmâ told you before that you would die at the hands of a woman. Stand up, therefore, and save your life. You should instantly retire from this warfare."—23-24.

When Mahiṣâsura thus retired from the war, the demon Śambhu, biting his lips with wrath and contracting his angry eyebrows, rubbed his hands and took his bow. He put on the poisoned arrows and pierced Viṣṇu and Garuḍa.—25-26.

Afterwards, that brave Daitya began to send forth hard volleys of fiery arrows. Then, Viṣṇu, agitated with innumerable fiery infallible arrows of that Daitya, cut down his arrows along with his carrier, the sheep, by His bhuśuṇḍî missile. Then that Daitya jumped from his dead sheep

Digitization by Arya Samaj Charitable Foundation, Chennai

and began to fight standing on the ground. The Lord began to shoot him with deadly arrows. He drew His bow to his ears, with eyes wide open and pierced his arms with three arrows, his head with six and his banner with ten arrows.—27-30.

The Daitya got troubled and became restless. Then a stream of blood gushed out of his body on being wounded by Viṣṇu. He lost his presence of mind, then the Lord said to him :—"Śambhu! why do you fight with me in vain? you are not destined to die at my hands. You will die shortly at the hands of a maid."—31-32.

Hearing those words of Viṣṇu, both Jambha and Nimi came forward; Nimi took up his pondrous clubs to kill Him. He ran and hit the head of Garuḍa. Jambha inflicted his iron club studded with bright gems on the head of Viṣṇu. Afterwards, the two Dânavas knocked down both Viṣṇu and Garuḍa; when both of them fell down on the ground like cloud and lightning; seeing which all the demons raised a cry of joy and got up their bows and, putting on fine raiments, sounded conches and other instruments with great glee. Afterwards when Garuḍa came to his senses, He instantly flew away with the Lord Viṣṇu from the battle-field.—33-36.

Here ends the one hundred and fifty-second chapter on the fight with the Demons Mathana and others.

CHAPTER CLIII.

Sûta said :—Indra, on seeing Viṣṇu flying away from the battlefield with His banner and bow broken, acknowledged His defeat and thus of the party of the Devas. Seeing the Dâityas dancing with joy, He could not make out what ought to be done next. So Indra approached Viṣṇu, and uttered sweetly the following encouraging words :—"Lord! why are you making plays with these evil-intentioned Dânavas. What can a good man do when the wicked become aware of his weak points? when the powerful people ignore the low and weak, the latter consider themselves brave; consequently, a wise man should never let go the low who is not in difficulty. You ought not to say "The big warriors attain victory with the aid of their army." At the destruction of Hiraṇyâkṣa, who helped you? The powerful and proud Daitya Hiranyakaśipu lost his memory on seeing you. Those old Asuras, the enemies of the Devas, were destroyed by you like a swarm of locusts consumed in the fire. Hari! It is You who annihilate the Daityas in all the ages, similarly, O, enemy of the demons! obviate the sufferings of the dying Devas at the present moment also."—1-9.

Hearing such words of Indra, the long-armed Lord Viṣṇu, the destroyer of the enemies of the Devas, the refuge of all, looked full of all glory and becoming pleased, said to Indra :—"All the Daityas will not be killed unless their predestined means of death occur. The unconquerable Daitya Târakâsura will be killed at the hands of a seven-

Digitization by Arya Samaj Charitable Foundation, Chennai

days' old baby and by none else. Some demons deserve being killed by a woman. Some by a virgin, but the wicked demon Jambha is destined to meet with death at your hands; you should, therefore, destroy him, the terror of the world, by your own prowess; no one else can kill him. Guarded by me, you go and kill Jambha the thorn of the universe."—10-14.

Hearing those words, Indra directed the Devas to array His army. Viṣṇu put the eleven Rudras, comprising all the power and asceticism of the three regions, ahead of Him. At that time, the eleven terrible Rudras with their throats yellow, by wearing wreaths of serpents, holding skulls, beautified with the crescent moon on their forehead and with tufts of hair on their head, looking ferocious with their tridents and wearing lionskins, with their tawny matted hair, those eleven, named, Kapâlî, Pingala, Bhîma, Birûpâkṣa, Bilohita, Ajeśa, Śâsana, Śâstâ, Śambhu, Chanda, and Dhruva—began to kill the demons who were attacking Viṣṇu and emboldened the Devas by roaring like thundering clouds. Indra also made his appearance riding on his big Airâvata elephant, having four tusks and rut flowing all round him, looking like the lofty snowclad Himâlaya with golden bells tinkling, on his sides brisk châmaras flowing, and asssuming any form at will. At that instant, Indra looked like the rising Sun on the Udayâchala Mountain.—15-23.

Marut, of unequalled prowess guarded the left quarter of Indra and the right was guarded by Agni that fills all the directions with His blazes. Viṣṇu with the army supported the rear of Indra, Âditya, Vasu, Viśvedevâ, Marudgaṇa, Aśvinîkumara, Gandharvas, Râkṣasâs, Yakṣas, Kinnaras, Serpents all armed with various kinds of weapons, having various symbols and adorned with many golden ornaments collecting together in billions, and talking of their past glorious deeds, marched on to the front to kill the Daityas. The bards were singing in front of the Devas. At that time, the Devas relished the destruction of the demons.—24-27.

That army of the Devas under the command of Indra and adorned with many horses, elephants and white umbrellas and banners, became the cause of the grief to the Daityas. On seeing the advance of the army of the Devas, Gajâsura came out like a huge elephant, as if, great masses of clouds were moving. Armed with a battle-axe and biting his lips with rage he began to trample over the Devas and pushed many of them aside with his hands. He killed several of them with his battle-axe. When he fought like that, the Yakṣas, Gandharvas, and Kinnaras, used their nooses, axes, clubs and various other weapons. But the demon began to move on in the battlefield after parrying easily all those blows with his mighty arms. He devoured the weapons as an elephant eats away the big bundle of grass. Wherever the demon rushed there was a huge uproar and confusion. Gajâsura, becoming invisible, caught hold of Devas by his long arms and laid them down. Afterwards seeing the the Devas taken to flight, the Rudras, burning like fire, said to themselves "crush this demon; kill this demon by hitting him with a sharp trident on some weak spot."—28-37.

Hearing their words Kapâlî picking up a sharp trident and knitting

Digitization by Arya Samaj Charitable Foundation, Chennai

his eyebrows and with eyes wide open through rage, ran before the demon and hit it on the forehead of the Daitya. Afterwards the remaining ten Rudras also hit his mountain like body with their tridents. Blood ran out of the demon's mouth on being wounded by those sharp tridents. At that time, the Daitya looked beautiful like the clear pond during winter teeming with swans and blue and red lotus flowers. Surrounded by the Rudras covered with ashes, the Daitya looked beautiful, like a black mountain adorned with white geese. The Daitya thus injured, moved his ears and bit Śambhu Rudra on His navel and began to fight severely with two other Rudras at which the remaining Rudras started piercing the body of the demon fearlessly with their weapons. The fearless Rudras surrounded Gajâsura on all sides.—38-44.

They then looked like a group of jackals preying on a buffalo's carcass in a jungle. Afterwards, Kuñjara leaving the two Rudras—who were engaging him in the conflict—fell on the rest and began to belabour them with his hands, feet and teeth. When the demon, fighting with the nine Rudras, got fatigued, then Kapâlî, taking him by the hand, wheeled him round furiously. When little life was left in him, He hurled him on the ground with great force and peeled off his formidable skin and used it for his own garment; blood began to flow from the Daitya's body. Seeing the fall of the valiant demon Gajâsura in that way, the rest of them rushed forth in dismay and many of them fell on the ground. Afterwards Kapâlî covering Himself with the Demon's skin looked most fearful to every one. Then the Daityas saw the terrible form of that Rudra.—45-52.

When Gajâsura was killed like that, Nimi, riding on his elephant, beating his kettle-drum and roaring furiously, appeared in the field of battle. He looked like cloud at the time of the great dissolution and was attended by Durdhara Dânava. In whichever direction Nimi appeared, the Devas began to flee with horror forsaking all their arms and weapons. All the elephants ran away on getting the unbearable scent of the demon's elephant.—53-56.

When the army of the Devas fled, Indra took His stand supported by the eight Dikpâlas and Keśava. When the elephant of Nimi faced Indra's Airâvata, even the latter sent out a thrilling cry and took to flight with horror. It did not stop inspite of Indra's efforts. At that time Indra, whose elephant was retreating backwards, began to fight in that condition and hit the chest of Nimi with his thunderbolt; and inflicted a blow on the head of the demon's elephant. But Nimi, not minding the blow, dauntlessly struck Airâvata with a club when it knelt on its hind legs. Getting up immediately, it fled in horror when a thick dust storm was created by Vâyu.—57-63.

Nimi's elephant stood like a mountain before that intensely strong blow of wind, and at that time, the blood flowing from his body looked like a streamlet of vermilion flowing from a mountain.—64.

At that very instant, Kuvera came forward and threw His pondrous club at the elephant's head and by the blow of that, the elephant fell down senseless on the ground when a loud cry of victory was raised by the

Digitization by Arya Samaj Charitable Foundation, Chennai

Devas. The horses began to neigh, the elephants sounded, the bows were twanged, and Nimi, seeing his elephant dead, retreated from the battle field. Then, hearing the joyous cry of the Devas the demon was ablaze with rage like the burning of fire at the time of pouring in of the clarified butter. After drawing his bow and with his eyes turned red with anger, he thus addressed the Devas:—"Wait, wait, for a while." Saying so, he directed his charioteer to drive his chariot forward. At that time, when his chariot glided on nimbly, it looked as if thousands of suns were rising on Udayâchala. The demon made his advance, seated in a chariot bedecked with banners, small bells and moonlike white umbrellas and looked beautiful. His advance on his chariot broke the heart of the Devas. At that time, the undepressed Indra, seeing the demon advancing armed with a bow and arrow, took up His bow and put on a very sharp-pointed arrow to its string; and by the shower of His arrows cut down the bow and arrows of the demon. Then Jambha, casting away the broken bow, picked up another and sent forth a sharp volley of poisoned arrows. He shot ten arrows at the collar-bone of Indra, three at his heart and two arrows at his shoulders.—65-77.

Indra also began to discharge his arrows similarly when the demon cut down his arrows into ten pieces in the air by his own sharp and fiery arrows. Afterwards, Indra covered the space with his arrows as the sky is covered by the banks of clouds during the rainy season. But Jambha drove away the arrows of Indra, as the wind drives away the clouds, at which Indra felt excited and resorted to more severe measures. He discharged His wonderful Gandharvâstra on the demon which covered the sky. The sky was illuminated and hundreds of Gandharva towns were called into being in the firmament by virtue of that missile and a shower of arms began to pour in from those towns. The demon army began to be destroyed when all of them went for succour to Jambha, who, also being pierced by the Gandharvâstra, was horrified to hear the sufferings of the demons.—78-85.

Afterwards, the demon discharged his Musalâstra which flooded the universe with iron clubs and began to knock down the towns of the Gandharvas and smashed all the horses, elephants, chariots and the Deva armies. Indra then discharged the Tvâstra-astra; which gave out very strong weapons full of mechanism that looked like sparks of fire, and a canopy also; and a severe conflict ensued between the sparks and the missiles of the demon. The Musalâstra was then destroyed. The demon then let out his Sailâstra when blocks of stone measuring 3½ hands began to fall.—86-92.

Afterwards, the missiles created by the Tvâstra-astra and all the mechanisms, thereof, were destroyed by those stones. After thus destroying all the mechanisms, the Sailâstra began to powder the heads of the enemies and ravage the earth. Then, Indra hurled his Vajrâstra which started a downpour of stones in all the directions.—93-95.

The demon's Śailâstra became futile and he used the violent Aiṣîka-astra which became radiant and made Indra's Vajrâstra useless. It spread on all sides when chariots, elephants, etc. and the army of the Devas began to burn. Seeing his army being thus consumed, Indra used His

Digitization by Arya Samaj Charitable Foundation, Chennai

Agni-astra which extended itself, thwarted Aisîkâstra and began to consume Jambha along with his chariot and charioteer. He then discharged his Varuṇâstra. Huge clouds with lightning suddenly rose in the heaven, thundering like Muraga tune and began to pour out rain, every shower of rain looking like the leg of an elephant. The huge torrents of rain coming down like the trunk of elephant filled the land with water.—96-103.

Then, Indra discharged Vâyavyâstra which drove away all the clouds and the sky came out clear like a blue lotus. By the terrific force of that wind, the Dânavas could not make a stand on land. Jambha extended his body to ten yojanas, made himself very huge like a very high mountain, in order to check the force of the Vâyavyâstra, and from his body various kinds of weapons shone forth like white trees. This cut down the force of Vâyavyâstra. Indra then used his great Vajrâstra which at once destroyed the spell of the demon. His mountain with all its streams and caves, etc., were destroyed.—104-111.

The Dânava, who had taken the form of a Mâyâ mountain, vanished; then, he masqueraded as an elephant which also appeared huge like a mountain. He started killing the army of the Devas some with his tusks, some with his trunk. He powdered the back of some and killed others by dashing them by his trunk. Indra, seeing the destruction of his army, applied his Nârasingha-astra out of which came out several hundreds and thousands of roaring lions of black colour and of ferocious teeth and with long sawlike nails.—112-115.

Those lions rent the body of the magic elephant, at which, Jambha discarded the appearance of an elephant which he had put on and transformed himself into a monstrous serpent with hundreds of hoods. He began to scorch the Devas with his poisonous hisses at which Indra discharged Garuḍâstra out of which hundreds of Garuḍas were produced and they all swarmed on the serpent like Jambha, and divided his body into pieces. Then, Jwambha cast off that form and extended himself, obstructing the pathway of the Sun and the Moon. He then opened his mouth wide and wanted to swallow up the Devas. Instantly, the troop of the Devas and their warriors went inside his mouth.—116-121.

In that way, Jambha devoured the army of the Devas and the army and the Devas were quite done up. They could not do any thing. Indra came to the spot direct on his elephant and without seeing any remedy said to Viṣṇu "O Devadeva! what would be now proper for us? I donot see any way by which we can resist. Tell me what you consider best in your judgment." Viṣṇu replied :—"Indra! It will not be meet for you to abandon the warfare inspite of your being so overwhelmed and horrified. You should instantly muster your strength. O Indra! the Daitya is now making his mark at me. In the meantime, you better remember at once what weapon you will throw. Do not be perplexed." Hearing that Indra composed himself and threw Nârâyaṇâstra angrily at the chest of the demon.—122-127.

But in the meantime, Jambha swallowed up another three lacs of Gandharvas and Kinnaras. Then his chest was shattered by the dreadful missile of Indra and he began to bleed profusely and left the battle-

Digitization by Arya Samaj Charitable Foundation, Chennai

field. By the virtue of the missile the horrible appearance of the Daitya was also destroyed.—128-130.

The Daitya afterwards remaining unseen in the heavens began to shower arms on the Devas. He sent down a shower of spears, axes, quoits, arrows, clubs, swords, iron clubs, and various other invulnerable weapons. By their fall, the arms and the heads of the Devas decorated with ornaments began to fall down and the earth became covered, as it were, with their thighs and various other limbs. Besides them, huge elephants also fell down. Many broken arrows, chariot wheels, axles, chariots, and many charioteers fell down.—131-135.

The earth was covered with blood and flesh and pools of blood were formed with the huge piles of the dead bodies looking like rocks. The headless forms of many Kavandhas began to dance about here and there. In that way, the battle became extremely fierce and no one could take his stand. The three worlds, it appeared, would be destoryed and all the beings were terrified. Jackals, crows and vultures were delighted. At some places the crow began to raise a cry after picking out the eyes of the dead heroes.—136-137.

At some other spot, jackals began to devour the intestines of the dead and at certain spots, vultures were busily engaged in eating the flesh with their beaks, at other places dogs began to eat flesh. Wolves feasted themselves on the dead elephants after dragging them aside and drank out the blood after getting out their intestines. The dogs and other carnivorous animals also feasted on the dead horses. The Piśâchas and Piśâchis drank the blood which served to them as wine and roamed about in glee ; at other places some Piśâchi spoke to her husband " Bring that face for me." " That hoof will be of my favourite use." " That lotus-like arm will suit well as my earring." Some Piśâchi not being able to eat dead corpses, began to look angrily on her husband. Some of the Râkṣasa women seeing their lords agitated with thirst offered them the warm blood after taking it out from the corpses.—138-140.

Some Yâkṣa woman took for her dear husband's sake the tusks of an elephant after cutting that with an axle as one cuts the tree with an axe. Some Yakṣa drawing off the skin of the elephant's head presented the pearl, soaked in blood, to his wife. In that way, the Yakṣâs and the Râkṣasas in company of their wives feasted on the flesh of the dead and drank their blood.—141.

Some Kinnara woman, catching hold of her husband's hand, said :— " O Beloved ! bring the blood of those who are just dead with their eyes and hairs all intact. The blood juices of the carcasses of the burning ground do not taste so well," and thus made the Kinnara go away. Some woman again said :—" Though the elephant is dead, yet it terrifies me I cannot look even at a dead elephant." Thus the Yakṣas' women addressed their husbands and so forth. The fiends, the Yakṣas and the Râkṣasas holding the skulls of men in their hands asked for something to eat. Many of them bathed in the river of blood and offered libations to their Pitṛis and then they worshipped the Devas with offerings of

Digitization by Arya Samaj Charitable Foundation, Chennai

flesh. Some Râkṣasas riding the boat-like carcasses of the elephants were thinking of crossing the river of blood. When the battle between the Devas and the Dânavas grew so grim, the warriors began to fight fearlessly with all their might and main.—142-144.

Afterwards, the Dikpâlas Indra, Kuvera, Varuṇa, Vâyu, Agni, Dharmarâja, Nirriti, etc., let out the best of their weapons which proved fruitless while in the air. None of the Devas could mark the whereabouts of the Daityas though they fought furiously.—145-147.

The bodies of the Devas began to be shattered by the arms of the demons at which they hid themselves like the cows drawing themselves together in the herd when oppressed with cold.—148.

Seeing this plight of the Devas, Viṣṇu said to Indra :—"Use the Brahmâstra. It is invincible." Following the advice of the Lord, Indra, for the destruction of the enemy, after performing the prescribed worship and reciting the sacred mantra with a concentrated mind put on the exceedingly powerful Brahmâstra arrow to his bow ; and after drawing the string to his ears discharged the exceedingly luminous arrow with his face turned towards the heaven. The supreme weapon, thus discharged, took the form of a half-moon and defied the rising Sun by its lustre and brilliancy. That demon on seeing the discharge of that missile threw off his Mâyâ and shivering with dismay, his mouth being dried up, became motionless and void of all strength. Afterwards the missile of Indra, thus electrified with mantra, became like a red crescent and then the head of Jambha adorned with coronet, with his long luxuriant tawny hairs waving about in the air and perfumed with high-class scents and with the ears adorned with earrings, fell on the earth.—149-154.

Now on Jambha being thus killed, all the Dânavas fled broken hearted, from the field of battle and went to Târakâsura. He seeing them running away from the battlefield and hearing the news of Jambha's death became much enraged and assumed an indescribable appearance, out of sheer wrath and hatred. Boiling with rage, he got into his victorious chariot and appeared in the field. That Târakâsura, armed with various kinds of weapons, lord of the riches of the three worlds, having a huge mouth wide open, seated in a chariot drawn by thousand Garuḍas, and followed by a large army, instantly, made his appearance in the field. Indra then left his Airâvata elephant, wounded by Jambhâsura and got up on the chariot driven by the charioteer Mâtali.—155-161.

The chariot of Indra, which was of the colour of burnished gold extended to four yojanas and bedecked with precious jewels, shining with the glory of Indra, controlled by Mâtali and guarded by the Siddhas. It was furnished with all sorts of weapons and wondrously variegated with many pictures, and filled with Gandharvas, Kinnaras and Apsaras who were ready for dancing music. Then all the Lokapâlas with Viṣṇu amongst them, armed with bows and arrows and other weapons came and took their stand in battle At that time the earth trembled, high winds blew, the sky was covered with clouds, the ocean swelled, the Sun became void of lustre, it became dark and the stars were also eclipsed.—162-165.

Digitization by Arya Samaj Charitable Foundation, Chennai

Afterwards there was a flash of arms and the Devas began to shiver. At that time Târakâsura was on one side and the army of the Devas, the protectors of the world, on the other. All the beings in the Universe, then, anxiously watched the results of the battle. The two armies, then, also, had their eyes turned towards the result and seemed, as if one, in this respect. All the beings in the three worlds became hampered in their dealings with one another. There became, then, a strange combination of the weapons, arms, energy, wealth, fortitude, valour, strength, array of forces, the fire and spirit of the Devas and the Asuras that they had acquired by their Tapasyâs.—166-169.

Afterwards Indra came face to face with Târakâsura and hit him with nine arrows blazing-like fire in his chest. The latter, however, did not mind them and pierced each Deva with nine mountainlike arrows capable to destory the world.—170-171.

The Devas, then, hurled volleys of arrows continuously, like women folk shedding tears constantly, but, the Târakâsura cut these arrows while in the air like a great family being ruined by a vicious son.—172-174.

The demon king after driving away the arrows of the Devas covered the earth and sky in all quarters with his own. He shot his sharp-pointed arrows after skilfully mounting them on his bowstring and drawing it right up to his ears glittering white with the ear-ornaments, and made the weapons of the Devas futile, just as the arguments of the Sâstras are rendered futile by counter-arguments. He hit Indra with 100 arrows, Viṣṇu with 70, Agni with 90, the head of Vâyu with 10, Kuvera with 70, Varuṇa with 8, the Râkṣasa Nirriti with another 28, and Yama's head with 10 arrows. He again hit them each with another ten arrows. Then he wounded Mâtali the charioteer of Indra with three arrows and hit Garuḍa with 10. Afterwards he cut the arrows and broke the quivers and the bows of the Devas into pieces, when the Latter became bereft of their bows and quivers. The Lokapâlas and the Devas, afterwards, angrily came out armed with fish bows and arrows and began to shower innumerable arrows on Târakâsura. At that time the demon with his eyes turned red with wrath let out his arrows like fire, on the volleys sent forth by the Devas, he then shot violently one arrow like the fire at the time of dissolution on the chest of Indra. When Indra was hit on the chest, he began to shiver and sat down in his chariot. Afterwards, Târakâsura shot two arrows on the shoulders of the most valiant Lord Viṣṇu shining like thousands of suns. The Sâranga bow of Viṣṇu dropped. Then the Vasus and Yama to the left of Viṣṇu were hit with arrows like fire. He then hit Varuṇa, the Lord of waters and began to dry him up. Afterwards Târakâsura caused the horrified Râkṣasas to fly about in each direction and caused alarm also to Vâyu with his very hard arrows.-- 175-187.

Then, after a short time, Viṣṇu, Indra and Agni, on coming to their senses conjointly, began to fight severely with sharp-pointed arrows. Târakâsura looked like the great Kâla at the time of the great dissolution at the end of a Kalpa. Viṣṇu picking up His bow killed the charioteer of the demon king with his pointed arrows. Agni blew away his

Digitization by Arya Samaj Charitable Foundation, Chennai

banner and Indra smashed his coronet, Yama broke the rod in his hand, Vâyu broke away the chariot wheels, Kuvera broke his bow and quiver plated on the back with gold and Nirriti, the Lord of the Râkṣasas, broke his arrows.—188-189.

Târakâsura, seeing the valour of those Devas, threw his terrible club with great force at Indra who seeing it coming towards him in the air at once jumped down from his chariot. The club, falling on the chariot, broke it into pieces but the charioteer Mâtali escaped his death. Afterwards the demon King hit Viṣṇu's chest with club and Garuḍa as well. And the Lord and Garuḍa fell down senseless; He fell down on the neck of Garuḍa; he cut down the Vâhana of Nirriti, the Lord of the Râkṣasas with his sword, knocked down Dharmarâja with Bhuśuṇḍî (missile) and Agni by the point of his bow and knocked down to the ground Lord Vâyu with his two arms and Kuvera with his bow and arrow. He then attacked and wounded severely the other Devas.—190-197.

Viṣṇu, afterwards, revived and He took up His invincible quoit of the splendour of the Sun and threw it at the chest of the demon. It seemed that the chakra was anxious to devour the flesh, fat and marrow of the demon. That quoit shining like the sun dashing against the chest of the demon became smashed like a blue lotus falling on a bed of rock. Afterwards Indra threw his thunderbolt but the missile by means of which he thought of conquering the demon was also blown to pieces on hitting the demon. Then Vâyu hit the chest of the demon with his goad burning like fire which was also rendered futile; then He uprooting a mountain along with trees measuring five yojanas hurled at the demon who on seeing it advancing towards him caught it like a ball in his left hand.—198-205.

Then, Dharmarâja, also wrathfully brandishing His mace with great violence, hit the demon on his head. It also did not affect him in the least; and then, Agni discharged His formidable Sakti, blazing like a fire at the end of a Kalpa, at him which also struck his chest like a flower, without causing him any pain, when Nirriti unsheathing his keen sword inflicted blows on the head of the demon, which was also divided into pieces.—206-210.

Varuṇa threw His fearful snake noose hissing with venom to tie the arms of the demon. That, too, became distressed on getting round the arms of the demon. The saw-like teeth and lower jaws of the snakes were broken. Then the powerful Aśvinîkumâras, the Maruts, the Sâdhya Devas, the Serpents, the Yakṣas, the Râkṣasas, and the Gaudharvas taking up their arms of various kinds began all at once to inflict repeated blows on the demon. Even then no appreciable effect was produced and could not penetrate his rock-like body.—211-214.

Afterwards, Târakâsura alighting from his chariot belaboured billions of the Devas with his fist and blows and heels. Then the remainder of the army of the Devas abandoning the field flew in every direction with horror. The demon, then, captured Indra and the Lokapâlas and tied down Viṣṇu, etc., as a hunter takes hold of the wild beasts.—215-217.

Târakâsura mounted on his chariot with his prey and returned to

Digitization by Arya Samaj Charitable Foundation, Chennai

his abode. The Siddhas, the Gandharvas, the Daityas, the Nymphs, etc. sang the praises of the demon king. The demon king in company of all those entered into his city; it seemed, then, that the Goddess Lakṣmî, in full possession of the riches of all the three worlds was entering there. The city looked like the summit of a very high mountain. Going there he took his seat on a throne studded with lapis-lazuli and other precious stones. His coronet and earrings looked highly beautiful when the Kinnara and the Gandharva began to please him.—218-220.

Here ends the one hundred and fifty-third chapter on the victory of Târakâsura.

CHAPTER CLIV.

Sûta said :—Afterwards the porter dressed in a neat white and blue attire came and sat on his knees with his mouth covered by the palm of his hand. He commenced with a short, but fully significant, speech and then said to the King Târakâsura, who was sitting brilliant as if hundreds of suns were blazing :—"Lord! Kâlanêmi is waiting at the gate with the Devas, whom he has captured and wants to know where they should be sent."—1-3.

Târakâsura commanded that they should be sent to any place in the three worlds where they like to go. He said :—"All the three worlds are now my Kingdom. Take off their chains and liberate them instantly." The Devas, thus subdued, were much tormented with pain and repaired to Lord Brahmâ. Indra and other Devas after making salutations by putting their head on the ground spoke.—4-6.

The Devas said :—Thou art Omkâra, the causal root of this universe with its endless varied manifestations. Thy ancient form Omkâra is the germ of this tree of Universe. Thou assumest the Sattva form for the preservation of the Universe and it is Thou again that assumest the Rudra form for its destruction. So salutation, to Thy Rudra form!—7.

O Inconceivable one! Thou hast manifested Thy body into the shape of an egg by Thy glory; and Thou hast again divided that egg into upper and lower portions, thus creating the Heaven and Earth.—8.

Thou givest life to human beings; the Devas owe their existence to Thee. O Deva! Thou art eternal; Thou art birthless. The sky is Thy head; the Sun and Moon Thy eyes; the snakes Thy hair; the quarters are Thy ears; the ocean is Thy navel; and the earth is Thy feet. Thou art the cause of delusion, the Vedas declare Thee as calm, quiet, peaceful and not quarrelsome. The old sages have declared Thee as the ancient Puruṣa residing in the lotus of the heart. The Sânkhya Yogis describe Thee as the Âtmâ, the great Self.—9-11.

Thou residest in all the seven subtle substances and also in their causal substance, the Tamas, the eighth one, in all the eight cities what the Sankhyas say. Again, Thou art beyond these. In primeval times Thou didst divide, owing to some indescribable cause, Thy form into various subtle and gross forms; the Devas and other bodies have come

Digitization by Arya Samaj Charitable Foundation, Chennai

out of Thee and their desires arise out of Thy will. Thou art shrouded by endless Mâyâ and Thou art beyond all the numbers. Thou art Kâla and Thou art of the form of Megha (cloud). O Bhagavan! O great Self! Thou art the cause of destruction of all the things, real and unreal, (Sat and Asat). Thou art the creator of the endless Universe! Whatever is subtle and whatever is comparatively gross and whatever again is the coveror of that gross, Thou art more gross than that; and Thou appearest as eternal. Thou permeatest everything by Thy Saṅkalpa (will) and again when Thou comest out of them, then all those manifested forms, disappear. Thou art of infinite forms! Thy nature is so. O Thou, the shelter of Thy devotees! Be Thou our Protector and Saviour!—12-15.

The Devas thus chanted the praises of Brahmâ and waited there to get what they desired. Thus greatly pleased by their addresses, Brahmâ spoke to the Devas, raising His left hand:—"Indra! How is it that you are bereft of all splendour like a woman who has been suddenly deprived of her husband, has given up all ornaments, is pale and whose hair is rough. This Agni, though free, is devoid of smoke and He is not radiant. He looks like a forest burnt and covered with ashes. He looks like cinders embedded in ashes. Dharmarâja! in spite of your being armed with Your mace, You are also deprived of lustre and seem to be diseased. You seem to come with great difficulty. O Nivriti, Indra of the Râkṣasas, the tormentor of the enemies! How is it that you, being the lord of the Râkṣasas, are speaking so timidly as if you are pained by the enemies, the Demons.—18-21.

O Varuṇa! Your body looks dried up as if consumed by fire. The serpents in Your noose are vomiting blood. O Vâyu! You also appear to be quite senseless as if subdued by oily substances. O Kuvera! Why are you so much afraid? and given up your office of Kuverahood. O Rudras! You are all armed with tridents but seem to have been pierced by many tridents. Who has snatched away all Your splendour? It appears as if nothing has been accomplished by You. O Viṣṇu! How is it that your hands have become useless. What is the use now in your holding the disc, of the lustre of blue lotus. O all-faced one! why are you absorbed with closed eyes in looking at the worlds, in your own belly?—22-26.

On Brahmâ thus addressing all the Devas, Viṣṇu, &c., prompted the garrulous wind to answer; who said to Brahmâ the Lord of All:—27-28.

O Brahmâ! Thou knowest the wishes of all and even then Thou dost ask us to tell you the object of our coming here. Thou dost create the Universe including the Devas by the division of the three Guṇas, Satva, &c., in due proportion. Thou art the Father of all, inspite of this is there doubt in Thy mind? Thou art great and art placed in the highest office. But it seems Thou keepest very little information of the Universe. However, when Thou art now anxious to hear our troubles it indicates that there is curiosity in Thee. Devas and Asuras are equal before Thee, for Thou art the Father of them all, yet a father feels differently for them according as they are weak or strong, or with or without possessing special merits.—29-30.

Digitization by Arya Samaj Charitable Foundation, Chennai

The Demon Târakâsura is grinding the world after being favored by Thee. Hast Thou made that treacherous being so lofty, fearless and omnipotent?—31.

O Deva! Thou hast created the Devas endowed with special qualities to maintain the universe and to fulfil its missions.—32.

The celestial world is ordained by Thee for the Devas who partake of the sacrificial offerings; but now it has been laid waste like a great wilderness by Târakâsura. The mountain that was made by Thee as the King of mountains, on account of its possessing all the good qualities, is now looking lofty and has touched the sky; it has become now the habitation of the demons; Târakâsura has broken down its summits by his thunderbolt, and has made it as his residence. Its caves filled with precious jewels have been plundered. Many demons live there. O Deva! Our old mountain has, out of fear, accepted his supremacy. He has now lost every thing of his former grandeur. Whatever wealth we had, the mountain has given that away to the Demon. Now the ten quarters are being illumined by the splendour of his lustrous jewels. In the beginning of the Yuga, Thou gavest us weapons and missiles; they were not used before. Now those weapons broke into hundreds of pieces on their coming in contact with the Demon's body, just as the mind of a weak-brained person becomes distracted into hundreds of directions.—33-37.

We are able to enter into the city of that hater of the Devas with great difficulty and after great humiliation when our bodies are covered all over by the shower of dust there.—38.

O Deva! We cannot help speaking before them. That demon allots us low seats in his assembly and reprimands us severely after holding a cane in his hand. He chaffs us by saying 'Devas! You are held in very high esteem and you have accomplished all your objects. So you speak little.' When the Devas, out of fear, converse with the Daityas in flattering tones they chide us again saying: "The Devas are talking too much." Sometimes, out of sport, they engage us in some work or other. Why are you now afraid of Târakâsura. What is the fear when you are sitting so close to Indra.? Târakâsura belittles us in these ways and O, Deva! all the seasons are dancing attendance, with their forms incarnate, on him and do not, out of fear, abandon him in spite of his committing so many sins. —39-42.

The Siddhas, the Kinnaras and the Gandharvas sing melodiously in his house without any remuneration. He does not give alms to beggars and he does not consider who is high and who is low and thus does not reward merits. He is the destroyer of wellwishers and friends and deserts him who seeks shelter under him and is the refuge of him who has abandoned Truth. Thus we have described some of his wickedness. None can describe fully his misdeeds. Only the Creator knows it in full. On hearing such words of the Devas Brahmâ said smilingly:—43-46.

Brahmâ said:—O Devas! This Târakâsura is not destined to die at the hands of any one in the world. His destroyer has not yet been born in the three worlds. That demon has been granted a boon by virtue of his asceticism, but I have skilfully managed it. He is a most

Digitization by Arya Samaj Charitable Foundation, Chennai

powerful Lord and can consume all the three worlds. He sought his death at the hands of a seven days' old infant. This babe, illustrious as the Sun, will be born of Śankara and when he will be of seven days, he will kill the Demon. The son of Siva shining like the sun will be the annihilator of Târakâsura. At present, Lord Śiva is without any consort. I spoke to you before of the Devi with raised hands. This Goddess will be the daughter of the Himâlaya. Her hands will always be raised to grant boons to others, and the son born of Her by Śiva like a fire from pieces of wood, will destroy the demon king. I have formed the plan. The demon has yet to enjoy a little store of his splendour, you should, therefore, be patient for some time to come.—47-54.

On hearing those words of Brahmâ, all the Devas returned to Their regions after which Brahmâ re-called into His memory Râtri (night) that had emanated from Him first. At that instant, the Goddess Râtri appeared before Him and the Lord thus addressed Her:—55-57.

Note.—Râtri one of the four forms of the bodies of Brahmâ.

Brahmâ said :—"O Râtri! the great work of the Devas is pending and O, Goddess! Thou, alone, art able to do it. The demon Târakâsura cannot be subdued by the Devas and has now become a source of torment, like a comet, to the Devas. Śiva will beget a son to destroy him. Satî the daughter of Dakṣa was the consort of Śiva who consumed Herself out of wrath, for some reason. She will be born in the house of Himâchala from his wife Menakâ, and Lord Śiva, feeling the pangs of separation from His noble Consort, looks upon the three worlds as deserted and is practising austerities in the caves of the Himâlayas where He will wait for sometime in expectation of Satî and where by Their united glory, a valiant son will be born who will undoubtedly kill Târakâsura. O, beautiful faced one! Satî, soon after Her birth, will, by Her previous Sanskâra, be in the expectation of Śiva and will practise severe austerities, when they will be united. There will be no differences between Them at that time. Even then, the destruction of Târakâsura looks improbable. When, after their marriage, both will practise again severe Tapasyâ and after that when by their union, the son will be born, that will be able to destroy Târakâsura. Thou shouldst, therefore, interfere with their amorous enjoyment; after a short quarrel, the Devi will go to perform tapasyâ. Therefore, get into the embryo of Satî's mother and make Satî's colour black. Śiva will, then, after marriage, chide Satî out of joke when the latter will angrily go to practise austerities. After this, when they unite, the son, born of Her from Śiva, will be the destroyer of demons.—58-70.

O, Goddess Râtri! Thou shouldst also kill the invincible demons in this world but Thou shalt not be able to do so unless Thou shroudst the body of Pârvatî, and Her qualities penetrate within Thee; Thou shouldst, therefore, do exactly what I have just told Thee. When this will be done, that Devi after Her asceticism, will be known as Umâ. Afterwards when the course of Pârvatî's asceticism is complete she will assume her fair complexion. Thy form will be known by the name of Ekânamśa, on account of some of Her qualities being imbibed in Thee. O Granter of boons! The

Digitization by Arya Samaj Charitable Foundation, Chennai

people will worship Thee as Ekânamśâ. Thou shalt travel all over the world and will be worshipped under various forms and Thou shalt gratify the desires of all persons. Thou shalt be worshipped as the Gâyatrî prefixed with "Om," so the knowers of Brahmâ will worship Thee. The Kings will worship Thee as Urjitâ Âkrânti. The Vaiśyas will worship Thee as Bhûmi, *i.e.*, mother like the mother earth; the Śudras will worship Thee as Śaivî, *i.e.*, the better half of Śiva and the sages know Thee as *Forbearance* and *Clemency* to those who follow rules.—71-77.

Thou art the great path to logicians and moralists; Thou are the great Siddhânta in all the objects in question and art perfect. Thou art the desire in the hearts of all beings. Thou art the salvation of all the beings and the way of all. Thou art the Fame of the renowned and Thou art the forms of all the embodied. Thou art like Rati to the sensuous, love to the happy, splendour to those who wear ornaments and the subduer of wicked deeds. Thou art the delusion of all intellects, the soul of those who perform sacrifices, the tide of the ocean and the pastime of the sportive men. Thou art the essence of all things, the protrectress of all, the destroyer, the Kâlarâtri of all the worlds, the night, the giver of satisfaction to the embracing friends. O Devi! Thou art thus adored in the world under various different forms. O, giver of boons! those who will adore Thee or sing Thy praises will get all their objects fulfilled without the least doubt.—78-84.

The Goddess Râtri thus adored by Brahmâ went, without any delay, to Himâchala, saying, "I will do as you order," where She beheld the handsome Menâ sitting on the side of a wall shining with jewels. Her face looked pale and smiling and her breasts were high.—85-86.

A serpent shaped necklace, with a golden amulet, containing within it high class drugs and electrified with mantra was hanging round her neck; the room where she was sitting was illumined with the light of gems; various medicines capable to satisfy one's desires were scattered there; the bedding of fine cloth and plushy cushions were spread there and the room was scented with high class perfumes. When the Sun set, night gradually set in in Menâ's blissful room. By and by, the persons felt sleepy; their beds were spread; the Moon began to shine distinctly; the birds made a rustling noise and the public squares were haunted with ghosts and goblins. When the favourite couple embraced each other and Menâ felt sleepy, the Goddess Râtri entered into Her mouth. By and by, Râtri entered within her womb and coloured the embryo black and remained there till delivery.—87-95.

Menâ gave birth to Pârvatî the dear one of Śiva, the Lord of the universe, at a very auspicious moment. The universe rejoiced at the birth of Pârvatî. Even the dewellers in the hell felt the celestial comforts at that hour. The wicked beings, the venomed serpents became peaceful and well-behaved. The stars and the planets became more brilliant. The Devas felt exalted. The flowers and the herbs of the jungle became sweet and tasteful. Pleasant wind began to blow. The sky became quite clear in all directions; and through the glory of Pârvatî the whole cultivation of the universe blossomed and the asceticism of the pious sages, carried

Digitization by Arya Samaj Charitable Foundation, Chennai

on since ages and ages, was fructified with their desired objects. The forgotten Śastras (weapons) made their appearance by being recalled to mind and the Sanctity of many sacred places was enhanced.—96-103.

Thousands of Devas began to roam about in the firmament seated in their Vimânas. Brahmâ, Viṣṇu, Indra, Vâyu and Agni also felt extremely delighted and began to shower flowers on the Mount Himâlayas. The chief Gandharvas began to sing and the groups of nymphs began to dance. The great mountains like the Sumeru, &c., manifesting themselves in human forms presented themselves to the Himâlaya with offerings of various articles and all the rivers and the oceans did similarly. The Mount Himâlaya became adorable and pleasing and the Devas after adoring him returned to their abodes.—104-108.

Pârvatî, the daughter of the Himâlaya, endowed with the good qualities and the modesty of the Devas, the Gandharvas, &c., began to thrive and conquered the three worlds and adorned them with Her beauty, intelligence, fortune and good qualities as the Lakṣmi (fortune) of the ever-vigilant sages thrives. At this moment, the clever Indra thought of Nârada for the accomplishment of His ambitions who suddenly appeared in his mansion, when Indra, instantly, leaving his throne, stood up and received Nârada befittingly by offering him water and washing his feet. The sage also duly accepted his hospitality and then inquired after his welfare.—109-115.

Indra said:—O sage! now the germ of the welfare of the three worlds has sprouted; so you should cast off your lethargy for the fulfilment thereof. Although you know everything, still I beg of you, for one feels gratified after making his object known. Pray, devise means so that the daughter of Himâchala may, without delay, be united with Śiva.—116-118.

On hearing those words of Indra, Nârada bade farewell to Indra and instantly went to the Himâlayas. The latter received and saluted the sage at the gate adorned with creepers. He then took Him inside his mansion and seated Him on a throne of gold.—119-120.

On Nârada's taking his seat, Himâchala adored him after offering him water and washing his feet. The sage accepted the host's offer of hospitality. Then Himâchala very gently enquired after the sage's welfare and the latter also did the same.—121-124.

Nârada said:—O Himâchala! You are the store of all goodness. Your caves are of wide expanse like mind. You are the mightiest of all the immoveable things and hold the crystal water more clear than the mind. I do not see the end of the belly of your caves and I do not see a store of riches elsewhere. There is not the same charm and Lakṣmi even in Svarga as exists here. You are always sanctified by the ascetics practising various kinds of penances and shining like fire. The Devas, the Kinnaras and the Gandharvas scorning their vimânas reside in your realm making themselves quite at home. O King of mountains! you are indeed blessed, for in your cave, Mahâdeva, the lord of the universe, is practising austerities, and is now in Samâdhi.—125-130.

Digitization by Arya Samaj Charitable Foundation, Chennai

After Nârada had thus addressed Him, Menâ the consort of Himâchala also came to meet the sage. She bashfully took her seat along with her daughter, attended by a few companions. With her face covered, she folded her hands to salute the sage sitting close to Himâchala. Seeing her the illustrious sage showered his nectar-like benedictions on her. Then the daughter of Himâchala began to gaze on the Muni with a very curious mind when the sage very gently asked her to go to her father.—131-136.

Then Pârvatî went and sat in the lap of her father by throwing her tiny arms round his neck. Her mother then said, "Daughter! salute this sage. By saluting him you will get a worthy husband." Hearing those words of the mother, the daughter of Himâchala covered her face with a cloth.—137-138.

She shook her head but did not say anything when her mother again said, "Daughter! you salute this sage and I shall give you a beautiful toy of gems that I have kept for you since a long time." Hearing those words she instantly got up and raising her clasped palms made a bow to him.—139-141.

After Pârvatî had made her salutations, her mother gently enquired from the sage through her maids about the auspicious marks on her daughter's body and waited with feverish anxiety to hear the verdict of the sage. Himâchala also appreciated the question put by His noble consort.—142-144.

Afterwards Narada smilingly replied. He said :—Her husband is not yet born. She is void of any auspicious marks. Her hands will always be raised and her feet will go astray after her shadow. What more can I say.—145-146.

Hearing such words, Himâchala became broken hearted and he lost all presence of mind. His eyes were moist with tears. In that condition, Himâchala said to Nârada :—"This world is full of defects ; its ways are mysterious. The flow of creation must go on ; there is, no doubt, a Superior Being who ordains the destinies of beings. The effect comes from the cause ; but, thereby, the cause has no importance attached to it. So it is clear that the father is nobody to the son. The beings are born on account of their past karmas. Egg-born ones become again egg-born ; they may also be born among men. Human beings may be born again as reptiles ; and reptiles can become again men. These superior births are according to their greater merits (in Dharma). It is owing to the difference of Dharma that differences of castes and Âśramas take place.—147-153.

The orders of Brahmacharya, &c., are established in their turn to make the world flourish. If all were to attain the highest in virtue or vice how would the world prosper ? The doctrine that God has ordained in the Śâstras that one should beget progeny to be saved from hell is simply deluding people.—154-155.

No progeny can be born without a woman. Women are by their very nature meek and weak. Women cannot study Sâstras. All that has been stated in the Sâstras, are quite true. The karmas yielding great fruits are repeated often. In the Sâstras, at many places, it has been said,

Digitization by Arya Samaj Charitable Foundation, Chennai

that a girl is equal to ten sons. If she is not modest and good, she is the cause of pain to her people and is useless. The birth of such a girl who is a source of pain and disgrace to her parents is always repented and regretted. The woman who is blessed with her husband, sons and wealth, &c., is completely fortunate and the one bereft of them is extremely unfortunate. You have described my daughter as possessing inauspicious marks consequently I have been astonished, disappointed and distressed. I am being burnt with anxiety. Though improper, I am compelled to speak this to you. O sage! You better be kind enough to obviate this misery of mine regarding my daughter. My mind acknowledges defeat in things where I have no doubt and which are all settled. The hope of good fruits is deceiving me. The women who get good husbands give peace and comfort to both their paternal and maternal families and their lives become crowned with success.—156-164.

It is difficult for a woman to get a good husband. Without virtue, even a tolerable husband is not obtained, because, the natural course of women is to enjoy the company of their husbands for all their lives. The husband of a woman in spite of his being poor, unfortunate, illiterate and void of all fortune is like a God to her. Dharma without any effort, unlimited pleasures, and wealth to maintain one's life, are all found in husbands. O Devariṣi! You have said that her husband is not yet born which is a most unlucky and unbearable thing. You have also said that her Lord is not born in the universe of three worlds which has caused a great agitation in my mind. The auspicious signs of men, Devas, &c., are found in their hands and feet and you have described my daughter's hands to be always raised. The fortunate, the rich and those who do not accept presents in return for anything, have no such hands. You describe Her feet to be astraying which also indicates a bad sign and has caused me disappointment. The signs on one's body indicate separate fortunes, husbands, sons, wealth, fortune, life, etc., But O Muni, you have said that my daughter has no such signs. O Sage! You are truthful. You know all my inclinations. I am being deluded and my heart is breaking.—165-174.

After saying so, Himâchala held his peace and the Sage Nârada, astonished at His speech, rejoicingly said:—O Himâchala! You are driven to anxiety even in midst of good fortunes and all good luck. O, mighty mountain! You have been deluded, because, you have not been able to interpret truly. Now hear the hidden truth from me. Be careful in deciphering what I have said. Her Lord is not a born one. Because Śankara the Eternal Lord, Protector of the Past, Future and the Present is never born. He is the refuge of all, the Immutable and the God. Brahmâ, Viṣṇu, Indra, and Muni are all subject to the cycle of birth, death and old age. They are the playthings of Mahâdeva. It is through the wish of Mahâdeva that Brahmâ is the Lord of His domain and Viṣṇu manifests Himself in various ways amongst different bodies during different Yugas. The several incarnations of Viṣṇu are effected through Mâyâ. Otherwise Âtmâ never dies. O Himâchala! Even if the birth takes place in immoveable things, the soul does not perish. From Brahmâ downwards to immoveable objects like trees, &c., are subject, unconsciously, to the pangs of birth and death. Mahâdeva is free from disease and death,

Digitization by Arya Samaj Charitable Foundation, Chennai

fixed, immoveable and is never born. He is not subject to old age and is free from all diseases. Rather from Him spring all things. Such Mahâdeva, the Lord of the universe, will be the husband of your daughter.—175-186.

Now hear why I said that she—Pârvati—was void of marks. The marks on the body indicate longevity, wealth and good fortune. She is full of everlasting infinite good fortune and therefore, no marks can express that; therefore, Her body is void of marks. The reason of my saying that hands will remain aloft is that this Goddess will always keep Her hands raised to grant boons to the Goddesses, Devas, demons and sages. The reason of my having described Her feet as astraying is that Her lotus-like feet will shine with the radiance of Her toe nails where will be reflected the shadow of the crowned heads of the Devas and the demons. She will be the Consort of Mahâdeva, the Lord of the universe. This Śivâ is born as the mother of the virtues of the worlds and the progenitor of the beings, and is shining like fire in your lap. You should do exactly what would facilitate Her union with Śiva. Himâchala! a most important work of the Devas is pending at present.—187-194.

Sûta said:—On hearing all that from Nârada, the mighty Himâchala considered Himself as if born again. Afterwards, making His salutations to Śiva, he very delightfully said to Nârada:—" O Sage! you have, indeed, rescued me from an awful hell. You have lifted me up from Pâtâla and made me king of all the seven realms. O, good sage! now my name is famous as Himâchala—but you have made me possess all the moveable good qualities. Now I have become the store of good qualities and my heart is dancing with joy. I do not know now what to do and what not to do. The divisions of duty are inconceivable. Even Bṛihaspati cannot describe your virtues. Sage! to have the privilege of meeting the sages like you is very rare and propitious. Your conversation is highly beneficial and soothing to me. Through your favour I am blessed. I am guilty; yet you all have made me the abode of the sages and the Devas; now be pleased to command me thinking me to be your most devoted and obedient servant."—195-203.

When Himâchala said all that cheerfully, Nârada replied:—" You have done everything and the work of the Devas that I told you before is also a great work to be done by you also." Having said so, the Sage immediately returned to the Heaven where He met Indra in his mansion. On Nârada's taking his seat, Indra said:—" What is the news," in reply to which the sage related the whole history.—204-206.

Nârada said:—" O Indra! I have done what was necessary, now, the rest has to be accomplished by the God of love."—207.

At the same instant, Indra thought of Cupid whose banner is fish; he instantly appeared with His Consort Rati to whom Indra said fondly "Manobhava! what shall I tell you particularly because you orginate from the mind and, therefore, you know what is in every body's mind. You can fully espouse the cause dear to the gods. Bring about the union of Śiva and Pârvatî without any further delay. Array yourself with Madhu the Vernal Season, the king of all seasons.—208-211.

Digitization by Arya Samaj Charitable Foundation, Chennai

When Indra thus besought Cupid to fulfil his desires, the latter said:—"Lord of the universe! Lord Śiva is unconquerable by my resources which are terrifying to the Munis and Dânavas and do you not know this? You know the glory of the mighty Śiva very well. Perhaps the blessings and wrath of the great are also great, there is always greatness in the great. You have thought of your advantage in the enticement of Śiva. This is not right, for, such schemes against Îśvara, launch one into utter ruin. It had been witnessed many times before that. The intentions of the beings become known and those who are overanxious to gain their ends, do not attain their ambition."—212-216.

Hearing those words, Indra said to Cupid:—"Lord of Rati! we are your Superiors here. No doubt, the ironsmith has no other power than to make weapons. Every man has some particular capacity; but no one can possess all the capacities."—217-218.

Hearing those words, Cupid instantly went to Himâchala in company with His wife Rati and the companion Spring Season. Arriving there, He began to think of the means for the accomplishment of His mission. He thought to Himself that the minds of the great who are engaged with immoveable determination in doing great works and who are energetic, are hard to be shaken. He also thought that it would be better to move His mind first, and thereby victory would be certain, the work of the mission would be achieved by the shaking of his firm resolution. Before, many persons accomplished their ends by changing the minds of the opposite party. Unless jealousy be aroused, anger does not come in; and without anger, envy, the roof of all attachment, does not set in. He said to Himself, "How should I direct fickleness, jealousy and anger to disturb His mind? Those, who are enduring and contented, do not know my influence, but a doubtful mind is sure to be changed. A doubtful mind is always restless, then the beginnings of success are seen and great obstruction is placed. I shall, therefore, interfere with the asceticism of that fixed-minded Śiva. I shall place tempting things before the Lord."—219-226.

With that idea, Cupid went to the hermitage of Śiva. This hermitage is the essence of the universe. It was surrounded with tall trees; altars were there; peaceful beings occupied that place. It was adorned with flowers and creepers. All sorts of moveable beings reigned there. There, the Gaṇas, the attendants of Śiva were moving to and fro. The bull was bellowing on the green verdure of the tableland on the peak. Cupid saw the three-eyed Śiva as the incarnate of the Beautiful. He also noticed that the Lord Śiva had matted hair on His head, of the lustre of saffron and was adorned with terrible serpents, and with cane in His hands. He was sitting there as the great hero. Kâma Deva, the god of Love, gradually advanced and saw His lotuslike eyes half open and intently gazing on the tip of His straight nose. He saw that the lion skin was hanging from His shoulders. It was oozing watery juice. The snakes, with their hoods raised, were curling round His ears and

Digitization by Arya Samaj Charitable Foundation, Chennai

were breathing like fire. His matted hair came down to the ground to the cup consisting of skull and his Tumbi vessel. He was seated on the coils of the Vâsuki, navel deep, and was holding the tail by His hands. The snakes were ornaments all round His body.—227-234.

He approached the Lord silently where He was sitting on the peak with trees all round and black bees buzzing. He then went through His ears inside the Lord who, afterwards under Kamadeva's influence, became enamoured of the daughter of Daksa and then involuntarily His Samâdhi vanished. He tried to collect His mind but Cupid began to throw obstacles. Then the Lord, knowing Himself to be betrayed by Cupid, most angrily summoned up His Yoga-Mâyâ and His presence of mind and despised the God of Love and again plunged Himself in His Yoga. Cupid began to be consumed by Yoga-Mâyâ, the cover of Lord's asceticism and Cupid who was full of anger, came out of His body.—235-241.

Cupid, taking His stand with His friend the Spring Season, made an enchanting arrow of a cluster of sweet smelling flowers over which the gentle breeze was blowing; then He hit it at the heart of Śiva. At that hour, the Lord was deeply struck with this greatly enchanting rough arrow and His pure mind was shaken. Though He was firm like a rock, yet He felt somewhat distracted. But by His great will force He restrained Himself and seeing the great obstacles outside, shouted out with anger a loud sound "Hum." Afterwards the third Eye of the Lord became ablaze as if it was going to consume the world and a terrific fire of wrath was produced.—242-248.

By the opening of that Eye, sparks of fire began to fall in showers and Cupid was instantly burnt and reduced to ashes when the Devas cried out "Alas! Alas! What is this." The fire of the third Eye then appeared terrible as if it would burn the three worlds. Afterwards, the Lord distributed the fire of Cupid amongst the mango trees, the month of Chaitra, the moon, the flowers, the black bees and the nightingale alloting them each different places.—249-252.

He also consumed the arrows of Cupid which rushed to and fro in the form of fire and occupied the places where the remains of Cupid were distributed before and became severely tormenting to the people. It also occupied the hearts of sensuous people and began to burn there day and night violently and without any hope of remedy.—253-255.

Seeing the destruction of Kâmadeva, His wife Rati, along with her brother the month of Chaitra, began to weep. After a long period of waiting she eventually went to the Lord by the advice of her brother; and getting hold of the blossoming creepers and the mango twigs and rubbing over her body the ashes of her Lord, she spoke to Siva with bended knees:—256-259.

Ratî said:—I salute Thee, that art free from all diseases. I salute Thee who pervadest the universal mind. I salute Thee, Lord who is all mind and who art worshipped by the gods and who art always merciful to Thy devotees. I salute Thee, Bhava, Bhavodbhava, Cupid, the God of Love, has been defeated by Thee. Thy vow is very firm; Thou residest

Digitization by Arya Samaj Charitable Foundation, Chennai

in the forest of Mâyâ. Salutation to Thee! My salutations to Thee, O Śarva, O Śiva, O ancient Siddha, O Thou who art great Kâla, who art all the Digits, who givest highest knowledge, Salutations to Thee. My salutations to Thee, who art beyond Kâla (Time) and Kalâ (digits); pure nature is Thy ornament, the great annihilator, the destroyer of Andhaka, the great Protector and without attributes. Thy attendants, Thy Gaṇas are very terrible; I bow down to Thee. Thou hast created different universes; salutations to Thee. Thou art the Creator of various worlds; Thou awardest rewards to [good] deeds; Salutations to Thee. Thou art the head of all; salutations to Thee. Thy eye is never destroyed. Thou art the enjoyer of sacrifices; Thou fulfillest the desires of the devotees and Thou removest away the attachment of this world; Salutations to Thee. My salutations to Thee of infinite forms, the most Wrathful, the One decorated with the crescent of the Moon and the magnanimous. Thy glory is immeasurable and Thou art adored by all; salutations to Thee. My salutations to the Rider of the bull, the Destroyer of Tripura, the Fulfiller of the dovotees' ambitions, the great remedy of everyone's troubles, the Lord of the Creation, the Greatest of the great, I am at Thy mercy. Thou art the Great Âchârya, that is, teacher of the rules of conduct of all the beings, animate or inanimate; Thou art the Creator of all the beings; Thou art great, dear, and immeasurable; Thou holdest the Moon on Thy forehead; I take refuge in Thee. Lord! Grant me back the life of Kâma. None in the three worlds, excepting Thee, can restore Cupid to life. Thou art the Lord of the dear ones; Thou producest the dear ones; Thou hast created all the objects high and low. Thou art the only Lord of the Universe. Thou dost seem to me the only Merciful. Thou art the Lord of the three worlds and Thou drivest away the fears of the devotees.—260-270.

Sûta said: After Rati, the wife of Cupid, had thus prayed the Lord Śiva, the latter was greatly pleased and sweetly said:—271.

Śankara said:—"Your husband will be born after a short time when He will be known as Ananga."—272.

Hearing those words of the Lord, Rati saluted Him and then went into the enchanting groves of the Himâlayâ. There, in that beautiful spot, for a long time, she wept bitterly over the destruction of Her Lord. She desisted from committing suicide only by the words of Śiva.—273-274.

Afterwards, Himâchala, prompted by the words of Nârada, gladly took his daughter at an auspicious hour to the hermitage of Śiva, after performing all the necessary ceremonies and dressing Her nicely, making Her put on handsome ornaments, decorating Her hair with flowers, and followed by a train of maids. Crossing through the dense forests, he found a weeping damsel in a beautiful grove on the Himâlayâs. Seeing such a lady of unsurpassing beauty and of extraordinary lustre, weeping so bitterly, He was astonished and being curious went to her, and said "Kalyâṇina! Who are you? Whose wife are you? Why are you weeping? It appears that your grief is great."—275-280.

On hearing such words of Himâchala, the crying Rati explained to Him the cause of Her wailings.—281.

Digitization by Arya Samaj Charitable Foundation, Chennai

She said :—" I am the wife of Cupid. Mahâdeva is practising austerities in this mountain and He has reduced my Lord to ashes by opening His third wrathful eye. Afterwards, I sought His shelter through fear and began to pray when the Lord said that He was pleased with me and that my husband would be restored to life and one who would repeat the prayer uttered by me would get his objects accomplished and advised me to desist from death. Relying on His words I shall keep my body anyhow till then."—282-286.

Hearing those words of Rati, Himâchala began to shudder with fear. He thought of returning to his city and became ready to carry his daughter in his arms when Pârvatî said through Her maids.—287-288.

Pârvati said :—" What have I done to win a good husband. What is the use of having this unfortunate body ? Desired objects are obtained by asceticism and there is nothing impossible for an ascetic. The world suffers pain in vain when there is such a way to fulfil one's desires. Death is preferable to living the life of the unfortunate and not practising asceticism. I shall, certainly, consume my body by austerities. I have no doubt, that by this practice of Tapasyâ, I shall attain my desired object and so, I shall certainly practise penances."—289-292.

Hearing such words of Pârvatî, Himâchala stammered out with emotions "Daughter! Umâ! Chapalâ! Your body is too delicate to bear the brunt of asceticism. Do not make such an attempt. Tapasyâ is very hard and painful indeed. What will be done will surely come to pass without fail. Even without any attempt, future things suddenly come to pass. So, O daughter! get up ; let us go home. We will then think what ought to be done. Even at this, the daughter did not agree to return home. He was then plunged in anxieties and at that very instant, a voice from the welkin was heard "Himâchala! Your daughter will be known in the world under the name of Umâ and Chapalâ. Your daughter shall attain by her mere thinking, all the desires."—293-299.

Hearing that, Himâchala gave Her permission and returned to His abode, after taking leave of his daughter.—300.

Sûta said :—Pârvatî went to practise austerities to a beautiful part of the mountain impassable even to the Devas. Pârvatî accompanied by Her maids went to that peak of the Himâlayâ that was very beautiful and resplendent with various ores, blossoming creepers, Siddhas, Gandharvas herds of deer, and various birds, buzzing of the black bees, cascades, trees, smelling with the aroma of flowers, having beautiful caves, groups of chirping birds, adorned with kalpa trees, gay with the flowers of all the seasons, loaded with various kinds of fruits, illumined by the rays of the Sun and full of different kinds of animals. She saw a big tree with many large branches, having yellow leaves, flowering in all the seasons, adorned with all sorts of flowers, and various fruits and bright as Manoratha. The Sun's rays fell on the tree and it seemed that the Sun was also overpowered by the brilliancy of the tree. There, Pârvatî discarding Her ornaments and dress, donned the bark of tree, and began to bathe thrice daily. She passed a century living on the leaves of trees, another century on the fallen leaves of trees ; and

Digitization by Arya Samaj Charitable Foundation, Chennai

observed a fast for another century. She thus continued Her penances observing similar ordinances.—301-310.

Then the creation began to tremble by the power of Her asceticism when Indra thought of the seven Ṛiṣis. They appeared before Indra with great pleasure and were adored by him when They asked him the reason of his having thought of them. Indra said "Ṛiṣis! hear my object. Pârvatî is practising severe austerities on the peak of the Himâlaya, and I want you to fulfil Her object.—311-313.

Hearing which They repaired to the spot where Pârvatî was practising asceticism and said to Her:—"Daughter! what is your wish?" Then Pârvatî bashfully said:—"It is wise to observe silence before the great sages like you. Those who salute sages like you are purified by you and you question me right in the face." She, then, offered them a seat and said:—"After you have rested and when the toil of your journey has disappeared, you better question me."—314-319.

Then she worshipped them according to the prescribed rituals and though Umâ shining like the Sun, cast off Her vow of silence for a while, she again held her peace of mind: when the sages began to question Her with regard to Her object, She putting on a smile, bashfully said in a gentle voice. "You know the hearts of all beings. It is pleasing to hear words when they express what one wants most dear and sweet to one's heart. The beings are always eager to attain what they hold dear and love it most. Some clever persons resort to divine means; others resort to various pleasant deities and ceremonies as ordained in the Śâstras. But my mind always rushes to attain my dear wish, like a barren woman desiring a son; or, one longing Heavenly flowers. I am now making earnest attempt to have Lord Śiva as my husband who is naturally very difficult to be attained and who is moreover at present engaged in His tapasyâ. This is a very difficult thing indeed, for how can Śiva devoid of delusion and passion, devoted to asceticism, Whose actions cannot be discerned even by the Devas and the demons and Who has consumed Cupid not very long ago, be attained by a girl like me?"—320-328.

Hearing those words the sages controlling Their mind and realizing Her object said:—"Daughter! There are two kinds of comforts in the world and the first one is the gratification of the body; the second is the peace of the mind. Lord Śiva is, by nature naked, ferocious, Dweller of the cremation ground, the carrier of skulls, a hermit, statue-like in action, a beggar, mad, fond of collecting ugly and terrible things, and inauspiciousness incarnate. What advantage will you get in having Him as your husband? If you, perchance, wish the gratification of carnal desires how can it be gained? He is the source of fear and an object of aversion and censure. He is the wearer of a necklace of gory heads, adorning Himself with terribly hissing snakes, living in the cremation ground, moving about with His ferocious attendants. How then can you expect to derive comfort from Him? Why do you not marry one of These, *viz.*—Viṣṇu, the protector of the Universe, the deytroyer of enemies, adorned by the Devas and the Lord of Lakṣmî and sacrifice, Indra, the Lord of the Devas,

Digitization by Arya Samaj Charitable Foundation, Chennai

Agni the giver of every thing, Vâyu the soul of every being, and Kuvera, the Lord of riches. And if you desire the happiness in the next world in another body, even then the Devas are capable to give you that. There is no chance of getting any happiness in this world or in the next from Śiva. Again what the Devas do not possess, your father has got that; so by the grace of your father, you can get happiness without any trouble. So it is useless for you to undergo so much trouble. You will have to undergo sufferings for the attainment of Śiva and no good will result. Even a trifle sought with great eagerness becomes unattainable. Only Brahmâ can fulfil your desire."—329-341.

Sûta said :—Hearing such words of the Ṛiṣis, Pârvatî got very angry with them and with red eyes and trembling lips said.—342.

Devi said :—"How can Those who hanker after unreal objects and are subject to vices, be devoted to a high Deva? What pleasure is there in getting an unreal object? and what pain is there when one is devotedly attached to an object? You are on the right path and yet how do you come to such a contrary conclusion. You should know that I am a fool and I want to get an undesired object. You all are like Prajâpati and see all things; but it is quite certain that you do not know that eternal Iśâna, the Lord of the world, unborn, unmanifested, of immeasurable glory. The Devas Viṣṇu, Brahmâ, etc., do not know Him; then what use is there in judging of His essence. But are you not aware even of His glory that is manifest in all the beings, and all the Universes? Whose are these forms;—Sky, fire, air, earth and water. Whom do they manifest? Who has got the Sun and the Moon for His Eyes? Whose phallus do the Devas and the demons worship devoutfully? Do you not know His glory who is called Mahâ Deva by Brahmâ and Indra, etc.? Whose mother is Âditi and who has given birth to Viṣṇu? Nârâyaṇa and other Devas have been born of Âditi from Kaśyapa. Kaśyapa has been born of Marichi. Âditi is the daughter of Dakṣa. Marîchi and Dakṣa, both of them, were born of Brahmâ and by praying Whom did Brahmâ get His birth from the golden egg? By whose meditation, the part of Prakṛiti was agitated and was turned into the golden egg? From whose third Prakṛiti, the slayer of Madhu was born? Whose Buddhi has created these six vargas out of their own Karmas?—353-355.

Note.—तृतीय प्रकृति = Third Prakriti, *i.e.*, Tamasa. षड्वर्ग = The six classes of objects of worldly existence.

"Brahmâ, of unmanifested birth is not born; by His power He disequilibriates the Guṇas and creates this material universe. Brahmâ is the Lord of the universe and has extraordinary powers. Viṣṇu and other Devas assume different shapes by their extraordinary powers. Viṣṇu also enters others' bodies through His Mâyâ and does the uttama (excellent), madhyama (middling), and adhama (inferior) karmas of the world. The world is liable to perish and to be re-born. The fruits of Karma are also various. Many classes of men are born in it by virtue of their deeds. Nârâyaṇa relying on and propelled by His shadow takes various kinds of births and that shadow impels people unconsciously to actions. Being thus impelled people, like lunatics, consider

Digitization by Arya Samaj Charitable Foundation, Chennai

what is good to be bad and what is bad to be good. So Viṣṇu is the sole cause of the so-called Dharma and Adharma seen in these created customs and usages. Though this Karma, Dharma and Adharma is beginning-less, yet in ordinary bodies, it is not seen of long duration. You also have not seen the beginning nor the end of Viṣṇu. Corporal bodies perish somewhere and are re-born at another place. Sometimes they die in the womb, sometimes, they live up to old age, sometimes, they go on up to a hundred years, and sometimes they are nipped in the bud in their early ages.—356-366.

"One, who lives a hundred years, is said to enjoy a full life and is said to live for an infinite period with regard to a short—lived man. One, who is born first and does not die early, is said to be Amara (immortal). In this way, the Devas like Viṣṇu etc., are said to be immortal. Who can attain such pure bliss and powers in this universe so full of various wonderful things? I do not, therefore, feel inclined to marry the Devas predominent with trifling transient glories like Satva, etc. I shall only marry Śiva who is the most supreme among the Devas and all the beings. This idea of difference is the special characteristic of the worldly people. I take refuge unto Him, the Lord Śiva whose intelligence, strength, extra-ordinary power and excellencies are greater than those of the great; beyond whom nothing exists, from whom all this Universe has originated and whose good qualities have neither beginning nor any end. This is my determination; it is very strong and seems to be contrary, and the sages offering me advice may go or stay."—367-372.

Hearing such words of Pârvatî the sages were overcome with emotions and spoke to the ascetic Pârvatî in very sweet words :—373.

The Ṛiṣis said :—" O daughter! It is highly astonishing. You are the incarnation of pure undefiled wisdom; be pleased with us. We are very pleased to see your firm, unshakable faith in Mahâdeva; at this, our inner natures are highly purified. Indeed, we could not realise the extra-ordinary glory of that Mahâdeva. We have come here to see only how firm are you in your Tapasyâ. Your object will very soon be accom-plished. As the radiance of the Sun and the jewels is inseparable from them and as the purport of writing is inseperable from the letters, similarly you are not apart from Śiva. This belief is firmly implanted in our hearts. When you, who are full of intelligence and morals, have made such an attempt to get Śiva, then He will certainly see to it. Śiva will undoubtedly accomplish your object."—374-379.

Pârvatî again adored those sages on Their having said so. The Saptarṣis, then, went to Śiva. They arrived at a beautiful tableland on the top of the Himâlayâs. There, they saw that the tableland had put on the yellow matted hairs and were shedding showers of the knowledge of Self; and the mountain was holding the garland of Mandâra in its hands composed of the swarms of bees. There, They saw Śiva's hermitage and the Lord with His conscience purified by the sacred waters of the Ganges, with His yellow plaits of hair, wearing the garland of Kalpa flowers and surrounded by a swarm of black bees. There they found all the animals in a peaceful disposition. The

Digitization by Arya Samaj Charitable Foundation, Chennai

cascades of water were also not agitated. The attendant Vîraka was standing at the door with a cane in his hand and adored the seven sages when the latter said that They had come there to meet the Lord Śiva on some great business of the Devas. They said that they wanted to see Śiva for the fulfilment of the purposes of the Devas. He was to be their intermediary, so that they might not be put to unnecessary delay. He was to kindly inform Him of their arrival.—380-386.

Vîraka gave them seats and replied:—"O'Brâhmṇas! You can meet the Lord after He has finished His bath in the waters of the Mandâkinî and finished His Sandhyâ Vandanâni; wait for a while." —387.

The Ṛiṣis waited and remained fixed on the spot like Châtaka bird during the rainy season to get drops of rainwater.—388.

After a short while, Lord Śiva after finishing His bath, took His seat on a deer skin when the attendant Vîrabhadra bowed down and meekly said:—"Lord! The seven illustrious sages have come to see you on the errand of the Devas and They are eager to be ushered in your august presence." At that, the Lord made a sign to Vîrabhadra to let Them come. Then Vîrabhadra beckoned to the sages standing at a distance to come in.—389-394.

The sages, with their matted hair tied up into a knot and with long deerskins hanging on them, appeared before the Lord, with folded hands, and approaching Him, removed the celestial flowers presented to His feet by the Devas, and bowed down and touched His feet. Lord Śiva cast an affectionate glance towards them when they gladly chanted His praises—395-396.

The Munis said:—"O Lord Śiva! we are highly gratified, so is Indra. The Lord of the Devas is sitting before us. What better fruit can, one, practising a hard Tapasyâ, expect than one's getting Thy favour? This Himâchala is blessed whose daughter is practising devout asceticism to get Thee. Târakâsura, the annihilator of the Devas, is also blessed for he will leave his body through Thy son. Brahmâ and Viṣṇu, who are now being highly tormented by the power and influence of Târakâsura, are also blessed on account of Their contemplating on Thee the Destroyer of ills. Thou art described to be the Doer of many things under many forms. The stupid persons chant Thy name only under various words. Thou art the only one who knowest all about the Universe; else Thou wouldst be known as pitiless. Or, it can be said Thou knowest nothing of this painful world. For Thou art actionless. And if Thou dost remain indifferent, seeing all these pains and troubles, then, how can we call Thee merciful. Thou dost rest on Thy Yoga Mâyâ; hence, Thou art pure and undefiled and Thou dost take no pride in good deeds, powers and bibhuties. We are blessed among the corporal beings, otherwise, how could we have met Thee? Now this is our prayer:—That our desires may be fulfilled by meeting Thee. Now it behovest Thee to act in such a way that this universe which is now in trouble may come to peace. We are the messengers of the Deva Indra. We, consequently, bow down to Thee."—397-403.

Digitization by Arya Samaj Charitable Foundation, Chennai

The seven sages expressed Their prayers sweetly as a good farmer scatters his seeds in a well-ploughed field and then bowed down to Him.—404.

Hearing the prayers of the Ṛiṣis, the Lord smilingly said like Bṛihaspati.—405.

Śankara said.—"I know the excellent work that has cropped up for the preservation of the world, and that a daughter has been born in the house of Himâchala. You are also doing your best to promote the cause of the Devas. True! Every one is anxious to fulfil God's purposes; but though one desires quickness, yet there is some delay here. It is necessary, that the wise should follow the rules and customs; for the ordinary people will follow that."—406-408.

Hearing those words of Śiva the seven sages saluted Him and went to Himâchala where they were adored by Him with great hospitality and endearment after which the sages uttered a few words hurriedly.—409.

The sages said:—"O Himâchala! Mahâdeva, the Lord Himself, asks for Your daughter. You should, therefore, make over your daughter to Him in the presence of Fire. The great work of the Devas is pending long since, and you should fulfil it for the salvation of the Universe."—410-411.

Hearing those words, Himâchala tried to speak, but could not give a reply distinctly, being overcome with emotions. He mentally approved of it. The clever Menâ, then saluting the Munis, began to speak out Her mind, deeply affected by her love towards her daughter.—412-413.

Menâ said:—Though the birth of a daughter is highly meritorious, yet, what people do not like, has just taken place with regard to my daughter. One ought to marry one's daughter to a man who is well-qualified as regards his family, birth, age, beauty, good qualifications and wealth and who does not himself seek for a bride. How, then, can I give my daughter to one whose only qualification is his asceticism. Now do according to the wishes of my daughter. The Munis then replied in words suited to please women.—414-417.

The Munis said:—Hear now about the qualifications of Śankara. The Devas and the Asuras worship, with great devotion, His feet. Whoever wants anything, gets that from Him. Therefore, this girl has practised severe austerities long since to attain Him. She, the Devi, will be greatly pleased on any body who will enable Her to attain the fruits of Her vow Having said so, the Saptarṣis took Himâchala with them and repaired to Pârvati.—418-421.

The sages sweetly addressed the auspicious Pârvatî who was radiant like the Sun with Her fire of asceticism. They said, "O, Beautiful one! do not consume yourself any more with such a rigid asceticism. Early in the next morning Lord Śiva will accept your lotus hands.

We had first gone to pray to Thy father and Thou shouldst now return home with him."—422-424.

Hearing those words Pârvatî exclaimed:—"Oh! Tapasyâ yields fruit," and instantly went to Her father's home considering Her asceticism

Digitization by Arya Samaj Charitable Foundation, Chennai

as accomplished. There she felt a single night like a long period of 10,000 years and became greatly eager to meet Śiva.—425-426.

Afterwards in the auspicious moment in early morning (Brâhma muhurta), the dear friends of the Devi performed various auspicious ceremonies, adorned Her body with various ornaments and took Her to a temple filled with auspicious things, where the seasons, incarnate in their proper forms, worshipped Himâchala.—427-428.

The wind accompanied by clouds came and began to work as sweepers and the Goddess Lakṣmī came Herself in all Her riches. Lustre and affluence pervaded everywhere. Fortune and success reigned. Chintâmaṇi and other gems, Kalpa trees and trees yielding all desires, appeared in Himâlaya's room. All the mountains and Divine herbs presented themselves there personified. The Rasas and the ores also turned up there and acted as servants. The rivers and the oceans and all things, moveable and immoveable, also went there personified and the whole Sthâvara and the Jaṅgama worlds added to the lustre of that mountain.—431-433.

Note.—चिन्तामणि=Philosopher's stone. रस=Sap, Potion, taste, delight, Pathos. They are *six* in point of taste, *viz.* :—

कटु, अम्ल, मधुर, लवण, तिक्त and कषाय. They are *eight* in point of sentiment, *viz.* :—शृंगार, हास्य, करुण, रौद्र, वीर, भयानकाः । वीभत्साद्भुतसंज्ञौचेत्यष्टौ नाट्ये रसाः But sometimes their number is *nine* by the शांत रस being added and sometimes वात्सल्य is also added making them *ten*.

The seers, the serpents, the Yakṣas, the Gandharvas, the Kinnaras, and the Devas, all, came to the Gandhamâdan mount, well arranged and became the attendants of Śiva and assuming beautiful forms, began to arrange the pandal. Brahmâ very lovingly decorated the plaited hair of the Lord with the moon and infused love and generosity into the fire of the Third Eye of the Lord. The Goddess Châmundâ tied several garlands of heads on Her neck and said to Śiva, "Pray, beget a son who may be the destroyer of Târakâsura and thus I may be gratified with the blood of the demons.—434-437

Viṣṇu, then, stood before the Lord holding the crown decorated with fiery serpents.—438.

Indra held before Him the elephant skin, Vâyu nicely decorated the sharp horned Nandîśvara and the Sun, the Moon and Fire inherent in the eyes of the Lord and the witness of the actions of all beings enhanced His lustre.—439-440.

Yama, the Lord of the departed, waited, holding mace in one hand and the silvery ashes of the funeral pyre in the other; he put on the wreath of skulls on his neck and arms. Kuvera presented to Lord Śiva various kinds of ornaments studded with precious stones. Varuṇa presented an excellent wreath. But Śiva did not mind it; he put on the bracelet made of furious snakes and His two ear-rings were made of the snakes Vâsuki and Takṣaka. In that way, all the Devas went and said to Vîrabhadra "Pray announce us to Śiva. Now let Him be decorated." Afterwards the seven oceans became ready to serve as mirror. When Lord Śiva saw His self there, the Lord Viṣṇu bowing down on His knees said to Śiva "O Deva! Thou dost look exceedingly beautiful in this Thy Jagadânanda form, the form that gives great bliss to the Universe."—441-448.

Digitization by Arya Samaj Charitable Foundation, Chennai

At this time, all the Devas sent the Divine Mâtrikâs to Rati, the wife of Cupid, who brought Her to Śiva and said "Rati is standing in your presence; but she does look well in that Cupid."—449-450.

Note.—मातरः=The Divine mothers said to attend on Śiva but usually on Skanda. They are generally said to be 8 in number, *viz.*—ब्राह्मी माहेश्वरी चण्डी वाराही वैष्णवी तथा। कौमारी चैव चामुण्डा चर्चिकेत्यष्ट मातरः॥ but sometimes they are said to be only 7 in number, *viz.*—ब्राह्मी माहेश्वरी चैव कौमारी वैष्णवी तथा। माहेन्द्री चैव वाराही चामुण्डा चैव मातरः॥ and sometimes their number is increased to sixteen.

Hearing those words, Śiva gave Her hopes, raising His left hand and felt anxious to see the face of Pârvatî.—451.

Then riding on His lofty bull He made a sign to His gaṇas to march slowly and made a move towards the abode of Himâchala. The earth trembled under the weight of the followers. The road became very dusty and Viṣṇu's ornaments became all covered with dust. He felt fatigued and sat down under a tree to take rest. He began to say:—"Pray move on quicker, do not tarry in way," when Vîraka, the son of Śiva, said frowning:—"O roamers in the sky! What beautiful thing is there that you are delaying? O mountains! Go at a distance, O oceans! Convert your waters into stones. O Demons and Pretas! Clear out the mud in the streets. Gaṇeśvara, and others do not be restive. The patient Devas are watching. Devas! You should also move on calmly. Bhriṅgi, the attendant of Śiva, is taking the broad mouthed skull for Śiva; he is so much absorbed that he does not mind his own body. O Yama! It is useless for you to hold a club instead of a human skeleton. Being encumbered with the horses of chariots and Mâtrikâs, Śiva is going slowly. The Devas, attended by their own follower, are marching separately. The Pramathas, the favourites of Śiva, have already marched twice the distance. O Devas! go on your own vâhanas, with châmaras and banners streaming in air. Why are you not paying heed to the tunes in your songs. The Kinnaras, oranaments are making noise too much. The Gaṇḍakas are moving swiftly playing quite in three respective tunes harmonious to each other. Why do not the singers, the Ṣâmgavâdis go in front, singing harmoniously. These pleasure loving Nâga men are singing various songs illustrating the praises of the Lord. Why are the voices of the celestial ladies heard on this side so often? Various tunes* are being played:—Muriya, etc.; but why not even one Mûrchchanâ† is being heard here? Play on your tambourines and Viṇas directed by the Gandharvas. Play your various kinds of drums."—452-464.

Hearing those words the Devas, enjoined by Vîrabhadra, drowned the Universe with their music and joy. The oceans and the clouds both

---

* षड्ज=The fourth or first of the seven primary notes of the Indian gamut so called because it is derived from the six organs:—नासा कंठ मुरस्तालु जिह्वां दंतांश्च संस्पृशन्। षड्जः (षड्भ्यः संजायते) यस्मात्तस्मात् षड्ज इति स्मृतः॥ It is said to resemble the note of a peacock.

मध्यम=Mean time in music.

† मूर्च्छना=A duly regulated rise and fall of sounds conducting the air and the harmony through the keys in a pleasing manner, changing the key or passing from one key to another. It is thus defined क्रमात् स्वराणां समानामारोहाद्यवरोहणं। सामूर्च्छेत्युच्यते ग्रामस्था स्वराः समश्च॥

Digitization by Arya Samaj Charitable Foundation, Chennai

began to roar. At that time, Himâchala was agitated by the quick march of Śiva.—465-466.

Afterwards, the Lord Śiva and the Devas entered in a moment the mansion of Himâchala, which was conspicuous with thousands of golden gateways and streamers, having many houses studded with vorious kinds of precious stones, floored with Vaidûrya gem, trickling with showers and cascade waters, the squares looking charming with Kalpavriksa trees, gleaming with white, black, and red ores, the pathways shining white like Lakṣmî, pervaded with the odour of flowers diffused all round by the wind.—467-469.

All the citizens became very eager to see the Lord Śiva on His entering the town. The elderly matrons became anxious; the people thronged and rushed to and fro. The streets were over-crowded.—470.

The Divine ladies peeping through the air holes were looking on the huge crowd; and hidden in their own garments and ornaments witnessed the lotus-like eyes of the public. Some were showing off Their beautiful ornaments. Some, putting on beautiful ornaments, abandoned the company of their maids and began to look at Śiva. Some maid said to her mate "Companion, do not be restive in having a glimpse of the Lord. He Himself consumed Cupid and has now of His own accord felt inclined to enjoy the company of woman." Some woman knocked down during the bustle said to another burning with the pangs of separation from her husband. "What are you looking? Do not speak, out of mistake, any love expressions to Śiva." Some woman could not see Śaṅkara on account of distance; but said after some reasoning "Śiva is here where Indra and other celestial Devas are standing. Other ladies began to salute Lord Śiva, taking their respective names and praying for desired objects. The worship of Śiva bears fruit. Some lady exclaimed:—O! There is Śiva whose forehead is adorned with the Crescent Moon. Indra, the Lord of the Devas is perspiring and is going ahead of the Lord making way for Him. O! There is Brahmâ, with matted hair and wearing deer skin. He is whispering something in Śiva's ears." When the Lord reached the Himâlayâ, the Divine women raised the following chorus "Through the union with Śiva, the birth of Pârvatî has become fruitful."—471-478.

Afterwards, the Devas saw the house of Himâlayâ and were gratified to see the mansion designed and built by Viśvakarmâ looking majestic with its pillars of white sapphire, decorated with golden chairs and pearl hangings, resplendent with herbs and beautified with many pleasure gardens and lakes. They thought that their minds and eyes had become blessed with that wonderful sight.—479-481.

Hari then went and stood at the gate, so that any body might not enter. The rush, in consequence, was tremendous; his armlets were broken and powdered to pieces. Then Himâchala, meekly and appropriately, adored the four-faced Brahmâ, who repeated all the mantras and performed all the marriage ceremonies, making fire as witness. Śiva, then married Párvatî. Everything was performed without any hitch. At that instant, the King Himâchala began to bestow lavish charities on the deserving. In

Digitization by Arya Samaj Charitable Foundation, Chennai

this marriage, Himâlaya was the giver. The four-faced Brahmâ performed the part of Hotâ, the Lord Śiva was the bridegroom and Umâ, the representative of the universe, the bride, and all the beings, along with the Devas and the Râkṣasas became fixed with attention. At the same time, the Earth also brought forth new produce and herbs. Varuṇa appeared before Śiva holding various gems. Kuvera brought ornaments of gold, pleasing to everyone, for the Lord Śiva. Vâyu began to blow gently to soothe every one. Indra with garland round his neck and with arms decorated with many ornaments spread an excellent white umbrella shining like the moonbeams, over the Lord. Then the Deva Śankara adorned with all ornaments, enhanced the delight of all the beings.—482-490.

The chief Gandharvas began to sing and the nymphs started dancing. The Gandharvas and the Kinnaras danced and sang exquisite music. The six seasons appeared incarnate to participate in the universal rejoicings and danced and sang. The sportive attendants of Śiva paused on the Himâlaya, after being exhausted by their pastime. At the same time the Lord Mahâdeva fulfilled duly all the rites of the marriage in conjunction with His noble consort Pârvatî.—491-494.

On the completion of marriage, the Lord stayed in the mansion of Himâchala along with His Consort for that night. The Gandharvas entertained them by singing and the nymphs by dancing. He got awakened early in the morning by the praises of the Devas and the Daityas.—495.

Then the Lord Śiva with His father-in-law's permission started to the Mandarâchal mountain in company with His Divine Consort, riding on His bull swift like the wind.—496.

After the departure of Mahâdeva and Umâ, Himâchala felt very lonely and dejected in the absence of Pârvatî as often is the case with the father of the bride.—497.

Then Himâchala bade adieu to the Devas and entered into His city naturally resplendent, and adorned with Go-purams made of jewels, and beautified internally with diamonds, gold and other precious gems.—498.

Here, on the other hand Mahâdeva with Pârvatî sauntered about for a long time in the charming groves and solitary forests of the mountain. In course of such pastimes, Pârvatî felt inclined to have a son. She made several dolls and began to play with them in company of Her maids. Sometime Pârvatî rubbed scented oil mixed with powder over Her body and made with the dirt of Her body a human form with an elephant's head on his shoulders. Pârvatî sportively threw that son into the Ganges where he became enlarged in body. So much so that he extended himself as big as the world, when Pârvatî addressing him as son called him to Her. The Goddess Ganges also, at the sametime, addressed him similarly whence he is known as Gângeya; then the Devas worshipped him and Brahmâ named him Vinâyaka and made him the head of all the attendants. Gaṇeśa was thus born from Pârvatî.—499-505.

Again, Pârvatî longed for a son and began to play similarly. She planted a sapling of Aśoka for the pleasure of Her son and took very good care of it. The tree soon grew up by being watered and looked

Digitization by Arya Samaj Charitable Foundation, Chennai

after so carefully. Then once on an occasion, Bṛihaspati, the Devas, the Brâhmaṇas, the sages came there and said to Pârvatî :—"Bhavânî ! You have been born for the benefit of the world and all desire the birth of a son. Most of the creation seems eager for progeny. The people consider their births successful by seeing sons and grandsons. O Devi ! What object can be gained by creating and rearing up trees like sons? Those who have no issue usually become dispassionate to the world and try their best to obtain Devahoods. Now you ought to set a value on actions like this."—506-510.

Pârvatî said :—"One who makes a well in a place where there is scarcity of water, lives in heaven for as many years as there are drops of water in it. One large reservoir of water is worth ten wells. One son is like ten tanks, and one tree is worth ten sons. This is My moral and I am prepared to protect the universe to the same end."—511-512.

Hearing such words, Bṛihaspati and other Brâhmaṇas returned to their places after saluting Pârvatî.—513.

When all of them returned to their abodes, Mahâdeva gently took Pârvatî by Her hands and made Her enter slowly in to His palace. She went inside the mansion which was pleasing to the mind, the doors of which were decorated with hangings of pearls, the walls were of gold; it was full of pleasure courts and looked most enchanting by the buzzing of the black bees over the floral wreaths.—514-516.

There, the Kinnaras were singing, the whole place was well scented and the peacocks were sporting, the cranes were throwing out their notes, the pillars of gems were dazzling with lustre, the parrots were sporting on the walls of lapis lazuli. At some places the ladies of Yakṣas were playing on lutes and sporting. The Kinnaras were constantly singing and dancing at various places ; cranes and Sârasas were moving at other places ; at other places the pearls were reflected on the floors made of gems; and Suka birds thinking them to be pomegranates were striking them with their beaks. Within such a mansion, Śiva and Pârvatî began to play dice. When both of them were engaged in play on a floor made of Indranîla pearl, there was a tremendous uproar all at once and the delicate Pârvatî enquired out of curiosity from Śiva the reason of it.—517-523.

Śiva replied :—"My dear attendants, the Gaṇeśvaras, are sporting on this mountain. It is their voices. Those human beings who have won my pleasure and appreciation by observing austerities, fasts, celibacy and pilgrimages to sacred places have now acquired my Ganatva (office of attendants) and they can assume any form at will. They are full of enterprise ; they are highly energetic and endowed with great forms and virtues. I am also astonished at their deeds. They are powerful enough to annihilate the universe including the Devas. I may forsake Brahmâ, Viṣṇu, Indra, Gandharva, Kinnara and the serpents but I cannot live without these attendants. They are all enshrined in my mind and they always play in this mountain."—524-529.

Hearing that Pârvatî felt astonished and leaving off play began to peep at them through the air holes. Some of them were lean, others corpulent, some tall, others short with big stomachs, with

Digitization by Arya Samaj Charitable Foundation, Chennai

their faces like those of tigers, lions and elephants. Some of them were like sheep and goats. Some had variegated features. Some were blazing like fire. Some were dark, others yellow. Some were gentle, others grim. Some were of smiling disposition. Some had black and some brown hair. Some were like birds in appearance. Some had faces like those of the various kinds of deer. Some were dressed in the kusa fibre and skins ; some naked and some of deformed appearance ; some with their ears like those of the cow. Some had ears like those of elephants, many of them had many faces, many eyes, many bellies, many hands and many feet. They were armed with various kinds of divine weapons, wearing various kinds of divine ornaments of flowers and serpents, endowed with various kavachas (amulets), pervaders in the heaven, players on the Viṇa, dancers at many places. Seeing such attendants, Parvati said to Śiva.—530-536.

The Devi said :—" How many attendants have you got ? What are their names ? Pray, mention one by one to me."—537.

Śiva said :—" These Gaṇas of various name and fame are a Koṭi in number *i. e.*, in all, they are innumerable. They are most valiant. They pervade the universe. They become pleased with and enter into the sacred cities, roadways, old worn-out gardens, abandoned houses, bodies of demons, infants and mad men, and the cremation grounds. They indulge in various kinds of sports along with these and drink steam, froth, smoke and honey and eat all kinds of things. They also inhale air and drink water and are addicted to singing, music and dancing. They are numerous and cannot be counted."—538-541.

Pârvati said :— " Lord ! What is the name of that attendent who is covered with buck skin, clean in person, wearing the girdle of muñja, with a loop thrown on his left shoulder, looking so sweet, wearing the wreath of stone heads, with handsome form, beating his arms with slabs of stone and following the Kumaras. His tuft of hair on the head is waving a little towards his left. He is frequently attentive to the songs of other attendants. What is his name."—542-544.

Śiva spoke :—" Devi ! He is Vîraka, i. e., Vîrabhadra He is my great favourite. He is full of many astonishing qualities. The other Gaṇeśvaras pay him great respect."—545.

Pârvati spoke :—" I also long to have a son like him. When shall I be blessed with such a pleasing son ? "—546.

Śiva said.—" This son is the giver of comfort to your eyes. Let him be your son. Even this Vîrabhadra will be blessed by calling you 'mother."—547.

Hearing which Pârvatî sent Her maid Vijayâ to call Vîrabhadra in. The maid hurriedly coming down from the upper story said.—548-549.

Vijaya said :—" Come here Vîraka. You have incurred the displeasure of Mahâdeva by your restiveness ; and what will Pârvati think of your sports ;" hearing which, Vîrabhadra, casting away the pieces of stone and wiping his face gently, accompanied Vijayâ to enquire into real cause and went slowly and took his seat near Pârvatî.—550-552.

Digitization by Arya Samaj Charitable Foundation, Chennai

Seeing him come, the Devi Girijâ got down. At the sight of Vîrabhadra, the Devî shone like the petal of a red lotus, milk began to flow from her breast and She most lovingly said in a gentle voice :—553.

"Vîrabhadra! come ; come ; you have attained My son-ship ; Mahâdeva has given you over to me as son." With these words She seated him in Her lap and kissed his cheeks and smelling his forehead, caressed that sweet speaking Vîrabhadra. Afterwards, She decorated him with nice ornaments, such as girdle of bells, armlets of gems and garlands. Then she put on him peculiar kinds of leaves, flowers, herbs, white mustard &c., as prescribed to ward off evil sight.—554-557.

Aferwards, She put a mark of Gorochana on his forehead and a garland of ornamental leaves on his neck and said:—"Now go and gently play with your fellow-attendants but do not be rash. Remain for some time putting on a necklace of serpents and remain dirty. May you be ever victorious on mountains, tablelands, over trees, elephants and your companions. You should never enter into the swift running stream of the Ganges nor should you go in a forest infested with tigers and lions. May the Goddess Durgâ be pleased with this Vîraka as Her son, out of the innumerable attendants. The welfare asked by one's own father and mother is obtained after some time, it is sure to bear fruit in some future time. Vîrabhadra, the lord of the Gaṇas, overpowered with the idea of being the child of Pârvatî began to say to his playmates. "My mother herself has decorated me with all these ornaments ; She has put on my neck, the garland of Mâlati flowers with Sindhuvâra flowers interspersed with grey dots. Who is that most skilled musician among the attendants with the musical instrument in his hands whom I may give this toy that is in my hand."—558-565.

Afterwards, Pârvatî, in company of Her maids, began to peep at Vîrabhadra whilst he was at play, through the air holes from south to west, from west to north, from north to east.—566.

Sûta said "It is highly astonishing that even Pârvatî, the mother of the universe, was also deluded like that ; then what mortal being would not be entangled in the bonds of filial love with his son ?"—567.

After that the Devas and Lokapâlas entered within to meet the Lord Śiva when the attendants of Śiva ride on the Vâhanas and made a parade with their arms and weapons. Vîraka, also took up one axe and exclaimed, "who will be cut into two by this axe ? who has called the cruel Yama into his memory ? Say. If you remain silent then I understand that you all are afraid of this terrible weapon. When I, of terrific appearance, am here, no one can effect anything with any of these weapons." When Vîraka was expressing thus, the Devas desisted him from his purpose, saying "It is quite useless to wound the feelings of the Lokapâlas." Seeing Vîraka to be so much attached to the Deva-Deva, Pârvatî advised Vîraka to bathe in spring water, to walk in the Devî mountain and gardens, to sleep in the house covered with flowers and not to go on the tops of high peaks where wind blows very violently. The high golden peaks, the golden low lands, and the caves of the Gandhamâdan mountain are full of many valuable

Digitization by Arya Samaj Charitable Foundation, Chennai

things. All the Gaṇeśvaras used to dwell there. Its various places were well-bedecked with mandâra flowers, leaves, and lotuses and the pleasure resorts of the celestial beings. Vîraka used to roam at those places. The ladies of the Siddhas used to drink the nectar of his face. If Pârvatî could not see Vîraka for a moment, she used to become impatient and constantly thought of him. Vîraka, too, then remembered his good fortune. It is this Vîraka that became the real son of the Devî on some future occasion. The creator of the coming world created Vîraka out of fire. Vîraka was very fond of Divine singing and dancing and was, therefore, respected by the Gaṇeśvaras. Sometimes, he used to play in mountains, where lions roared ; sometimes, he remained in the mines of jewels, sometimes, he played in Sâlatâla forest ; sometimes, the pleasant-blooming Tamâla forest ; sometimes, under the trees, sometimes, in waters full of lotuses and having a little mud ; and sometimes, he used to remain in the pure auspicious lap of his mother. Thus he spent his time in childish pastimes. Sometime, like Śiva, Vîraka the lord of Gaṇeśvaras used to sing with Vidyâdharas in the groves, with all paraphernalia and amusements. At this moment the Sun, after illuminating the half world, went down below the horizon to some other distant land, the Astâchala mountain.—568-578.

The Udayâchal and the Astâchala which are the mountains on which respectively rises and sets the Sun, the former helps in the beginning, and the latter in the end ; but in the heart of the Astâchala really lies imbedded firm friendship. The Sumeru Mount which is daily worshipped, whose base is wide and which is very lofty does no help to the Sun, the door of real service, at this time. This sort of behaviour is also present in the waters. So the intelligent beings should make use of everything. The Sun, too, at the end of a day, entered into waters; but He did not feel any need for those when He had considered his own a short time previously.—579-581.

In the evening-time, the Munis feeling the absence of the Sun, suppressed their grief and looking towards Him prayed for His speedy return. Then the veil of darkness spread more and more over the Universe just like the mind of the wicked becoming enshrouded in sin.—582-583.

Then, Lord Śiva went to sleep with His noble consort Pârvatî in His mansion, the walls of which were shining with gems on the hoods of snakes and over the bed was a beautiful canopy ; and on the floor was spread a white cloth shining like moonbeam ; the border of the canopy decorated with various kinds of gems and pearls. It was moving to and fro by the gentle breeze; on account of the lustre of gems, it seemed as if there arose a rain-bow.—584-586.

When Śiva began to sleep with His neck touching the arms of Pârvatî, His white lustre looked extremely charming and the goddess Pârvatî, gleaming like the petal of a blue lotus, looked dark under cover of night. At that time the Lord jokingly said to Pârvatî :—587-588.

Here ends the one hundred and fifty-fourth chapter on the birth of Kumâra Kârtikeya.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CLV.

Śiva said :—" My body is resplendent with lustre and you look black and your embracing me looks like a serpent coiling round a sandal tree. With apparel white and with the moonbeams falling on you, you look like the new moon-lit night."—1-2

Having being thus addressed, Pârvatî leaving the neck of the Lord and with Her eyes turned red with anger and knitting Her eyebrows, said : One despises others through one's own faults. O Lord ! He is surely to meet with misfortunes. Constant despise is the reward that I am now getting on attaining Thee after the performance of rigid austerities. Śiva ! I am neither mysterious nor wicked. O, one with streaming hair ! you are well-known to have become vicious by contact with evil things. Śiva ! I am not the teeth of Pûṣâ, nor am I the eyes of Bhaga. Bhagavân Âditya knows Thee well. Thou art to be blamed, Thou art now causing Thy own trouble by chiding me thus due to Thine own fault. Thou callest me black ; but Thou art well known as very black (Mahâ-Kâla), what shall I do ? I am going to the mountains to practise austerities and will give up my life. What is the use of my life under the subjugation of a cunning husband ?—3-9.

Hearing Her such angry words, Śiva said lovingly and meekly : " O Girijâ ! I have not blamed you on account of your being the daughter of Himâchala ; I have called you by that name simply to test your Bhakti. Do not indulge any doubts for nothing. Girijâ ! those whose conscience is clear are not led astray. I shall no more joke with you if you are so much annoyed. Pray, remove away your anger. O beautiful one ! I bow to Thee and join my hands before the Sun. None should ever joke with one who gets offended with what is spoken in affection, and jest."—10-14.

Śiva thus coaxed Pârvatî in many ways but Her wrath did not abate. She snatched Herself away from the embrace of Śiva and prepared to start immediately.—15-16.

The Lord seeing Her mind fixed on going, angrily said " It is true, you are in every way like your father. The several limbs of your body appear like unreachable tall peaks of the Himâlayas with clouds embracing in the middle and trying to reach the Heavens. Your heart is hard to attain, as the unfathomable interiors of the Himâlyas are hard to be traversed. Your body is very hard, owing to the hardness of the rocks in the Himâlayas ; you are present at many places and that is derived from the hilly forest land ; and your crookedness is from the zig-zag lanes thereof, and you are hard to be served as the cold and snows of the Himâlayas are hard to be borne. In short, all the qualities of Himâchala are imbibed in you."—17-19.

Pârvatî, thus addressed, shook Her head with fury and grinding Her teeth said.—20.

Umâ said :—" Pray do not despise other worthies by trying to find fault with them. Thou art also full of faults on account of Thy bad company. Thy crookedness is derived from Thy contact with serpents.

Digitization by Arya Samaj Charitable Foundation, Chennai

Thou art void of affection like Thy ashes. Thy heart is more vilified than Moon by Her spot. Thou art inferior even to this bull in understanding. What is the use of talking more. Thou art fearless by living in the cremation ground. Thou art shameless, because, Thou art naked. Thou dost not dislike disguishing things on account of Thy constantly wearing skulls and mercy has left Thee once for all."—21-23.

Sûta said :—With these words, Pârvatî left that place. At that time, the attendants of Śiva made a noise and Vîrabhadra running up to her said, crying, O Mother ! where are you going leaving us alone ? Saying so, he threw himself round Her feet and said :—"O Mother ! what has happened ? Where are you going so angrily ? If you go away so ruthlessly I will follow you ; else, forsaken by you, I will throw myself down from the peak of the mountain where you may practise penances."—24-27.

On his having thus spoken to Pârvatî, She said after fondling him with her right arm, "Son ! do not be sorry. You should not throw yourself down from the mountain nor should you accompany me. Son ! I tell you what you ought to do. Śiva has despised me by calling me Kriṣṇâ (black), so I shall practise austerities in order that I may become fair complexioned. This Śiva is desirous of women. After I go away you should keep guard at the gate so that no other woman might come. Son ! If you find any other woman coming in do report it to me and I shall at once arrange about it."—28-33.

Hearing that, Vîrabhadra said "I shall do as you say" ; and then he cheerfully set himself to carry out the injunctions of his mother, after duly saluting Her .—34-35.

Here ends the one hundred aad fifty fifth chapter on Kumâra Sambhava (the birth of Kârtikeya).

CHAPTER CLVI.

Sûta said :—Afterwards Pârvatî beheld the mountain Goddess, Kusumamodinî, the comrade of Her mother, coming to Her.—1.

The Goddess also seeing Pârvatî lovingly embraced Her and said :—"O Daughter ! where are you going ?"—2.

In reply to that querry Pârvatî narrated to Her, all about the agony that was inflicted on Her by Śiva and looking upon Her as Her own mother She said :—3.

"O Pleasing one ! You always remain here as the Goddess of this mountain. You are most dear to Me, consequently, you should do what I tell you. Pray, inform me if any woman comes in private to the abode of Śiva ; you should also try not to allow any woman enter in private to Śiva. On receiving your information, I shall arrange what ought to be done." Pârvatî went to the presiding goddess and said "I will act accordingly" and went away.—4-7.

Umâ, on the other hand, entered Her father's pleasure gardens as clouds wander in the sky. In that way, She left all the ornaments and

Digitization by Arya Samaj Charitable Foundation, Chennai

donned barks of trees on Her body. During the hot weather, She warmed Herself in the fire burning around Her She remained in water during the rainy season. Sometimes She lived on the jungle fruits and sometimes observed fast. She slept on the floor. Thus She carried on Her penances. Her body became dried up and lean and thin.—8-10.

Afterwards the son of the demon Andhaka, named Âḍi, coming to know about Pârvatî's resolution and practice of Tapasyâ, remembered the destruction of his father; and he turned up to take revenge. Âḍi, the son of Andhaka, and brother of Vaka, was trying to discover weak points of Śiva; and he now went to Śiva after conquering the Devas in battle. Going there he first saw Vîrabhadra standing at the door and became anxious. In by—gone days when Andhaka was killed by Śiva, the demon Âḍi practised severe austerities when Brahmâ, being pleased with his devotion, appeared before him and said "Demon! what do you desire as a fruit of this asceticism?" The demon said:—"That I be immortal is my wish."—11-16.

Brahmâ said:—"There is no one exempt from death; every embodied being is sure to die. You should, therefore, seek your death through some means."—17.

The demon said:—"I may only die when there occurs a change in my form, otherwise, I may live for ever;" hearing which Brahmâ said "You will die when your form undergoes a change."—18-20.

Getting that boon, the Daitya considered himself immortal and afterwards in order to hide himself from Vîrabhadra he transformed himself into a serpent and without being noticed by Vîrabhadra, crawled inside where Śiva was. Then, that great Asura, leaving off the disguise of the serpent, masquedered as Pârvatî in order to tempt Śiva. After making his form exquisitely alike Pârvatî by his spell, he put on sharp and strong teeth, and made up his mind to kill Śiva. He went near Śiva in the form of Pârvatî putting on neat dress and ornaments.—21-27.

Then, seeing the horrible demon in the form of Pârvatî, He became greatly pleased and said:—"Pârvatî! thou art well-dispositioned. I hope there is no false appearance in thy love. Thou hast come to me after realizing my motive. The whole world is blank to me owing to thy separation. Thou hast done well in coming to me. It is well worthy of thee."—28-30.

The demon thus addressed by Śiva and not knowing His glory smilingly said by slow degrees:—31.

"I had gone to practise severe penances to gain Thy affection, where I could not find myself well owing to my being away from Thee and that is why I have returned to Thee."—32.

Śiva became suspicious and smilingly began to think seriously on the affair.—33.

"Umâ had become angry with me and had gone away with the fixed resolution. How has She now come back without fulfilling Her object? This is my doubt."—34.

Digitization by Arya Samaj Charitable Foundation, Chennai

Śiva now noticed the marks on her body in course of His speech and did not find the mark of a lotus on the left region of the ribs. Instead of which, there was a bundle of hair.—35.

Then, the Lord came to know it to be a devlish freak and keeping His form hidden, took the Vajra-astra and hit it on his private part and thus killed that Dânava. Vîrabhadra did not know the destruction of the demon in that way and the Goddess of the mountain seeing the demon thus killed in the form of a woman and not realizing the full situation, sent the news by the messenger Vâyu to Pârvatî, when She began to seethe with wrath. Her eyes turned red with anger and She felt fearfully agitated in mind and pronounced a curse on Vîrabhadra.—36-39.

Here ends the one hundred and fifty-sixth chapter on the killing of the demon Âḍi.

CHAPTER CLVII.

Pârvatî said :—"O Vîrabhadra! as you did not care for me and showed less affection and regard for me and as you allowed a woman to appear in private before Śiva, I curse you for this offence so that your mother shall be a salty piece of stone without any heart, inanimate, rough, and rugged."—1-2.

This curse was the cause of Vîrabhadra's evolution from the rock. While Pârvatî pronounced that curse, wrath came out of Her mouth in the form of a powerful lion.—3-4.

Pârvatî, on seeing the ferocious lion with his long manes, long tail, fearful fangs, slender waist, standing before Her, in the twinkling of an eye, with his mouth wide open and long red tongue flapping out, began to think of entering within his mouth. Lord Brahmâ realizing what was in Her mind made His appearance before Her and addressed Her in a very clear tone.—5-7.

Brahmâ said :—"O child! what is your wish? What rare boon can I confer upon you? Now desist from your rigid austerities. I advise you so."—8.

Hearing that, Pârvatî revealed to Him what she had thought of since a long time.—9.

Pârvatî said :—"I had attained Śiva after a course of hard penances and He addressed me as dark-complexioned, so now I wish that My complexion may become like that of gold in order that I may adorn Myself in the arms of the Lord."—10-11.

Hearing that, Brahmâ said : "It shall be so, and you shall also form a part of half of His body."--12.

After that, the complexion of Pârvatî instantly turned into a golden hue from that of a blue lotus colour. Her dark skin was separated from Her body and transformed itself into the original form of the Goddess Râtri who stood aside, dressed in yellow and red, three-eyed, with bell in Her hands, and adorned with various ornaments. Brahmâ then said to Râtri

Digitization by Arya Samaj Charitable Foundation, Chennai

who was shining like the petal of a blue lotus "Rârti! you have become blessed by the contact of Pârvatî, and the lion, produced by the fury of Pârvatî, shall be your conveyance and it will be marked on your banner also. Go to Vindhyâchala where you would do the work of the Devas. You will be known in future by the name of Ekâvamśâ. "Goddess! This Pâñchâla Yakṣa is given to you as your attendant. He is well up in various kinds of Mâyâ. One hundred thousand of Yakṣa attendants are following him."—13-18.

The Goddess Kauśikî, thus enjoined, went to Vindhyâchala and Pârvatî also went to Śiva after fulfilling Her object. Vîrabhadra, who was standing at the entrance with a golden rod in hand, challenged Pârvatî and taking Her to be an ordinary one addressed Her angrily. He said: "you have no business here. Go away. A demon had come in the appearance of Pârvatî to deceive Śiva whom I could not see sneaking inside. He was, however, killed by the Lord.—19-22.

After that the Lord reprimanded me severely and said: "Do you not keep watch carefully? you will not be able to guard for a long time." Since then I am very alert and will not admit you in. You had better retrace your steps."

Here ends the one hundred and fifty-seventh chapter on the curse on Vîraka.

CHAPTER CLVIII.

Vîrabhadra continued, "Lotus eyed! My loving mother had also given me the same order. She told me not to allow any other woman to get inside."—1.

Hearing that, Pârvatî began to reflect and said to Herself "Ah! concerning him, Vâyu told me he was a demon and not a woman. I have cursed Vîrabhadra in vain. In anger, fools, no doubt, do ignoble deeds. Reputation is lost by anger. It also destroys riches. I have cursed my son without knowing the real truth. Men with perverted minds easily get into trouble." With such thoughts Pârvatî remorsefully said to Vîrabhadra.—2-5.

The Devi said:—"Vîrabhadra! I am your mother and you need not entertain any doubt. I am the beloved of Śiva and the daughter of Himâchala. Son! do not be deluded by my appearance. Brahmâ, becoming pleased with My asceticism, has granted me this fair complexion. Son! without knowing the full details of that demon, I have cursed you which cannot be now obviated but I assure you that you will soon come back after being liberated from its effects in thy man-birth."—6-9.

Sûta said:—Afterwards Vîrabhadra began to pray to his Mother shining like the Moon.—6-10.

Vîrabhadra said:—"O daughter of Himâchala! O compassionate to those who seek Thy shelter, the nails of Whose feet are rendered more lustrous by the reflections of the swords of the bowing Devas and demons adorned with crowns studded with jewels, I salute Thee.

Digitization by Arya Samaj Charitable Foundation, Chennai

O the Destroyer of the troubles of the afflicted! shining like the Sun, lustresome like the mountain of gold, with the curved eyebrows looking like serpents; I am at Thy mercy. Pârvatî! there is no one who can confer boons on devotees so readily as Thou canst. Śiva does not yearn for any one else in the world excepting Thyself.—11-13.

"O great one! by great yogic power, Thou hast converted Thy body into another unconquerable body like that of Maheśvara and hast become His ornament. It is Thou who being praised by the Devas, hast killed the friends and relations of the demon Andhaka. Thou ridest on the great lion with long white manes rising from his shoulders. Thou destroyst the great Asuras by Thy extended hands, reflected with the fire emitting from Thy sharp weapons. O Mother! the inhabitants of the earth call Thee by the name Chaṇḍikâ, the Destroyer of Śumbha and Niśumbha. Thou art the only Deity to be meditated by the people of the world who bow down to Thee. It is Thou who art earnest in destroying the demons who create great riot and disturbance. Devi! I bow down to Thy manifestations in the heaven, on the aerial track, in the blazing fire and on land, O unconquerable one! O unequalled one! O dear one to Śiva! I salute Thee. The ocean full of waves, the fire and thousands of serpents cannot cause me any harm when I utter Thy name. I am at Thy mercy and have no craving. Devî! calm down and be clement to me. I saluate Thee. O shelter to Thy devotees of firm devotion! O Bhagavati! I take refuge at Thy feet. May Thy unending shower of mercy fall on my head. Forgive me. Now assume Thy peaceful form."—14-19.

Sûta said:—When Vîrabhadra prayed like that, Pârvatî became highly pleased and cheerfully entered the apartment of Her Lord Śiva.—20.

Then Vîrabhadra sent back the Devas, who had gone there to make Their obeisance to Śiva to Their respective realms. He said to Them "Devas! this is not the time to meet Śiva; the Lord is enjoying the company of His noble consort." Hearing that the Devas returned to Their respective regions.—21-22.

A thousand years passed away thus when the Devas deputed Agni to make enquiries about Śiva.—23.

Agni assuming the form of a parrot saw through an opening the Lord enjoying the company of Pârvatî when getting annoyed, Śiva said "This hindrance has been caused by you and the essence will, therefore, get within you." Agni thus addressed, swallowed the semen-virile of Mahâdeva holding it in His palms.—24-26.

Agni gratified the Devas with this in return when the semen-virile of the Lord gushed out of Their stomachs and flowed close to the residence of Śiva where it formed into a pool of melted golden colour where the golden lotuses sprang up and birds of numerous varieties began to chirp there. Pârvatî, hearing the renown of that pool extending to many Yojanas and its crystal waters shining like gold and beautified with lotus beds, went there in company of Her maids and began to sport in it and took up lotuses and made head ornaments. Afterwards, she stood there and felt inclined to drink its water when the Kṛittikâs having finished their bath,

Digitization by Arya Samaj Charitable Foundation, Chennai

took its water on a lotus leaf and came there. Pârvatî cheerfully said "I will see this water resting on lotus leaves."—27-32.

Hearing such words of Pârvatî, the Krittikâs said to Her "O beautiful-eyed one! If by virtue of drinking this water You bear a child, then he would be renowned in the universe after our name. If you agree to this proposal we shall give you this water." Pârvatî asked how the son born of Her could be theirs?—33-35.

When Pârvatî said that, Krittikâs spoke "if you agree to this, we would then make his limbs beautiful and perfect." Pârvatî said "Alright, let it be so." Then the Krittikâs joyfully offered water to Pârvatî which She quaffed. Afterwards, by virtue of that draught, a son was born to Her out of the right side of Her abdominal cavity who was a lustre of all the realms. He was resplendent like the Sun, armed with a sharp trident blazing like gold. He had six heads and was shining like gold. He shone as the destroyer of the Daityas. Thus Svâmikârtika was born. He was known by the name of Kumâra.—36-41.

Here ends the one hundred and fifty-eight chapter on the birth of Kumâra Kârtikeya.

CHAPTER CLIX.

Sûta said :—Before the fair-faced Kumâra, the destroyer of the foes, was born, he was effused in the form of semen in the mouth of the fire, afterwards he came out of the left belly of the Devî. The Kritikâs joined together with him after his birth and the six heads were fixed to the six trunks; for these reasons he is known as Skanda, Viṣâkha, Sanmukha, and Kârtikeya.—1-3.

NOTE.—कृत्तिका=The six stars. The Pleiades reprensented as nymphs and acting as nurses to Kartikaiya, the God of war.

On the new moon night of the month of Chaitra, two powerful sons of the brilliancy of the Sun, were born in the thicket of reed forest; and on the fifth day of the bright-fortnight, they were joined together by Indra, for the welfare of the Devas. On the sixth day of the same fortnight, Kârtikeya was duly installed by Brahmâ, Indra, Upendra, Âdityas and the other Devas with scent, garlands, excellent Dhûpa, play things, umbrella, châmara, ornaments and unguents.—4-6.

Then, Indra gave his daughter Devasenâ in marriage to Svâmikârtika after adoring Him with incense, flowers, umbrella, flyflap and ornaments. Viṣṇu gave Him arms, Kuvera placed a million of Yakṣas at His disposal, Agni bestowed His lustre on Him, Vâyu gave Him a conveyance, Twaṣṭâ gave Him a beautiful cock who could assume any form at will to play with.—7—10

In that way, all the Devas gladly gave some sort of present to Svâmikârtika who was like another son to them and kneeling on the ground they all recited the following prayer:—11-12.

The Devas said:—"We salute Thee, O Ṣaḍmukha! highly radiant and illustrious like the rising Sun and lightning. We salute Thee, Sanmukha! decorated with many kinds of ornaments, Fearful amongst the

Digitization by Arya Samaj Charitable Foundation, Chennai

fearful in fighting and our Protector from the perils of war. O mysterious Guha! O Dispeller of the fears of the three worlds! Clement to the babies having beautiful and clear eyes, highly resolute; we salute Thee O One of high resolves! The enchanter of the mind! O Thou art irresistible in fighting; Rider of the beautiful peacock in war; we salute Thee. The keeper of the lofty banner! the best among the blessed, the fulfiller of the aims of the good; we salute Thee. O mighty one! Thou art the present and the future forms of those beings who are devoted to karmas; we salute Thee."—13-17.

On being thus adored by Indra and the other Devas, Svâmikârtika looked towards Them and said "Devas! do not be afraid of anything, I shall kill your enemies. Be free from all your cares and anxieties. O Devas! also tell me what object of yours I may fulfil. I shall fulfil your wish even if it may be difficult to accomplish."—18-19.

The Devas thus addressed by Svâmikârtika, bowing Their heads before Him said:—20.

"The demon Târakâsura has destroyed all the Devas. He is most valiant, unconquerable, wicked and wrathful. Pray, destroy him. He is our terror, this is our only desire." Hearing such words Svâmîkârtika said "I will kill him" and at once accompanied the Devas and marched to kill Târakâsura.—21-23

Then Indra, getting his refuge, sent his messenger to deliver his blunt message to the demon king; the messenger went to him dauntlessly and said.—24.

The Messenger said:—"Târakâsura! Indra has told me to inform you that he is the lord of heaven, and, O Demon! I am his messenger. I have told you what he directed me to do. Besides this, Indra has also told me to inform you that he is the king of the three realms, and as you have tormented the world, he will now punish you." Hearing those words the demon, whose prosperity was about to vanish, said with great fury:—"Messenger! tell Indra that I have seen his valour hundreds of time in warfare. Is he not ashamed of himself? He is veritably a shameless creature!"—25-28.

Hearing those words the Messenger returned and Târakâsura began to ponder. He said to himself "Indra would not say so without having got support of some powerful ally, for I have several times subdued him in war. We have conquered him thoroughly; now all on a sudden how has he got another's protection?"—29-30.

Afterwards, the vicious minded Târakâsura experienced the following inauspicious signs. He saw the shower of dust, the fall of blood from the sky, felt the throbbing of the left eye, the drying up of the mouth, delusion of mind, the turning dull of the lotus faces of the ladies, the ferocious beings making inauspicious sounds. Afterwards, he saw the army of the Devas advancing in chariots with tinkling bells, streaming with lofty banners and flyflaps, having a multitude of singing Kinnaras in its force, with the warriors wearing garlands of celestial flowers, armour and weapons, playing on various kinds of music. He saw the armies getting dusky-coloured on account of the dust rising from the hoofs of the marching horses. The

Digitization by Arya Samaj Charitable Foundation, Chennai

banners were flying on their running chariots. The wonderful chariots and chamaras over them were looking brilliant. The bards were singing praises of the Devas. He saw that army from the terrace of his mansion and anxiously said to himself : "Who can be such an extraordinary warrior whom I did not subdue in war previously." Afterwards, the demon king heard the following sharp words uttered from the mouths of the bards.—31-39.

He heard the bards of the Devas saying "O Kumâra ! You are shining with the lustre of unequalled prowess. By Your mighty valour you are well-skilled in the arts of warfare, victory to You ! You are pleasing like the Moon, the Destroyer of the demons like the fire ! Victory to You ! O Rider of the chariot drawn by a peacock. Svâmikârtika ! the fingernails of Your feet are being rubbed, by the coronets of the kotis and kotis of Devas, victory to You. You are the lord of the pure groups of the lotus-like heads of the Devas ; It is You only who are the unbearable conflagration fire destroying the whole family of the demons, victory to You. O Viśâkha ! O Lord ! The Redeemer of all the realms, may You be victorious. O Skanda ! O son of Gaurî, Vibho, wearer of golden ornaments, conquer. You are the only one who can uproot the enemies by Your mere sport. May you conquer. Skanda ! Bâla, seven days' old, the Dispeller of the grief of the three realms, conquer. You are the destroyer of Târakâsura, the Lord of the demons, couquer. You are the Destroyer of the sorrows of the world ! may you conquer in every way."—40-43.

Here ends the one hundred and fifty-ninth chapter on the preparation of war between the Devas and the Dânavas.

CHAPTER CLX.

Sûta said :—Hearing that Târakâsura remembered the words of Brahmâ that he would be killed by a child. With his army he mournfully set out on foot without any coat of armour to meet the foe when Kâlanemi, and others also came to him.—1-2.

Târaka said : O Kâlanemi and other Daityas ! why are you confounded. Take up your arms ; collect your army and rush on the foe—3.

Seeing Svâmikârtika, the terrible Târkâsura said "Child ! do you wish to fight ? You ought to play with a ball. You have never seen ferocious demons. Is your understanding so limited on account of your infancy ?"—4-5.

Hearing those words, that Kumâra also said words which were gratifying to the Devas :—"Târakâsura ! now hear the meaning of the Śâstras. During war time, the learned do not understand the real meaning of the writings of the scriptures. You should not look down on Me, as a mere child. A cobra may be a very young, one ; see the Sun, though he may be small yet cannot be looked at. O Demon ! have you not seen how a mantra of very few syllables contains wonderful force ?"—6-8.

Digitization by Arya Samaj Charitable Foundation, Chennai

After the Kumâra had said so, the demon hurled his club at Him which He destroyed by His unfailing vajra.—9.

Afterwards, the demon adjusting a ball of iron to his javelin flung it at Svâmikârtika which He caught by His hand and hit Târakâsura with His awful club by the blow of which the demon began to shiver and he said to himself that the Kumâra was unconquerable and that his end was come. At that time Kâlanemi and other demons seeing the rage of Svâmikârtika began to shower their weapons on Him.—10-13.

Those blows did not, in the least, affect Svâmikârtika ; and all became futile. Then the chief demons all clever in warfare began to strike Prâsa and Śilîmukha weapons on Kumâra. Kumâra, though struck, did not feel any pain. That battle destroyed many Devas when Svâmikârtika seeing them in distress angrily took up His arms and began to cause disaster to the demons which made Kâlanemi and others turn their backs on the battlefield. Many demons were killed and many fled. At that instant, Târakâsura seeing what was happening, turned up with a club decorated with the network of gold; and violently struck Svâmikârtika with it; His peacock struck by this, fled away.—14-20.

Svâmikârtika seeing His peacock flying away and vomiting blood turned on the battlefield, rushed at Târakâsura, holding a Śakti javelin in His hand adorned with a bracelet and shining like gold, said "O wicked one! stop, stop. See this weapon and today count yourself among the dead. If you know of any better weapon, think of it now." Saying so, He threw His Śakti which, making a jingling sound, rent open the rough heart of the demon who fell down like a mountain blasted by thunderbolt.—21-25.

The coronet fell down from the head of the dead demon, his turban was scattered and all the ornaments were strewn. The Devas were jubilant to see the fall of such a formidable demon. At that time no one, not even one in the hell, became sorry. The Devas were entirely free from sufferings. The Devas along with Their consorts prayed to Svâmikârtika and returned to Their regions after showering blessings on Him.—26-28.

The Devas then said with glee "The wise who would read or listen to this narration relating to Svâmikârtika will be illustrious, long-lived, prosperous and handsome. Besides this, they will have no fear from any one and will be void of suffering. One who will read this after his morning sandhyâ will be liberated from all his sins and become exceedingly rich. The recitation of this is specially beneficial to the young one suffering pain and to one connected with state craft. This narration yields to all the fruits of their desires. Such devotees at the end are corporally united for ever with Svâmikârtika."—29-33.

Here ends the one hundred and sixtieth chapter on the destruction of Târakâsura.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CLXI.

The Riṣis said :—" O Sûta ! we now wish to hear about the destruction of the demon Hiraṇyakaśyapu and also the glory of Narasiṁha (Avatâra) which is the dispeller of great sins."—1.

Sûta said :—O Brâhmaṇas! The demon Hiraṇyakaśyapu was the most ancient progenitor of the Daityas during the Satyayuga (the golden age). He practised severe austerities for 11,000 years, taking his bath regularly and then plunging himself in water neck-deep and observed the vow of silence. He led a life of continence restraining and controlling his passions and was very humble. Brahmâ was highly pleased with his devotion.--2-4.

Riding on His white swan illustrious like the sun and followed by twelve Âdityas, Vasus, Sâdhyas, Siddhas, Maruts, Rudras, Yakṣas, Râkṣasas, Demons, Serpents, Directions, Vidiśas, Rivers, Oceans, Stars, Muhûrtas, Planets, Devas, seven Riṣis, Brahmarṣis, Râjarṣis, Gandharvas, Nymphs, Brahmâ, the Lord of the universe, went there and addressed the demon :—5-9.

" O Suvrata ! I am pleased with your asceticism and you may ask for a boon that may suit your wish. You shall attain all your desires through My kindness."--10.

Hiraṇyakaśyapu spoke :—O best of the Devas ! Make me invulnerable from the Devas, demons, Gandharvas, Yakṣas, Serpents, Râkṣasas, men, Piśâchas. The curses of the Riṣis also may not affect me. If you are pleased with me, then also grant me O, Lord ! the boon so that I may not die of any weapon, missile rocks, trees, wet and dry things., I may also not die during the day or night. Let me be (like) the Sun and the Moon and perform the functions of the wind, fire, water, sky, stars, the ten directions. May I be Anger, Cupid, Indra, Varuṇa, Yama, Dhanapati, Kuvera, Yakṣa, Kimpuruṣa.—11-15.

Brahmâ Said :—" Son ! I grant you all these extraordinary boons sought by you. You shall attain them all that you desire without any doubt."—16.

After that, Brahmâ returned to His realm Vairâja, through the aerial track accompanied by the Brahmarṣis.—17.

Then the Devas, the serpents, the Gandharvas, and the Riṣis, etc., hearing the nature of the boons conferred on the demon by Brahmâ went to Him and said " O Brâhmana ! By virture of Your boons, the demon will kill us all ; so You should devise some means of his destruction. Bhagavâna ! You are the prime cause of all, You are Supreme, You are the Creator of the Devas and the Pittris. The Kavyas and Ravyas, offerings to the Devas and the Pittris, are ordained by You. You are the unmanifested Prakṛiti. You are wise and you are self-born."—18-20.

Hearing those words of the Devas, Brahmâ consoled them with His nectar-like words. He said : " The performance of asceticism is bound to bear its fruits ; and when his merits will be exhausted, the Lord Viṣṇu will kill this demon."—21-22.

Digitization by Arya Samaj Charitable Foundation, Chennai

Hearing those words, the Devas and the Brâhmanas joyfully returned to Their realms and Hiraṇyakaśyapu on getting those boons became proud and began to oppress the people. He greatly disturbed the peace of the honourable Munis who were practising austerities and following the true Dharma, remaining in their Âśrama.—23-24.

After conquering the Devas residing in heaven he brought the three worlds under his thumb and directed his engines of oppression towards those living in the hermitages and persecuted those who led virtuous lives. He then began to interfere with the rights of the Devas by going to heaven and monopolizing their share of the sacrificial offerings.—25-27.

The Âdityas, Sâdhyas, Viśvedevas, Vasus, Indra and other Devas, Yakṣas, Siddhas, Dvijas, Maharṣis went to Lord Viṣṇu and jointly offered Their prayer to Him the great Protector of the refugees, highly powerful; the Deva of the Devas, the Eternal, the Yajnapuruṣa, Vâsudeva.—28-29.

They said "Nârâyaṇa! Mahâbhâga! We have come to seek Thy shelter. Lord! do kill the demon Hiraṇyakaśyapu and save us. Thou art Our Protector, Gurû, Thou art the adorable of the Devas like Brahmâ, etc."—30-31.

Hearing such a prayer, Viṣṇu said "Devas! Cast aside Your fears. Go back to heaven, do not delay. I shall kill this haughty demon with all his attendants and give the Kingdom of Heaven to You. With such words, Viṣṇu bade adieu to the Devas and resolved to kill that demon.—32-34.

Then the mighty armed undecaying Viṣṇu took the assistance of "Oṅkâra" and then with his assistance went to the demon's place. Shining like the Sun and the Moon, He assumed the form of Narasiṁha (the lower half of human form with the upper half of the lion).—35-36.

At that instant, Narasiṁha chanced to see the most beautiful assembly of that valiant demon. It was full of every blessing, divinely beautiful, 100 yojanas in length and 50 in breadth. It had all the desires and wealth; it was ærial; it could go wherever it liked. It was free from the sufferings of infirmity, grief and decay. It was full of lustre and prosperity and firm. It was located amongst enchanting surroundings such as beautiful gardens, &c. There were beautiful pools of water within its precincts designed and executed by Viśvakarmâ and the trees of gold studded with precious stones. Besides all that, there were charming awnings of blue, yellow, white, black colours and hundred of creepers loaded with clusters of blossoms that looked like the waving of rows of clouds of various colours. In that place full of light and pervaded with the stupefying odour of unsurpassing sweetness, there was a total absence of grief and it was full of comforts. There, the sun, cold, hunger, thirst and decay were not visible. The demons were sitting at such a place of beauty and comfort.—37-44.

It had various and beautiful architectural forms and was supported on wonderfully extraordinary bright pillars. The self-luminous Sabhâ eclipsed the sun and the moon by its radiance. The Devas and the men were supplied in abundance with their objects of desires there. Nice and tasteful victuals were also in plenty there.—45-47.

Digitization by Arya Samaj Charitable Foundation, Chennai

Sweet scented garlands were in abundance. It was full of trees bearing flowers and fruits. It was ornamented with handsome floral wreaths. The water was nice and cool during the hot weather and warm during the cold weather. Various kinds of trees laden with sprouts, flowers, fruits, leaves, creepers, and clusters were circling the wells and the tanks. Narasiṁha saw many such scenes there. There were sweet-smelling flowers, juicy fruits, beautiful pools and Tîrthas.—48-51.

He also beheld many reservoirs smiling with nice smelling blue and red lotuses and beautified with the lustresome swans, Kâraṇḍavas, Chakravâkas, cranes, Kuravas, etc., and various kinds of other birds echoing with the notes of cranes. Besides those, He saw nice creepers with highly smelling blossoms embracing the mountain tops.—52-55.

He also noticed the following plants and flower trees there, *viz.*, Ketakî, Aśoka, Sarala, Punnâga, Tilaka, Arjuna, Amra, Nîpa, Kadamba, Vakula, Dhavamâla, Pâtala, Haridraka, Sâlmalî, Sâla, Tâla, Tamâla, and beautiful Champaka. Similarly He saw in that assembly various other kinds of flower plants and the dazzling lustre of Drumas (Trees of Paradise) and Vidrumas (Coral trees)—56-58.

Very many tall trees of various descriptions were there. Besides, many kinds of other trees such as Arjuna, Aśoka, Varuṇa, Vatsyanâbha, Panasa, Nîla, Sumanasa, Chandana, Aswatha, Tinduka, Pârijâta, Nimba, Mallikâ, Bhadra Dûm, Ămalaki, Jambu, Lakucha, Sailavâlukâ, date tree, Cocoanut tree, Harîtaka, Vibhîtak, Kâlîaka, Drukâla, Hingu, Pâriyâtraka, Mandâra, Kundalata, Patanga, Kutaja, red Kuruntaka, blue Aguru, Kadamba, Bhavya, Pomegranate, Vîjapûraka, Saptaparna, Bel and various other trees were there. Sweetly humming bees were there. Aśoka Tamâla, Madhuka, Saptaparṇa and various other trees were covered with shrubs and bushes and enhanced the beauty of the garden, tanks and wells. Besides, various other creepers and forest trees with leaves, flowers and fruits were on all sides. The branches of some trees laden with flowers and fruits were hanging on other trees and various birds Chakora, Satapatra, intoxicated cuckoos, Sârikâs and other birds of red, yellow and various other colours were cooing sweetly there. The couple Jîva and Jîvaka were looking at each other with great joy and satisfaction.—59-68.

The demon Hiraṇyakaśyapu was enjoying there in the company of hundreds of women. His garments and ornaments were wonderful. He was seated on a seat covered with cloth shining like the sun measuring ten hands. He was wearing wonderful ornaments and his earrings were sparkling with diamonds, etc. A gentle and soothing breeze laden with perfume was beating at the place where the demon was seated.—69-72.

Various Gandharvas attending on him were singing beautiful songs to him and he was adored by the following nymphs:—Viśvâchî, Sahajanyâ, Paramlocha, Saurabhaiyî, Samîchî, Puñjikasthalî, Miśrakesî, Rambhâ, sweet-smiling Chitralekhâ, Chârukeśî, Ghritâchî, Menakâ, and Urvasî and thousands of other Apsarâs, experts in singing and dancing, were in attendance on their lord, King Hiranya-Kaśipu.—73-76.

Digitization by Arya Samaj Charitable Foundation, Chennai

The sons of Diti who were all famous, were also waiting on Hiraṇyakaśyapu.—77.

They were hundreds of thousands, such as:—Bali, Virochana, Pri-thivîsuta, Narakâsura, Prahlâda, Viprachitti, Mahâsura, Gaviṣṭha, Surahantâ, Sunâmâ, Pramati, Vara, Ghaṭodara, Mahâpârśva, Krathana, Pithara, Viśvarûpa, Surûpa, Svabala, Mahâbala, Daśagrîva, Bâli, Meghâvâsâ, Ghaṭâsya, Akampana, Prajana, Indratâpana. They were seated in groups wearing brilliant earrings.—78-82.

They were also wearing garlands; and they were great speakers and had attained boons. They were valiant and free from death. They were clothed in nice divine dresses and all of them had chariots blazing like fire; their bodies were like Mahendra; and their arms and bodies were ornamented with various armlets and ornaments. They looked like mountains, and were of golden colour. They, along with other demons, were adoring Hiraṇyakaśyapu.—83-84.

They, all seated in various kinds of Vimânas, looked splendid. They were gleaming like gold. Narasiṁha thus saw the great Hiraṇyakaśyapu, the Lord of the Daityas who was shining with uncommon lustre like a mountain. His body was radiant like the sun. His like in wealth, in splendour, in everything else, has neither been heard of nor seen. His splendour was in keeping with his greatness. The valiant demon king was seated on a throne of gold with a necklace round his neck like a lion with perforated work of silver and gold all round him. The hall of assembly was decorated with variegated roads adorned with altars and studded with gems and nice windows. He was attended by thousands of demons shining like the sun and wearing garlands of gold.—85-89.

Here ends the one hundred and sixty-first chapter on Hiraṇyakayaśpu and Narasiṁha.

CHAPTER CLXII.

Sûta said:—Mahâtma Prahlâda, the son of Hiraṇyakaśyapu, saw with his supernatural vision that, hidden within Narasiṁha, who came like the cycle of death, there was Lord Viṣṇu as cinders are embedded in the ashes. He was not the natural lion but Hari, the Lord of the Devas. Other demons, along with Hiraṇyakaśyapu, were highly astonished to see Narasiṁha, whose body was very extraordinary and who looked like the mountain of gold.—1-3.

Prahlâda said:—"O valiant king! the progenitor of the Daityas! I have neither heard nor seen this divine Narasiṁha form. How wonderful this mystic form is? Whence has it come? his formidable lionform seems to indicate to me that He will annihilate the demons.—4-5.

The Devas are all within this form and so are the oceans and the rivers. Huge mountians like the Himavâna, Pâripâtra, etc., the Moon, the stars, Sun, Vâsus, Kuvera, Varuṇa, Yama, Indra, the Maruts, the Devas, the Gandharvas, the Riṣis, the Nâgas, the Yakṣas, the Piśâchas,

Digitization by Arya Samaj Charitable Foundation, Chennai

the terrible Râkṣas, Brahmâ and Śiva, etc., all animate and inanimate are revolving in his head. Yourself, with Jambha and all the Daityas, myself, hundreds of your assemblies with hundreds of aerial chariots and in fact the whole of the three worlds are visible to me in his form. The whole universe is within this form.—6-11.

Prajâpati, the high-souled Manu, planets, Yogas, trees, destruction, stability, intellect, pleasure, truth, asceticism, Dama, Sanatkumâra, Viśve-devâ, the Riṣis, wish, anger, glee, righteousness, delusion, Pittris, are all confined within this form."—12-13.

The king Hiraṇyakaśyapu on hearing those words of Prahlâda addressed the other Dânavas. He said "This wonderful lion should be caught and in case there be any difficulty in its being captured, kill him outright."—14-15.

Hearing those words, those powerful Dânavas began to illtreat Him in all sorts of vicious ways and became ready to torment that Narasiṁha with their weapons.—16.

Then Narasinha after sending forth a loud roar, opened wide His mouth and began to break down that assembly. After the assembly was devastated, Hiraṇyakaśyapu boiling with rage attacked Narasiṁha with his arms.—17-18.

Like the pouring of the sacrificial offerings in the fire the demon showered the following missiles on Narasiṁha:—The deadly club, Kâla-chakra, Viṣṇuchakra, Brahmâstra, the consumer of the three realms, the wonderful Vajrâstra, the two other sorts of Vajrâstras (dry and wet), the formidable trident, club, Mohanâstra, Śoṣanâstra, Santâpanâstra Bilapanâstra, Vâyavâyâstra, Mathanâstra, Kâpâlâstra, Kainkarâstra, Śakti, Krauñchâstra, Somâstra, Brahmaśirastra, Śiśirâstra, Kampanâstra, Śatânâstra, Tvastâstra, deadly club, Tapanâstra, Samvartamâstra, Mâdanâstra, Mâyâdhara, Gandharvâstra, Daita-Asiratna, Nandaka, Prasavanâstra, Pramathanâstra, Uttamavârana, Pasupatâstra, Hayaśirâstra, Brâhma-astra, Nârayânâstra, Aindrâstra, Sarpâstra, Paiśâchâstra, Ajitâstra, Śoṣanâstra, Samanâstra, Bhâvanâstra, Prasthâpanâstra, Bikampanâstra.—19-28.

NOTE.—Viṣṇu-astra, Brahmâstra, &c. were all different arrows that were used after reciting the prescribed mantras. Most of them have been described in previous chapters so only the few new ones are explained in this note.

कालचक्र=Lit. the wheel of time. Deadly quoit. विष्णुअस्त्र=A particular kind of missile, वज्रास्त्र =A destructive weapon of the thunderbolt. मोहनास्त्र=A missile which bewitches the person against whom it is used, कपालास्त्र=A particular kind of missile. कौङ्कारास्त्र=A missile which and subdues the adversary. शिशिरास्त्र=A missile that produces chill to kill the foe. कम्पनास्त्र =A missile that shivers the foe. त्वष्ट्रास्त्र=The missile composed of the bright disc of sangyâ trimmed off. तपनास्त्र=The missile that produces heat. सम्वर्तमास्त्र=The missile that produces destructive clouds. नादनास्त्र=The missile that causes intoxication to the foe. प्रसवनास्त्र =The missile that divides into many. मथननास्त्र=The missile that causes excessive torture and destruction. हयशिरास्त्र=A particular kind of missile. ऐन्द्रास्त्र=The missile sacred to Indra. पशाचास्त्र=A missile that creates fiends who fight and devour the foe. शैल्नास्त्र=A particular missile. भावनास्त्र=A missile causing a deluge. प्रस्थापनास्त्र=A missile causing the enemy to retire. विकम्पनास्त्र=A missile causing palpitation and unsteadines to the foe.

As the sun overshadows the Mount Himâchala by his rays during the hot season, similarly did the valiant demon Hiraṇyakaśyapu overpower

Digitization by Arya Samaj Charitable Foundation, Chennai

Narasiṁha with the weapons. The angry demons drowned Narasiṁha with their missiles as the Mount Mainâka is buried in the sea.—29-30.

Spears, nooses, swords, clubs, huge fiery trees, javelins, bolts, rocks, staffs, burning Sataghṇi and various other weapons were piled on Narasiṁha, one after the other. They did not wave a bit ; rather, they remained firm like the thunderbolt of Mahendra.—31-32.

The demons circled round Narasiṁha like an encircling fire, holding their nooses and massive bolts, etc. They with their bodies and arms straight looked like Trisîrsa Nâgapâsa (noose formed by three-headed serpents)—33.

Those demons looked like a multitude of big-winged white cranes with their gold and pearl garlands hanging on their handsome forms dressed in yellow robes. The armlets and earrings of those agile demons shone like the rays of the rising sun. All the demons were inspired like Vâyu with vigour and energy.—34-35.

Narasiṁha covered with the dangerous burning missiles of the demons looked dark like a mountain covered with big trees and clouds showering incessant rains, and with dark caves; but like the mighty Himâlaya He did not move, inspite of so many blows; He remained firm and steady.—36-37.

At which, the demons began to shiver with fear of Narasiṁha blazing like fire ; they were agitated as the waves of the ocean become by blast of wind.—38.

Here ends the one hundred and sixty-second chapter on the power and glory of Narasiṁha (Man-Lion.)

CHAPTER CLXIII.

Sûta said :—A hoard of demons had various appearances, *viz.*, like that of an ass, alligator, fish, serpent, deer, swine, rising sun, comets, half Moon, swan, blazing fire, cock, lion, with mouths wide open, crow, vulture, jackal, meteors ; some of them had two tongues ; others had faces like big sparks, some looked like mountains ; they were all very proud of their strength. They began to shower arrows incessantly on Narasiṁha, but He was not affected in the least.—1-5.

Afterwards, they became angry like furious hissing snakes and sent forth a volley of various kinds of terrible weapons which were all destroyed in the air and became invisible like a firefly in the mountains.—6-7.

The demons blinded with rage threw their mighty quoits at Narasiṁha which illumined the sky as the sun and the moon at the time of the destruction of the universe.—8-9.

Narasiṁha caught hold of and devoured the quoits shining like fire and thus their dazzle was lost as the sun and the moon are eclipsed by the clouds; then Hiraṇyakaśyapu hurled his formidable bolt shining like lightning.—10-12.

Narasiṁha broke the flying bolt with His roar, Humkâra, which fell clattering on the ground and looked like a shooting star falling from the heaven.—13-14.

Digitization by Arya Samaj Charitable Foundation, Chennai

The rows of arrows pierced into Narasiṁha looked like the garland of the petals of the blue lotus.—15.

Afterwards Narasiṁha with a loud roar tore up the demons as wind does with the leaves; when the chief Daityas flew up to the sky and showered rocks from there and the whole space became full of them and they fell on the head of Narasiṁha and gleamed like so many fireflies. Then the demons covered Narasiṁha with the rocks as the mountains are covered with rain. But even then the demons could not move Narasiṁha as the violent ocean cannot move the Mandarâchala mountain.—16-20.

After the shower of rocks, rain poured in on all sides to kill Narasiṁha. The whole space pervaded with those fearful torrents but they did not touch Narasiṁha. After the showers of rocks and rain proved ineffectual, Hiraṇyakaśyapu let out fire conjoint with wind which Indra warded off by rain after which the demon created pitched darkness.—21-27.

The universe pervaded with darkness under the cover of which the demons again began to array themselves with arms, when Narasiṁha shone forth like the Sun, and the demons saw the three wrinkles on the forehead of Narasiṁha which were the trident mark looking like the stream of the Ganges flowing in three directions.—28-29.

When all Mâyâs raised up by the Daityas were annihilated, the demons went for shelter to Hiraṇyakaśyapu with a heavy heart who burnt with rage and determined to destroy everything. At that hour, the whole universe was covered with darkness (Tamas); and the following very strong, fearful winds began to blow as ominous signs:—Âbaha, Pravaha, Vivaha, Udâvaha, Parâvaha, Saṃvaha and Parivaha; and all the planets and asterisms visible at the time of the destruction of the world began to be seen in the sky.—30-34.

The Sun turned pale. The evil spirits, headless Kavandhas, began to haunt in the sky and the full moon along with the stars began to be eclipsed.—35.

The Sun went below the horizon and seemed to spread his rays and He was visible also frequently in the sky.—36.

Seven fearful suns of the smoke colour were visible in the firmament. The planets were seen to reside in the horns in the Moon. Śukra and Brihaspati were situated on the left and the right sides respectively there. Saturn and Mars and all the stars at the time of dissolution of the universe arrived at their places in the horns respectively. The Moon also did not welcome the asterism Rohini, indicating, as it were, the destruction of the universe with planets and other stars. Râhu began to shadow the Moon, and meteors began to fall on Him as well as on the Moon. Devendra began to shower blood and meteors began to descend from the heaven and there was a fearful clattering noise.—37-43.

The trees blossomed and fructified out of their seasons. The creepers also did the same to contribute to the other inauspicious signs for the demons. Fruits were produced from fruits and flowers from flowers. The grave appearances of images of the Devas began sometimes to wink,

Digitization by Arya Samaj Charitable Foundation, Chennai

sometimes to laugh, cry and shriek. Smoke came out of Them and They began to burn.—44-46.

The wild deer and birds mingling with the tame ones started a fearful noise in that fight.—47.

The water of the foul rivers flowed upwards and the particles of blood were diffused all round in the several quarters of the sky.—48.

The adorable trees were neglected and not worshipped. Huge trees were knocked to the ground by wind.—49.

In the afternoon the shadows of persons did not change. In the store-rooms and arsenal of Hiranyakaśyapu, honey began to drop from the upper floors and at the same time many signs indicative of the victory of the Devas and the destruction of the demons were visible.—50-53.

Along with that valiant demon, the whole universe trembled; the multitudes of the powerful serpents and high mountains began to tremble. The four, five and the seven-hooded serpents agitated and exhausted, hissed out their fiery venom.—54-55.

Vâsuki, Takṣaka, Karkotika, Dhanañjaya, Ailâmukha, Kâliya, Mahâpadma and the mighty Śeṣa and Ananta with thousand hoods began to shudder with fear, though they were very firm. The luminous beings within the waters supporting the universe, began to tremble with rage. Besides, the fiery serpents in the Pâtâla regions trembled frequently. The wrathful Hiranyakaśyapu at that time biting his lips with rage stood up like the Âdivarâha the Boar incarnation, and caused the Ganges, the Sarayû, the Kauśikî, the Yamunâ, the Kâverî, the Kriṣṇaveṇî, the Suvaiṇî, the Godâvarî, the Charmaṇvatî, the Sindhu, the oceans, the Soṇatîrtha, the Narmadâ, the Vaitravatî, the Gomatî, the Sarasvatî, the Mahî, the Kâlamahî, the Tamasâ, the Puṣpavâhinî, the Jambudvîpa with the golden banyan tree, the gold producing Mahânada Lauhitya, the city Pattan inhabited by many of the Ṛiṣis, and inhabited by the brave, Mâgadha, Muṇḍî, Sunga, Sumha, Malla, Videha, Mâlava, Kâṣikosala, the realm of Garuḍa created by Viśvakarmâ and looking like Kailâsa peak, all to quake.—56-67.

He also stunned the fearful Lauhityasâgara full of red water, the Mount Udayâchala 100 yojanas high encircled by clouds looking like golden altars; the Ayomukha mountain adorned with golden trees, Sâla, Tâla and Tamâla plantations; with beautiful flowers and trees and bristling with all the ores; the mount Malayâchala diffusing strong perfume; the countries of Saurâṣtra, Vâlhîka, Śûra, Âbhîra, Bhoja, Pâṇḍya, Vanga, Kalinga, Tâmraliptaka, Oṇḍra, Pauṇḍra, Vâmachûda, and Kerala. He made the groups of the nymphs with the Devas tremble; the mount Vidyutman, 100 yojanas wide, shining like lightning where there was the inaccessible hermitage of Agastya Ṛiṣi inhabited by the Siddhas and Châraṇas, echoed by the cooings of various birds, decked with flowering trees, with its high peaks soaring high into the Heavens like the Sun and the Moon; the wonderful Ṛiṣabha mountain, the mounts Kuñjara, the irresistible Viśâlakṣta mount the river Bhogavatî, the mounts Mahâsena, Pâriyâtra, Chakravâha, Uttamavârâha, the golden town of Prâgyotiśâpur inhabited by the wicked Naraka,

Digitization by Arya Samaj Charitable Foundation, Chennai

the mountain Megha, and other sixty thousand mountains all to tremble. —68-82

The Mount Sumeru glittering like gold, the caves of which are incessantly full of the Yakṣas, Râkṣasas and the Gandharvas; the mounts Hemagarbha, Hemasakha, Kailâśa, were all shaken by Hiraṇyakaśyapu. The lakes Vaikhânasa with golden lotuses, the Mânsarovara surrounded by swans; the mount Triśṛinga, the river Kumâri, the mount Mandarâchala, the mounts Usîravindu, Chandraprastha, Prajâpati, Puṣkara, Devâbhra, Reṇuka, Krauñcha, the mount of the seven Riṣis, the smoky mount; all these and other countries, rivers and oceans and all the realms were shaken. Kapila, Vyâghravân, the son of Mahî, the sons of Satî residing in the skies, the dwellers in the lower regions; the Raudras, Ûrdhagas, Bhîmagas and other attendants of Śiva were also shaken by the demon. Afterwards Hiraṇyakaśyapu took the club and the trident and assumed a ferocious appearance.—83-91.

The demon, shining, moving and roaring like the clouds, the enemy of the Devas, rushed at Viṣṇu when Narasiṁha supported by "Om," jumped and tore the demon with His pointed nails. At the time of the destruction of the demon, the Earth, the Time, the Moon, the sky, the stars, the Sun, the planets. the directions, the mountains, the rivers, the oceans were all delighted.—92-94.

Afterwards, the gratified Devas, the Ṛiṣis and the Gandharvas, jointly praised the Eternal Viṣṇu "O Deva! Your Narasiṁha form is adored by the learned, knowing the highest and the lowest."—95-96

Brahmâ said:—"O Lord! Thou art Brahmâ, Rudra, Mahendra; Thou art the foremost among the Devas. Thou art the Creator, the Destroyer, the ultimate source of power to all the beings. The sages declare Thee the Paramasiddha, Parama Deva, Paramamantra, Paramahari, Parmadharma, Parama Śarîra, Parama Brahma, Parmayoga, Parama-vâṇî. Thou art Paramarahasya, Parmagati, Paramapada, Parma Deva. Thou art Parâtpara, Parama Pada, Parâtpara Deva, Parâtpara Parama Bhûta, Parâtpara Parama Rahasya, Parâtpara Parama Mahatva, Parâtpara Parama Mahat, Parâtpara Parama Nidhâna, Parâtpara Pavitra, Parâtpara Parama Dânta, the great Ancient Puruṣa."—97-102.

Thus praising Nârâyaṇa, Brahmâ went to Brahma-loka and afterwards various kinds of music began to be played, the nymphs began to dance. Viṣṇu then went to the northern coast of the ocean Kṣîrâbdhi, where after establishing His Narasiṁha form, He assumed His old form and returned to His realm riding on Garuḍa and seated in a magnificent illustrious chariot of eight wheels.—103-105.

NOTE.—परम सिद्धि=The highest attainment. परम देव=The highest God. परम मंत्र=The highest formula. परम हवि=The highest sacrifice. परम धर्म=The highest Dharma. परम योग=The highest yoga. पुराण पुरुष=An old man. An epithet of Viṣṇu. परम शरीर=The highest element. पर ब्रह्म=The highest Brahma. The Supreme Being. परम वाणी=The highest speech. परम रहस्य=The supreme secret. परम गति=The chief refuge. परम पद=Final beatitude. परम पवित्र=Supremely chaste. परम कोष्ठ—The supreme. परात्पर:=Higher than the highest.

Here ends the one hundred and sixty-third chapter on the destruction of Hiraṇyakaśyapu.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CLXIV.

The Riṣis said :—" O Sûta ! You have described in detail the glory of Narasiṁha ; now tell us something more in detail about His other glorious works. How did this universe become the golden lotus? What was the nature of Viṣṇu's creation inside the lotus ? "—1-2.

Sûta said :—Vaivasvata Manu was astonished to hear the glory of Narasiṁha ; his eyes expressed great joy and he again asked the Lord.—3.

Manu said :—" O Janârdana ! During the Pâdma Mahâ Kalpa how was the universe first created in the lotus springing from Thy navel when Thou wert reposing in the ocean ? Thou art named Padmanâbha ; how were the Devas and the Seers born first in the lotus springing up in the navel of Viṣṇu ? Yogavidâmpate ! pray explain the whole of this yoga for I am not sufficiently satisfied by listening to an account of His glory. When did Viṣṇu repose ? How long did He remain asleep ? What was the length of that period ? When did He awake from His sleep ? How did He create the universe after awakening ? Who were the Prajâpatis at the time of creation? How was created this wonderful eternal creation? On the annihilation of the moving and non-moving worlds, only a wide expanse of water remains. The Devas, the demons and the men were all destroyed. Fire, air, earth and Âkâśa did not exist ; all were extinct. The whole universe seemed a big cave ; void as it were. How did then Janârdana rest ? What mode did He adopt ? That Lord of the great Bhûtas, that great form highly energetic, that knower of yoga, that Bhagavân, the best of all the Devas. O knower of Dharma ! O Brahman ! I wish to hear all this with great devotion. Kindly describe in detail all this to me. Lord ! I am very eager to hear about these things."—4-14.

Hearing such words of Manu the Lord Matsya said :—" O Manu, the flower of the solar race ! It is very satisfactory indeed that you feel inclined to hear about the glory of Nârâyaṇa. Hear about it as stated in the Purâṇas and the Vedas and as heard from the Brâhmaṇas. I shall tell you what Vedavyâsa, the son of Parâśara, illustrious like Bṛihaspati saw, by virtue of his great asceticism, in his vision."—15-17.

(Veda Vyâsa said :—) O Riṣis ! There is no one other than me and the chief Riṣis, who can comprehend and adequately realize the Highest Nârâyana and I shall tell you as I have been able to form some idea about Him by the help of my limited intellect and from what I have heard about Him. Even Brahmâ, the Creator of the Universe, is not able to know His essence ; Nârâyaṇa is the mystery of all the Vedas ; He is what is proved there. He is the mystery of the Maharṣis, that for which all sacrifices are made ; the Tattva of all the seers, the Aim of the Thinkers, and the Hell of the Wicked ; the Adhidaiva, the Daiva, the Adhibhûta, and the highest wisdom of the ideal Riṣis He is the Yajña as described in the Vedas Tapas as described by the poets, He is the Doer ; He is the Agent, He is the Buddhi, He is mind, He is Kṣettrajña. He is Oṅkâra, He is the Puruṣa, the Great Instructor, the Great Governor, and He is the only One, He is the five Prâṇas, He is the Eternal undecaying One. He is Kâla, Pâka (friction), Paktâ (awarder of fruits), the seer, and the study of the Vedas, He is this Nârâyaṇa Deva and there is absolutely nothing beyond Him.

Digitization by Arya Samaj Charitable Foundation, Chennai

He is the Doer of everything. He is the Annihilator of all. He is the Creator of us all. He makes all work. He remains above all things. We are all in quest of Him and we all adore and worship Him.—25-26.

All the narrations, Śrutis, etc., tend towards Him. He is the Universe. He is the Lord of the Universe, Who is also known as Nârâyaṇa. He is Truth and Immortality; He is Eternal, Past, Future and the Present, the Purâṇa-Puruṣa and Brahma."—27-28.

NOTE.—अधिदैव=The Supreme Lord. अधियज्ञ=The highest sacrifice. अधिभूत=The highest element. कारण=Doer. क्षेत्र=Place of origin. ध्रुव अक्षर=An epthet of Viṣṇu.

Here ends the one hundred and sixty-fourth chapter on the creation from the Lotus.

CHAPTER CLXV.

Matsya said:—O Manu! The age of Satyayuga is four thousand divine years. Its twilight is of eight hundred divine years. During that age the four feet of Dharma are complete and there is one part of adharma; the people devoted to their own dharmas are born in that Yuga. All the Brâhmaṇas are engaged in the pursuit of high class dharma. The Kṣatryas rule the Empire and are ready to please their subjects; the Vaiśyas take to agriculture, and the Sûdras render menial service to the three castes. In that age, truth, cleanliness, and dharma increased and every one followed and propagated the dharma practised by the high castes. King! The people in that age lead such a virtuous life and the low also keep themselves on the track of their dharma.—1-5.

The Tretâ age lasts for a period of three thousand divine years and its twilight is of six hundred years duration. Two pâdas of adharma exist during that age and there are only three pâdas of dharma. There is truth and Satvaguṇa in that dharma. The castes become vitiated with regard to their functions in that age and the disturbance weakens the Varṇas. This is the cycle of Tretâ age, now I shall describe Dvâpara and hear about it.—6-9.

O Manu! the age of Dvâpara is two thousand divine years and its evening is of four hundred years. In that age, all the beings are stupefied by Rajoguṇa and are jealous and mean. Dharma exists only twofold and adharma is threefold. In Kaliyuga, the twofold dharma becomes extinct by and by. The Brâhmaṇas lose their spirit and become lukewarm in their duties at the close of Dvâpara and the fasts and vows become abandoned.—10-13.

Kaliyuga remains for a thousand divine years and its evening lasts for a couple of centuries. There are four feet of adharma during that age and dharma consists of only one. Men are overpowered by Tamoguṇa; and they become sensuous during that age. The people of Kaliyuga are full of vanity and egoism and do not feel any love towards Jîvas. None of them is predominent with Śatvaguṇa. None is truthful. The Brâhmaṇas become athiests, conceited, void of attachment and follow the duties of the Sûdras. During Kaliyuga the âśramas are upset and at the end of the age, the Varṇas also become mixed.—14-18.

Digitization by Arya Samaj Charitable Foundation, Chennai

The period of the aforementioned four yugas is 12,000 years, when that period elapses it makes one day of Brahmâ. On the lapse of Brahmâ's one day, Îśvara feels inclined to annihilate the creation on finding it apathetic. He destroys all the Devas including Brahmâ, the demons, the Yakṣhas, the birds, the Gandharvas, the nymphs, the serpents, the mountains, the rivers, the creatures like scorpions, etc., and various kinds of insects. He also destroys the five elements.—19-23.

The destruction of the universe starts like that when Viṣṇu in the shape of the Sun absorbs the eyes of all the beings, dries up everything in the form of wind, consumes every thing in the form of fire and sends forth heavy rain in the form of clouds.—24.

Here ends the one hundred and sixty-fifth chapter on the creation from the lotus.

CHAPTER CLXVI.

Matsya said :—Nârâyaṇa, of Satva guṇa, in the form of the Sun absorbs the ocean by His piercing rays. After drying up the ocean He also similarly dries up rivers, wells, tanks and the mountains by His rays. Then He penetrates the lower regions and dries up the moisture there and afterwards He dries up all the moisture produced by filth, secreta, saliva, etc., that exist in the bodies of all beings. Later on the Lord in the form of the wind shivers everything and draws in all the airs such as Prâṇa, Apâna, Samâna, etc. The Devas, and all the elements, are annihilated.—1-6.

The organ of smell, and the body become dissolved in earth. The organ of taste, and relish merge into water and the organ of vision, the power of seeing and forms dissolve into fire. The organ of touch, Prâṇa, and activities all mingle in air. Sound, the organ of hearing and sky dissolve in Âkâśa.—7-8.

The Lord destroys the whole structure of the universe in a moment when the minds, intellects and souls of all the beings get into Viṣṇu. Afterwards by virtue of the blowing wind, the trees and branches rub against each other and a big fire crops up and consumes everything. This fire is named saṃvartaka fire. This fire reduces everything to ashes during that period of annihilation. It consumes all the mountains, trees, bowers, creepers, reeds, vimânas, divine cities and all the resting places. Viṣṇu, after consuming all the universe, requenches the fire with continuous downpour, divine rain and ghee at the end of the age. The land then becomes full of auspicious water sweet like milk. It spreads all over the landscape and no living creature exists.—9-17.

Every being is destroyed, all the great essences merge in the body of Viṣṇu. The Sun, the wind and the space becoming subtler disappear. The whole universe exists in a very subtle state. At that time, Viṣṇu drying up the oceans and the being therein by His glory reposes all by Himself. He sleeps in that wide expanse of water for many thousands of yugas when none can comprehend the Avyakta Viṣṇu.—18-21.

Digitization by Arya Samaj Charitable Foundation, Chennai

None can know at that time His manifested or unmanifested state; who is that Puruṣottama? What yoga He resorts to? Why does He resort to yoga? What for and how long does He remain in that water and what shall He do in future? No one can fathom all these truths. He is not seer, nor goer, nor knower, nor remains with any body. He alone knows about His ownself or His desires. No one knows anything of Him. After thus absorbing within His body, earth, water, fire, air, ether, the creator Brahmâ and the Great Munis, He goes to great sleep.—22-24.

Here ends the one hundred and sixty-sixth chapter on the creation from the lotus.

CHAPTER CLXVII.

Matsya said :—When there is one vast expanse of water, Lord Viṣṇu covers the earth with water and sleeps on it in the form of a swan (Haṁsa). One who thus sleeps in midst of this mass of waters and Rajas is known as the undecaying mighty armed Purûṣa named Brahma. That Lord Viṣṇu dispels the Tamoguṇa by His glory and infuses the mind with Sattvaguṇas. This is the real supreme truth, and His true Jñânmûrti (true knowledge). He is the goal of the Upaniṣadas and the mystery of the Araṇyakas. He is the Yajñapuruṣa (the sacrificial Lord); He is next to Him and He is again the Highest excellent person (parama puruṣottama).—1-5.

The Ritwika Brâhmaṇas who perform and direct the performance of the sacrifices were first born of Viṣṇu. He created Brahmâ first from His mouth, and then from His arms He created Udgâtâ, Sâmaga, Hotâ, and Adhvaryu (the sacrificial priests). From His back came Mitrâvaruṇa, Brâhmanâchhaṁsi, Prastotâ, and Prati Prastotâ. The Pratihartâ and the Potâ Brâhmaṇas were produced from the stomach; Achâvâkas and Neṣṭas were born from his thighs; Agnidhra Brâhmaṇas from His hands; Subrahamaṇya Brâhmaṇas from His knees; the Unnetâ and Jâtuṣa Brâhmaṇas were born from His feet. Thus the Lord created sixteen excellent priests who performed the functions of all the sacrifices. Lord Viṣṇu, the very incarnation of the Vedas, rests in sacrifices. The Vedas along with the six aṅgas which dictate karmas are also this Supreme Puruṣa and nothing else.—6-12.

I shall tell you the wonderful scene beheld by the sage Mârkaṇḍeya at the time of Lord Viṣṇu's repose in the vast speck of water all by Himself. Swallowed up by Lord Viṣṇu, the sage Mârkaṇḍeya remained within His belly by His glory for many thousands of years and began to wander about there. There he made pilgrimages to many places; and he saw the sacred places, the holy hermitages, and the divine realms. He also beheld the wonderful countries, empires, various kinds of cities, etc. Then the sage devoted himself to meditation, to the performance of sacrifices, Japams and Homas, and asceticism by virtue of which he slowly came out of Viṣṇu's mouth. He did not know at all when he entered in His belly or when he came out of His mouth. This was due to Lord's Mâyâ. He saw the whole universe under the cover of Tamoguṇa

Digitization by Arya Samaj Charitable Foundation, Chennai

and that vast expanse of water. He was afraid. The sage was then bewildered and lost all hopes of life. On seeing Viṣṇu he seemed to have remembered Nârâyaṇa and became glad. He became astonished and standing in that vast expanse of water did not know whether he was dreaming or deluded.—13-20

He said to himself "What wonders have I seen! surely this universe would not be so much fraught with troubles." With such thoughts the sage saw that there was no Sun, Moon, wind, mountain nor earth. What world was that? While he was thinking thus, he saw a man sleeping, and floating like a mountain as if a cloud, half submerged on that water. He was brilliant like the Sun and even in that night He was luminous by His own splendour as if He was awake. No sooner the Muni Mârkaṇḍeya came to know who He was, then he immediately went again into His belly.—21-25.

Getting inside the belly of the Lord, Mârkaṇḍeya thought of what he had seen outside as a dream, and like before went to many sacred places full of many hermitages and having many pools and streamlets flowing in them.—26-27.

He also saw many people performing various sacrifices and hundreds of Brâhmaṇas. The Brâhmaṇas were all pursuing the highest path of duty and he also found the four orders well-established. In that way, the great sage Mârkaṇḍeya passed a divine century within Viṣṇu. But he could not find the end of the belly of Nârâyaṇa.—28-30.

NOTE.—All this is allegorical. It simply means that at the time of the dissolution of the universe, everything becomes extinct, only the Lord remains with everything absorbed within Himself and at the recreation of the universe, He gives birth to one after the other till the universe becomes complete.

Then after sometime coming out of Viṣṇu's mouth, the sage saw a boy sleeping on the branch of a banyan tree. He was seen playing all by himself without any anxiety in the universe bereft of creation. The sky was covered with mist and the down below was a vast expanse of water. There were no beings nor lives there. The sage was much surprised and tried, out of curiosity, to see the boy satisfactorily, but could not look at Him on account of His dazzling brilliancy. Then he thought to himself while floating on the water, I undoubtedly saw him before, but am doubtful as I might be deluded by Deva Mâyâ. Then being amazed and struck with horror, the sage approached that boy swimming in the water. Then the Lord, in the form of that young boy, thundered to Mârkaṇḍeya "Son, Mârkaṇḍeya! donot be afraid. Come near me." Hearing those words the tired sage said:—31-37.

"Who is it that despising my asceticism summons me by name? Who is despising my age of a thousand divine years? Even if you are Devas you ought not to behave with me in this way; Brahmâ even calls me longlived. Who is it that after practising rigid penances and leaving all hopes of life courts his destruction by addressing me by my name?"—38-40.

When Mârkaṇḍeya finished his wrathful speech, the Lord Madhusûdana said:—"Son! I am Purâṇapuruṣa, Your progenitor. Why do you not come to me? I am your father; Your Guru. In former times

Digitization by Arya Samaj Charitable Foundation, Chennai

your father the sage Aṅgirasa adored Me with great devotion and asceticism with the intention of begetting a son. Then, at the close of his asceticism, he sought a most illustrious son which boon I granted and by virtue of the same he was blessed with you as a son. O, Mârkaṇḍeya who can by his Yogic power see me dabbling like a boy at a period like this, unless He is blessed by me ? "—41-45.

Afterwards, the great ascetic, the longlived sage Markaṇḍeya with folded hands and with eyes struck with wonder most devoutfully saluted Lord Viṣṇu after reciting his name and Gotra.—46-47

Mârkaṇḍeya said :—"O Sinless one ! I am eager to know Thy this Mâyâ in truth. Thou art reposing in this expanse of water. Thou art in the form of a boy. By what name art Thou known in this universe? Thou must be a very great soul, indeed ; else who can remain in this state."—48-49.

Śrî-Bhagavâna said :—" O Brâhmaṇa ! I am Nârâyaṇa. I am the Creator and Destroyer of all. I am known as Ananta, Sahsraśîrṣâ, Seṣa, &c. in the Vedas. I am that golden Person, illustrious like the Sun. I am Brahmamâyâ yajña among the sacrifices. I am Agni carrying oblations. I am the father of waters. I am Indra in his place. I am the Parivatsara of the years. I am the yogi, the cycle and the end of the cyle. I am present in all the beings including the Devas. I am the Śeṣa among the serpents and the Garuḍa among the birds. I am the end of all in the shape of Dharmarâja. I am the dharma of all the Âśramas. I am the asceticism of all the dewellers in the hermitages. I am the divine river. I am the milk ocean Kṣîroda. I am the supreme truth. I am Prajâpati. I am the Sâṅkhya and Yoga. I am the highest place, the sacrifice, the Presiding Deity over learning. I am the Sun, the wind, the earth, the sky, the water, the ocean, the stars, the directions, the years, the moon, the clouds ; I sleep in the milk ocean ; I am the conflagration fire in the salt ocean. I drink up all the Haviḥs in the form of waters by means of saṃvartaka fire. I am the Parama Purâṇa. I am the Creator of the past, future and the present. Brâhmaṇa ! whatever you see or hear about or think about, I am all those. I created this universe before and I am creating it now. Mârkaṇḍeya ! I create this whole universe at the end of each yuga and then support it. Hear about my dharmas by joyfully entering within My belly. Brahmâ along with the Riṣis and the Devas rests in My body. I am the Avyakta Yoga, again I am Vyakta, the enemy of the demons. You attain to me. I am the one-lettered mantra and again the three-lettered mantra. I give dharma, artha, kâma ; and again I am the giver of Mukti. I am the giver of salvation. I am "Om" the symbol of the sacred Trinity."—51-65.

When Lord Viṣṇu thus spoke to that sage, He suddenly swallowed the sage. Then the sage rested there in His belly in peace and was desirous of hearing about the truth of eternal Viṣṇu. He heard the sound "Haṁsa" there, thus :—I am known as the eternal Haṁsa. It is I that remains in this great ocean bereft of the Sun and Moon and roam about slowly and again create the world by assuming various bodies.—66.

Here ends the one hundred and sixty-seventh chapter on the creation from the lotus.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CLXVIII.

Matsya said :—That High Soul living in water began to practise asceticism there. Since then, the species of aquatic animals began to appear. Then that highly powerful Soul wanted to create worlds and thought of the universe that is made up of five elements. In course of that conception, that ocean, void of air and space, became disturbed and by that disturbance the womb of the subtle universe was created, which being again agitated, begot small subtle holes and sound and it gave birth to air which found space and thus expanded.—1-5.

When wind appeared, there arose waves in the ocean; and when the waters of the ocean became agitated, the great Vaiśvânara fire appeared. This fire dried up the waters. By the loss of water there was an expansion of the space in the small holes and the firmament appeared; then the water, born of the fire of the Lord, became tasteful like nectar. The space in the holes created the sky out of which came forth the wind and by their concussion, fire was produced. Then the Lord thought of Brahmâ and various other things for the creation of the cosmos.—6-10.

The Lord selects, out of the Jîvas on the earth, a qualified one for the post of Brahmâ for the creation of the cosmos after the expiry of one thousand Mahâyugas (a Mahâyuga-consists of four yugas). He who is a pure Soul, endowed with the powers of asceticism and highest knowledge, with the yogic powers and equipped with all the Aiśvaryas (the powers and highest excellencies), who is established in his self and purified by many births, is made such a Brahmâ. In that great ocean, the great place of pilgrimage, the infallible Hari, the creator of all the worlds, plays for some time and brings forth out of his navel a wonderful lotus of a thousand petals shining like the sun. That beautiful lotus, looking like the hairs of that High Soul was brilliant like fire and bright like the autumal Sun. That lotus of extravagant beauty began to shine.—11-16.

Here ends the one hundred and sixty-eighth chapter on the creation from the lotus.

CHAPTER CLXIX.

Matsya said :—Afterwards Viṣṇu, out of that golden lotus, begot Brahmâ, the Creator of the Universe. The lotus was many yojanas wide, endowed with the qualities of the earth, full of all Guṇas and all Tejas and of a golden colour. Brahmâ was highly energetic, the Greatest Yogi and the Creator of all the worlds.—1-2.

The learned describe the very same lotus as the *terra-firma*, the Maharṣis call it the lotus born of Nârâyaṇa. Rasâ, also known as Padmâ Devi, is the earth. The weighty portions of the lotus are the mountains.—3-4.

The mountains Himavâna, Sumeru, Nîla, Niṣadha, Kailâsa, Muñjavanta, Gandhamâdana, Punya Śikhara, Mandarâchala, Udayâchala, Piñjara, Vindhyâchala, are the rendezvous of the groups of the Devas, Siddhas, Mahâtmâs and the pious.—5-7.

Digitization by Arya Samaj Charitable Foundation, Chennai

The countries within these mountains form the Jambûdvîpa. The best distinguishing feature of Jambûdvîpa is the performance of a great many sacrifices there.—8.

The nectarlike streams of these mountains give birth to many rivers which form places of hundreds of pilgrimages.—9.

The numerous ores, with which the mountains are full, are the best part of the lotus; and the Mlechchha countries in the impassible mountains form on the petals of the lotus. The lower portions of the petals form the habitations of the demons, serpents and birds.—10-12.

The oceans near the residences of the demons are the sap of the lotus where the great sinners are drowned.—13.

Round the lotus-shaped earth exist four oceans on the four sides. By the mere contemplation of Nârâyaṇa, this lotus-shaped earth appears in existence. So this springing up of the earth is termed Puṣkara. Consequently lotus is called Puṣkara and for the same reason the high seers have enjoined the use of drawing the lotus before the performance of any sacrifice.—14-16.

In this way, Lord Viṣṇu has created the universe with mountains, rivers, lakes. Afterwards the infinitely powerful Viṣṇu again begins to sleep in that great ocean.—17-18.

Here ends the one hundred and sixty-ninth chapter on the creation from the lotus.

CHAPTER CLXX.

Matsya said :—When Brahmâ was practising austerities in the lotus, the great Asura Madhu appeared to cause him obstacles and the Asura Kaiṭabha full of Rajoguṇa also put on his appearance. They full of Rajo and Tamoguṇas began to torment the universe. Wearing fine dress, having white, pointed and fearful teeth, adorned with coronets, armlets, those most valiant Asuras with bloodshot eyes, bloated chest, mighty arms, gigantic like the mountains, shining like the clouds, with faces like the sun, holding clubs like lightning, agitating the ocean with their feet, made an attempt to arouse Viṣṇu from His sleep.—1-6.

They, traversing through that lotus, saw the four-faced Brahmâ, who was the best of the yogis, and who had a bright body—7.

Brahmâ as directed by Nârâyaṇa was carrying on the work of the creation of the universe by His mental power. He was creating the people, the Devas, the demons, the Yakṣas, the Ṛiṣis, the Mânasa Ṛiṣis, in course of which both the demons, wishing their death and agitated with anger, addressed the following sullen words to Brahmâ :—8-9.

" O, lotus born one! wearing white coronet and white dress, having four heads, void of grief! How are you sitting here quietly? Get out of it and fight with us, we are very powerful and if you cannot face us, then speak, Who is your Creator? Who has located you here? Who is your protector? And what is your name?"—10-12.

Digitization by Arya Samaj Charitable Foundation, Chennai.

Brahmâ replied :—" You ought to know the name, deeds and means of that one Supreme Being who is adored by the whole universe, who has thousands of eyes and who is the unit. I see you are two ; I wish to know your names and your object ; what do you do ?"—13.

Madhu Kaiṭabha said :—" O wise one ! there is none superior to us in the universe. We envelope the universe with Rajo and Tamoguṇas. We are full of Rajo and Tamoguṇas. The Riṣis cannot transcend us. We are inviolable, we enshroud the dharma and nature of all the beings. Consequently, we cannot be overpowered by any being. The whole universe trembles with our fear. We are the givers of artha, kâma and svarga in course of the sacrifices during each Yuga. Those who attain comfort, pelf, happiness and fame, always adore us. We are happiness, pleasure, beauty, fame and every other thing what can be desired"—14-17.

Brahmâ spoke :—" I have acquired Yoga with great practice and am full of satvaguṇa ; but the Supreme Being, the incarnate of Sattva, the great controller, the author of satva, rajasa and tamas guṇas, the Creator of the universe who only begets satva-bhûtas, will destroy you."—18-20.

At that time the powerful Viṣṇu stretched his arms by His Mâyâ while asleep and both the demons were caught and drawn in and they looked like two monstrous birds hanging on His hands.—21-22.

Then both the Asuras saluted Viṣṇu and said " we know Thee to be the Great cause of the universe. Thou art Puruṣottama, protect us. We are ignorant. Thou art the image of sattvaguṇa. We have come to see Thee. Deva ! Thy sight is not fruitless. We are eager to seek a boon from Thee, and we salute Thee."— 23-25.

Śrî Bhagvâna spoke :—" What for do you seek a boon ? You have completed your lives. Do you wish to live longer ?"—26-27.

Madhu Kaiṭabha said :—" Deva ! let our death be at your hands, at such a place where others did not before experience their deaths. Grant us this boon ? "—28.

Śrî-Bhagavâna said :—" I speak this truly that both of you will be born great in the future age. Do not be doubtful about this."—29.

Having said so, the Lord killed under His thighs both the demons who were the originators of Raja and Tamoguṇas.—30.

Here ends the one hundred and seventieth chapter on killing of Madhu and Kaiṭabha in the creation from the lotus.

CHAPTER CLXXI.

Matsya said :—The highly energetic Brahmâ, the chief of the knowers of Brahmâ, with His arms uplifted, began to practise severe austerities within the above mentioned lotus. Driving away all darkness with His lustre, He shone forth like the Sun. Afterwards, Viṣṇu, in another assumed form of a Yogâchârya, appeared before Brahmâ as the Spiritual guide. The sage Kapila—the great Preceptor of Sâṅkhya—also appeared along with Him. Both of them went to Brahmâ singing His praises. Afterwards

Digitization by Arya Samaj Charitable Foundation, Chennai

both the Professors of the Supreme knowledge and adored by the Rişis spoke to Brahmâ of immeasurable lustre, thus :—It is Brahmâ who resides embracing the whole universe, who is tied fast with the knowledge of Brahmâ and self, and who is worshipped by the three worlds, that is the Creator of all the Bhûtas; when the latter absorbed in His contemplation hearing their words, created by His yogic power, the three realms on the basis of the Brahmâ Sruti. Brahmâ created a son from His desire who, immediately on being born, went to Him and said "In what way shall I assist you?"—1-9.

Brahmâ said:—"O highly intelligent one! Do as Nârâyaṇa, the Brahma incarnate and the Muni Kapila instruct you."—10.

Then that son of Brahmâ stood with folded hands before those Brâhmaṇas and said "Give me orders what to do."—11.

Bhagavâna said:—"Think of what is Truth, Eternal, and emancipation. What is said to be true and undecaying is of eighteen varieties. What is true, that is Highest, follow that."—12.

Hearing those words, that son of Brahmâ, went to the north where helped by His intellect He attained, by degrees, Brahmâhood.—13.

Then Brahmâ created Bhuva a second son from His mind who also asked Him what assistance he could render Him. Brahmâ told him to follow what the two Preceptors said and by their command he went down to the earth and began to study the Vedas from them. In time he attained the highest position. Brahmâ again created His third son Bhûrbhûvaḥ—the knower of Sâṅkhya—in the same manner, who also with the directions of Brahmâ went to the two Preceptors and obtaining knowledge, acquired the highest position like his two elder brothers.—14-18.

Then the conditions of the three sons of Brahmâ are described. Nârâyaṇa and Kapila both returned to their abodes after taking with them the three sons of Brahmâ.—19.

Brahmâ commenced again His rigid penances, after Nârâyaṇa and Kapila had left Him. Then Brahmâ, in course of His practices, did not feel any comfort and happiness, for those [whom he had created] were single. He created a beautiful woman from His body by virtue of His tapasyâ.—20-21.

She, by virtue of Her austerities, equalled Brahmâ and was gifted with the faculty of the creation of the universe. Brahmâ thus engaged in creation, first created the three-footed Gâyatrî, adored by the Vedas and then the Prajâpatis and the oceans.—22-23.

He also created the Vedas from the same Gâyatrî. Then, He created those Prajâpatis who were like Him and through whom this universe and all the beings have been created.—24-25.

The highly ascetic and the most illustrious son, named Viśveśa Dharma was begotten first who was followed by other sons named, Dakṣa, Marîchi, Atri, Pulastya, Pulaha, Kratu, Vasiṣṭa, Gautama, Bhṛigu, Aṅgirâ, and Manu. The highly wonderful Rişis have followed thirteen paths of dharma.—26-28.

The twelve daughters, *viz.*—Aditi, Diti, Danu, Kalâ, Anâyu, Siṁhikâ,

Digitization by Arya Samaj Charitable Foundation, Chennai

Muni, Tâmrâ, Krodhâ, Surasâ, Vinatâ, and Kadrû were born of Dakṣa. The sage Marîchi produced Kaśyapa from his lustre and Dakṣa gave his twelve daughters in marriage to Kaśyapa and gave twenty-seven daughters, that is, the twenty-seven asterisms beginning with Rohiṇi, to the Moon. Brahmâ created the five maids named Lakṣmî, Marutvatî, Sâdhyâ, Viśveśâ, and Sarasvatî who were married to Dharmarâja: the Consort of Brahmâ of great beauty and having the form of Kâma, stood before Her Lord as Surabhi, when He with the view of producing cows for the benefit of the world enjoyed in Her company when she gave birth to many smoke coloured progeny of huge bodies.—29-36.

All those sons, dark like the night and sombre like the evening clouds, began to cry and despise Brahmâ; and in consequence of their crying and running away, they were named Rudras. They are:—Nirṛiti, Sambhu, Aparâjita Mrigavyâdha, Kapardî, Dahana, Khara, Ahirabradhnya, Kapâlî, Piṅgala, and the most illustrious Senânî, these are the eleven Rudras. Yogaiśvari cow was also born of that Surabhi cow as well as the lower animals, goats, swans, high class drugs. Dharma produced Kâma from Lakṣimî, the Sâdhya Devas were born of the lady of the same name Sâdhyâ.—37-42.

Bhava, Prabhava, Îśa, Asurahantâ, Aruṇa, Âruṇi, Viśvâvasu, Bala, Dhruva, Haviṣya, Vitana, Vidhâna, Samita, Vatsara, Bhûti, and Suparvâ were all born of Sâdhya through Dharma; and, similarly, the Devi Sudevî gave birth to the eight Vasus, *viz.*—Dhara, Dhruva, Viśvâvasu, Soma, Âpa, Yama, Vâyu, and Nirriti. It is also heard that dharma begot from Viśvâ the Viśvedevas.—43-48.

Viśveśâ gave birth to the mighty armed Dakṣa, Puṣkaravana, Châkṣusa, Manu, Madhu, Mahoraga, Vibhrântakavapuḥ, Vâla, Viṣkaṁbha, and Garuḍa, illustrious like the Sun. Marudvatî gave birth to the Marut devas.—49-51.

Agni, Chakṣu, Ravi, Jyoti, Savitra, Mitra, Amara, Saravriṣṭi, Śukarṣa, Virâṭ, Vati, Viśvavasu,-Mati, Aśvamitra, Chitraraśmi, Niṣadhana, Hûyanta, Baṛaba, Mandapannaga, Brihanta, Brihadrûpa, and Pûtananuga are the Maruts. Aditi Devi gave birth to the twelve Âdityas from Kaśyapa.—52-55.

They are Indra, Viṣṇu, Bhaga, Tvaṣṭâ, Varuṇa, Aryama, Ravi, Pûṣa, Mitra, Dhanada, Dhâtâ, Parajanya. These are the best of the dwellers in Heaven. Âditya begot from Sarasvati two sons who were gifted with highest attributes and were great ascetics. Danu gave birth to Dânavas and Diti brought forth the Daityas.—56-58.

Kâla gave birth to Kâlakeya Asuras. Anâyuṣâ gave birth to fearful diseases. Siṁhikâ begot Grahas; Munis gave birth to the Gandharvas, Tâmrâ was the mother of the Apsaras, Krodha gave birth to the Piśâchas, Yakṣas and the Râkṣasas.—59-61.

Surabhi begot quadrupeds and cows; Vinatâ produced Garuḍa and other birds.—62.

Kadrû was the mother of the mountains and the serpents, and in such a way the universe multiplied.—63.

Digitization by Arya Samaj Charitable Foundation, Chennai

O King! In such a way the lotus Puṣkara was produced by Viṣṇu and the creation emanating from it is known as Padmasriṣṭi. I have thus described the glory of the Lord Viṣṇu—the Purâṇapuruṣa—before you, and the Riṣis, all pray to Viṣṇu the Prime cause of all.—64-65.

One who hears this Purâṇa, specially on the days of the festivals, goes to heaven after enjoying all the best comforts in the world.—66.

One who pleases Lord Śrîkriṣṇa by sight, words, and mind is shown kindness also by the Lord.—67.

And, as fruits (of devotion), Kings acquire Kingdoms; poor men get riches, a man of short life gets longevity and people desirous of sons are blessed with sons.—68.

Devotion to Viṣṇu begets the benefit of sacrifices and of the reading of the Vedas, all desires and the benefits of asceticism, various kinds of riches and other virtues.—69.

He attains what he desires. King! one who listens to the glory of the lotus, forsaking everything, never gets any pain. Such is the description of the lotus creation which I have described to you as narrated by Vedavyâsa and the Śrutis.—70-71.

Here ends the one hundred and seventy-first chapter on the creation from the lotus.

CHAPTER CLXXII.

Matsya said :—Now hear how Viṣṇu attained Viṣṇuhood in Satyayuga; how he attained Vaikuṇṭha amongst the Devas; and how he attained Kriṣṇahood amongst the human beings. The deeds of the Lord are indeed impervious, king! now hear about the past and the future manifestations of Viṣṇu.—1-2.

The mystic Viṣṇu is known as Nârâyaṇa through discernable manifestation. He is also called Anant-âtmâ and Avinâśi Prabhu. When the eternal Hari became engaged in the form of Nârâyṇa in creation, He manifested Himself as Brahmâ, Vâyu, Soma, Indra, Dharma, Bṛihaspati, Śukra, etc., Viṣṇu was also born as the son of Aditi in consequence of which He is also called Upendra, the younger brother of Indra; He manifested Himself to destroy the enemies of the Devas such as the demons, the Daityas, the Râkṣasas.—3-6.

The Supreme Spirit Nârâyaṇa first became the Pradhânâtmâ and created Brahmâ and the latter created the worthy Prajâpatis in the previous kalpas who contributed to the great multiplication of the men and other beings. The eternal Akhaṇḍa Brahma was divided by the Prajâpatis in many parts. The doings of Viṣṇu have been thus described. Now listen to His mundane glory.—7-9.

When Vritrâsura had been killed in the Satyayuga, the Târakâmaya war renowned in all the three realms took place; in course of which the demons showed marked valour and began to destroy the groups of the Devas, the Yakṣas and the Râkṣasas.—10-11.

Digitization by Arya Samaj Charitable Foundation, Chennai

The Devas and the Râkṣasas, acknowledging themselves vanquished, went to seek the help of the Lord Nârâyaṇa; whilst those demons, burning like cinders, after eclipsing the Sun, the Moon, the clouds and other stars began to spread in the sky. The clouds, highly charged with electricity, began to thunder and rain, when all the seven kinds of winds began to blow. At that time the deafening din created by thunder, rain and wind was most fearful, and it appeared as if the whole firmament was going to be consumed. Thousands of meteors began to fall. The Divine chariots also fell down on the ground after being tossed in the heavens. It looked as if the annihilation of the universe was in progress. In course of that terrible, calamity the lustre from every one's face was gone. It was pitch dark, and the ten directions were under cover of dense darkness.—12-18.

The Goddess Kâlî wandered about in the sky, when even the Sun was entirely covered with the massive folds of darkness. At that time, Lord Viṣṇu, dispelling the huge piles of darkness by His arms, shone forth with His glory and His blue appearance.—19-20.

The Lord shone like the sombre clouds, soot and the mountains; His body looked like cloud and collyrium. Even the hair (on his body) looked like clouds; by His lustre and appearance He looked like a blue mountain. He was dressed in yellow and wearing ornaments glowing like burnished gold, His complexion resembling the colour of the smoke arising at the time of the destruction of the universe; He had four arms; hence, His shoulders looked more yellow. His shoulders were broad, wearing a diadem, armed with high class weapons bright as Heavens, majestic like the mountain, having serpentlike arrows in His quiver, and Nandaka axe and Śakti; holding conch, quoit, club and the lotus, He looked like a mighty mountain, Forgiveness is the base whereof; Prosperity its tree; the Sârañga bow is its peak.—22-25.

The celestial ladies formed its leaves and various chariots, trees and rainwater, its oozings; and in such a way, it became the illuminator of all the realms and the source of rejoice to all.—26.

Knowledge and egoism formed its essence; the chief elements formed its sprouts. The numerous variegations were the leaves, the stars and planets formed the flowers, the world of the demons formed the trunk of the tree. The Viṣṇu mountain thus appeared in the world.—27-28.

It looked like a huge reservoir resembling the ocean resting on the Rasâtala. It was covered with the massive network, even difficult for the lion to seek his rescue and adorned with birds, animals and various beings, thus conducing to the common welfare of all the Lokas. Adorned with the aroma of modesty and wealth, the unspeakable endless Bhâvas (feelings) formed the waters thereof. The manifested Ahaṅkâra formed the froth; the planets and stars formed the bubbles.—-29-30.

The elements were the crests, the asterisms were the bubbles, the Vimânas were the birds, it was agitated by the clouds. All the men and beings were its fish; the rows of mountains formed the couches; the three guṇas were its eddy, the regions were its alligators, fishes, etc., the warriors were its creepers and saplings, the snakes were its reeds, and the twelve Suns were its great islands. The eleven Rudras were its cities, the eight

Digitization by Arya Samaj Charitable Foundation, Chennai

Vasus, its mountains; the Sandhyas formed its waves; and birds formed the air thereof. The demons were the crocodiles. The Yakṣas and the serpents were the huge fishes, Brahmâ was the supreme valour, the women were the gems, Śrî, Kîrti, Kânti and Lakṣmî were the rivers. The Yogas and the great festival occasions found their origin and end in Him. The Devas became consoled at the sight of such a Nârâyaṇa.—31-36.

Then Nârâyaṇa, looking like such a vast ocean, the Lord of the Devas, the Giver of the boons, the Most Clement on the devotees, the Giver of peace, seated in a chariot streaming with the banner with the symbol of Garuḍa, became visible in the firmament.—37-38.

In other words, the stars, the Moon, the Sun, gleaming like the Mount Sumeru bedecked with the starry flowers, the Dispeller of fear, seated in an excellent divine chariot, the Lord Viṣṇu was visible to Indra and the other Devas on the aerial track.—39-41.

Seeing Him, all the Devas with folded hands shouted out victory, took His refuge, and explained to Him the whole situation; when the Lord determined to put an end to all the demons in the war and said to the Devas:—"Devas! be calm and do not fear. I shall now conquer all the demons and you shall possess the Empire of the three realms." Being pleased with such nectar-like words of the truthful Lord, the Devas returned to Their regions, and after that all the darkness was dispelled and the clouds were dispersed. Pleasant wind began to blow, calm reigned in each direction, and all the stars, regaining their brilliance, began to circumbulate the Moon. The celestial fight of the planets ceased, the oceans became calm, the dust storms subsided, and peace in all the realms was restored. The roads became clear and the threefold Devas looked bright and cheerful. The agitation from the rivers disappeared, the devotees came to their senses, the hearts and senses of the townsmen became jolly. Maharṣis started the chanting of the Vedic hymns loudly, without any sorrow or grief, and the fire began to accept the sacrificial offerings. The Universe became peaceful, and the Dharmas were again established. All the beings became elated, and all the Devas hearing the resolution of the Lord Viṣṇu to destroy the demons, became highly delighted.—42-51.

Here ends the one hundred and seventy-second chapter on Târakamaya fight.

CHAPTER CLXXIII.

Matsya said:—The demons hearing those fearful words of Viṣṇu made great preparations, and left no stone unturned to gain the battle. At that time, the demon Maya took his seat in an imposing golden chariot, measuring 1,200 cubits, gliding on four huge wheels, its extensive yoke jingling with little bells and covered with the tigerskin, with birds worked out in precious stones, full of various weapons, rumbling like the thunder of clouds, decorated with lofty turrets touching the sky, teeming with clubs, plaited with gold, streaming the golden banner shining like

Digitization by Arya Samaj Charitable Foundation, Chennai

the Sun, and the Mount Mandarâchala, painted black like the snake and tiger spots, drawn by gigantic bears, the breaker of the enemy's chariots. Seated in such a majestic chariot the valiant demon looked like the sun rising on Mandarâchala.—1-8.

Târakâsura seated himself in a lofty chariot of gold, looking like a mountain and making terrible noise, having its motion unimpeded, which was plaited with iron, having wheels of the same metal, dispelling darkness by their glitter, rumbling like the clouds, decorated with massive net work of iron over the windows, full of clubs, spears, nooses, axes etc., all made of iron, yoked by a thousand asses, and shining like another mountain Mandara from a distance.—9-13.

The demon Virochana came furious with anger, armed with a club, looking like the Mount Achala in that army. The demon Hayagriva came in his own chariot, with a following of thousands of demons and chariots. The demon Varâha, immensely extensive in bulk, with his bow drawn measuring thousand kiskus, came to the field like a mountain pushing on his chariot. The demon Khara came charged with great conceit and wrath, his lips and eyes throbbing.—14-17.

The valiant demon Tvaṣtâ, riding on a chariot drawn by eight elephants, went round the army to see that all the phalanxes of the demons were ready. Viprachitti's son, the demon Śveta, also came with his white earrings, Ariṣta, the son of Bali, came armed with rocks, and began to use them as missiles.—18-20.

The demon Kiśora came with his fresh energy and looked like the sun in the midst of dark clouds. And so did many other demons, wearing armours. The demon Lamba, fully bedecked with hanging pendants, shone forth like the Sun, through the mist in his army. Râhu also came biting his lips, gnashing his teeth and with eyes disturbed with anger.—21-23.

Râhu stood before all the demons smiling and many other demons came riding on horses, several others came riding on elephants.—24.

Many came riding on the lions, sheep, bears, mules, camels, boars, several ferocious looking demons came on foot. At that time, the demons with only one or half a leg, in their eagerness for war, began to dance and began to terrify the Devas, shewing their hands and holding clubs, parighas, stones, muṣalas and other terrible weapons in their hands. Several roared like happy lions, and came waving their arms with glee.—27.

Those demons armed with clubs, Pâśa, Prâsa, Parigha, Tomara, Ankuśa, Pattiśa, Sataghnîs, Satadhâras, Gandaśaclas, iron Parighas, discus, etc., began to cheer up their own armies.—28-30.

Thus the demon army, full of conceit and perseverance, looked furious like clouds, and assembled before the Devas. The thousands of the infuriated demons looked shining like the wind, fire, mountain, water and clouds, and became mad for war.—31-32.

Here ends the one hundred nnd seventy-third chapter in the Târakamaya battle.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CLXXIV.

Matsya said :—O son of the Sun ! You have heard about the force of the demons ; now hear about the strength of the army of the Devas. The twelve Âdityas, the eight Vasus, the eleven Rudras, the two Aśvinîkumâras, wearing their armours and followed by their men, appeared in the field. The thousand-eyed Indra—the lord of all the Devas—came on his great chariot, and marched himself before the Devas, to kill the enemy of the Devas. His chariot was also placed in the centre of the army. Indra then took his seat in that illustrious chariot going swiftly like Garuḍa, gliding on beautiful wheels, inlaid with gold and gems, containing his famous weapons, such as thunderbolt, etc., surrounded by the Devas, the Yaksas and the Gandharvas, adored by the Brahmariṣis, conjoint with lightening clouds, going at their will. At that time, he was adored by the Brâhmaṇas. Riding on such a chariot, when Indra goes round the earth, the sacrificial priests chant various hymns to him.—1-7.

Various kinds of music were played in the heaven, hundreds of nymphs began to dance. In their midst the chariot looked beautiful like the rising Sun on the Udayâchala mount. It was drawn by a thousand horses, swift like the mind and wind. At that time, the chariot controlled by Mâtali looked handsome like the Mount Sumeru illumined by the Sun. Dharmarâja came armed with his formidable club, and took his stand in the army of the Devas, causing terror to the demons by His roars.—8-11.

The handsome Varuṇa also appeared in the field, along with the four oceans, serpants lashing their tongues, wearing garlands and jewelled ornaments, armed with his deadly noose, riding on the horse shining like the moon-beams, dressed in variegated coloured robes ; and awaited the hour of war. He then appeared like the oceans agitated with billows. Kuvera, the Lord of the Yakṣas, the Râkṣasas, Kinnaras and the riches, armed with a club, made His appearance seated in his Puṣpaka Vimâna, with Yakṣas, Râkṣasas, Guhyakas and conch shell and lotus etc. His carriers were men.—12-18.

The Lord Śiva came then riding on a very big bull. Indra took his stand in the east, Dharmarâja in the south, Varuṇa in the west and Kuvera in the north. The valiant Dikpâlas guarded their respective directions as well as the army of the Devas. The God Sun also came in His chariot, drawn by seven swift horses having beautiful reins, moving round the Meru, illumining the Udayâchala and Astâchala mountains, and giving light to all the realms, adorned with many rays, shining with His own lustre, the Lord of the twelve Adityas thus graced the battlefield. —19-23.

The demons beheld the Lord Moon who came to the battle, mounted on a chariot drawn by white horses, adorned with white and cool rays, pleasing to the worlds, followed by all the Nakṣattras, the Lord of the Brâhmaṇas, the Dispeller of nocturnal darkness, the receptacle of thousands of herbs and nectar, looking like a portion of the universe ; and riding on white horses and holding in his hands weapons causing cold.—24-27.

Digitization by Arya Samaj Charitable Foundation, Chennai

Vâyu, the creator of fire, the Lord of all, the omnipresent in all the seven tunes and the sounds, the foremost of all the elements, the formless, the easily accessable to heaven, the producer of sound, and five-fold Prâṇa of all the beings, the life of all, bursting with his own force; also joined the army of the Devas, followed by clouds and caused great pain to the demons by His violence.—28-31.

The Devas with the Gandharvas and the Vidyâdharas waved their swords, which looked like serpents that had lately cast off their skin, and thus began to play. The gigantic serpent Lords, infusing their venom, into the arrows of the Devas, made the smaller of their species to bodily merge into the arrows. Many other Devas armed with huge rocks, trees, etc., became ready to hurl them at the demons.—32-34.

The highly powerful Lord Viṣṇu, from whose navel sprang the lotus, who assumes the form of fire for the destruction of the world, the eater of the sacrificial oblations the cause of the entire universe, the giver of Peace, armed with the club, also adorned the great field of battte with His garuḍa, like the rising Sun on the Mount Udayâchala.—35-37.

Viṣṇu held his lustrous chakram in His right hand; the discus looked like the rising Sun, as if ready to destroy the enemies.—38.

He held in His left hand the huge club of a black colour ready to annihilate the enemies; and He held other weapons such as Sâranga bow, etc., in His other hands.—39.

Lord Nârâyaṇa rode on His illustrious Garuḍa the son of Kaśyapa, eater of snakes, going more swiftly than the wind, agitator of the sky, roaming in the air, looking beautiful with snakes in his mouth, looking like the lofty Mandara mountain after the churning of the ocean, who had shown his valour many times in the fight between the Asuras and the Devas, with his body having the mark of the thunderbolt of Indra hurled on him for stealing nectar, having crest on the head, highly powerful, ornamented with golden ear-rings, having garments of variegated leaves, looking like a golden mountain, shining with the splendour of the gems on the hood of the snakes that he held in his mouth with his wings, looking like clouds with rainbows, overspreading the heavens, and with red, yellow and blue banners streaming in the air, of huge body, the brother of Aruṇa, and the best of those who roam in the air. Riding on such a Garuḍa, Viṣṇu made His appearance. The moment Lord Viṣṇu appeared riding on His mighty Garuḍa, all the Devas and sages followed Him and began to sing His praises with verses, all Mantras.- 40-48.

Kuvera, Yama, Indra, Dharmarája and the Moon went ahead of the Lord, illumined by the rays of the Moon, and at the same time Brihaspati blessed all the Devas saying "Let good come to the Devas" and Śukrâchârya blessed also the demons, uttering their welfare.—49-50.

Here ends the one hundred and seventy-fourth chapter on Târakâmaya fight.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CLXXV.

Matsya said :—A tremendous battle ensued between the Devas and the demous and every one, eager for victory, took up his arms and stood like a mountain in the battlefield. The haughty warriors, representing the forces of dharma and adharma, respectively, waged a fierce battle, where they displayed both vanity and modesty.—1-3.

Afterwards the sky was covered with moving chariots, advancing herds of elephants, and warriors leaping with sword in hand. The falling of arrows and clubs, and the twanging bows created a din like the thundering of clouds at the time of the annihilation of the universe, causing a great terror to the creation.—4-6.

The demons began to hit the Devas by hurling clubs and huge rocks at them, which caused the valiant Devas, eager for victory, a great suffering, and the Devas hurt with the weapons, with their heads powdered with clubs and their chests smashed by the demons, began to vomit blood. The Devas could not do anything when they were entangled in a network of arrows by the demons. Thus overpowered by the demons they could not do anything. They could not use their arms and appeared like the dead acknowledging themselves beaten by their foe. —7-11.

Seeing that, the thousand-eyed Indra dispelled those huge piles of dreadful arrows by his thunderbolt and effected his entrance in the ranks of the demons. Devastating the army of the demons, he created darkness by letting out his Tamas-astra when the demons could not see one another. The Devas became freed of the Mâyâ of the Demons which Indra drove away by his lustre, and then they began to kill the demons with great caution. Then the demons of bluish haze began to fall down like mountains with their wings severed.—12-16.

When the demons began to be annihilated in great numbers, Maya spread the Mâyâ of Urvi and dispelled the darkness, and created fearful fire like the one that prevails at the time of the destruction of the world, which started the devastation of the Devas, whilst the demons again took up a firm stand. The Devas seriously belaboured by Ûrvâs fire, went to seek the protection of Indra and the Moon. The Devas, burnt by Urvâ fire and their senses benumed reported the whole matter to Indra. —17-21.

Seeing such a fearful chaos, Varuṇa prompted by Indra said :—22.

"Indra! Aurva has been created by the Brahmariṣi's son Ûrvâ in ancient times. The Brahmariṣi became like Brahmâ by means of his asceticism.—23.

NOTE Aurva. A celebrated Riṣi. The sons of Kârtavirya with the desire of destroying the family of Aurva killed even the children in the womb. One of the women in the family, however, in order to preserve her embryo secreted it in her thigh (Ûru), whence the child at its birth was called Aurva. Beholding him the sons of Kârtavirya were struck with blindness and his wrath gave rise to a flame which threatened to consume the whole world, had he not at the desire of the Pitris cast it into the ocean where it remained concealed with the face of a horse. Aurvânâla is also known as Vaḍavâgni or Vadavanala. It is the submarine fire.

Digitization by Arya Samaj Charitable Foundation, Chennai

Then the Maharṣis and the Devas began to pray to the sage Ûrva who was shining like the Sun by virtue of his asceticism.—24.

The demon Hiraṇyakaśyapu âlso appeared there. The Brahmarṣis then said 'Bhagvân! this Your attempt is to root out the race of the Ṛiṣis. You are the only survivor and there is none in your family and you are devoting yourself to rigid austerities in the flower of your life. So many sages are all by themselves without any offspring and in the same way the families of the Ṛiṣis have died out ated in the absence of any progeny. The Ṛiṣisis look entirely cut off from the world. You have become illustrious like Prajâpati by virtue of your asceticism, but you should also beget a son for the continuance of your family. You have renounced householder's life; therefore create another body by getting another soul out of your own.'—25-30.

Those words went deep into the heart of Ûrva who despising these Ṛiṣis said 'the highest duty of the Ṛiṣis, as enjoined by the Sâstras, is to pass their days in the forest, living on the produce of nature, for a Brâhmaṇa ought to strictly observe Brahmacharya. In that case he can shake the position of Brahmâ. The householders have threefold duties to discharge, but those of them living in the forest ought to follow our ways. The Ṛiṣis living merely on water, air, grain and on things powdered by stones, simply warming themselves in the fires burning all round them, practising Daśatapâḥ and Panchatapâḥ, all of them thus pursuing the course of rigid asceticism, seek final emancipation by leading a life of celibacy.—31-36.

A true Brâhmaṇa becomes as such only by virtue of Brahmacharya, and others, knowing what Brahmacharya is, also say that fortitude is established in Brahmacharya. And asceticism is also established in the practice of Brahmacharya. The Brâhmaṇa fixed in his austerities is really enshrined in heaven. There is no Siddhi without Yoga, and there is no fruit without Siddhi. There is no higher name and fame than Brahmacharya which is the root of all.—37-39.

There is no greater ascetic than the one who strictly follows Brahmacharya by subduing all his passions.—40.

It is hypocricy to grow long hair without asceticism, to pursue any vow without any resolution, and to practise Tapasyâ without Brahmacharya. These three are simply signs of vanity.—41.

Where is wife? and where is Yoga? and where is the perversion of thought? Great differences lie between these.—42.

Brahmâ has created all these by His mental power. If one has the seed of asceticism within him, he can create a son from his mind. Verily you are the knowers of selves. Then why do you not create such children by the force of mind alone?—43.

The ascetics ought to beget progeny out of the embryo created by their mind, and your address to me is bereft of dharma, and is like the speech of those who are not good. By the power of my innerself, I shall create a son, without the help of a woman, after illumining my mind with the glory of asceticism. I shall create such a son out of my soul, who would be ready to consume the creation."—44-47.

Digitization by Arya Samaj Charitable Foundation, Chennai

Afterwards the sage Ûrva, absorbed in his asceticism, throwing his thighs into the fire rubbed them with a kûśa grass. Then the son in the form of Fire, desirous of consuming the universe, was produced from his thigh, by its own force without the help of any firewood. In such a way the fearful fire Aurvâ was begotten from the thigh of the seer Ûrva. —48-50.

That son of Ûrva said with a feeble voice, to his father, immediately on being born "Father ! I am oppressed by hunger, pray direct me to consume the universe." Saying so, the fire Aurva ascended to heaven, and with the intention of consuming everything all round, increased itself in bulk, and spread itself in all directions.—51-52.

Afterwards Brahmâ said to Ûrva 'Pray save the universe from the fury of your son.—53.

'Brâhmaṇa ! I shall assign a very good place to your son. Have full confidence in my words.'—54.

Ûrva said :—" To-day I am blessed. You have shown me a great kindness by promising a place for my son. Bhagavân ! what oblations will my son get when he feels hungry in the morning ? What will be the place of his stay and what arrangements will be made for his food ?' Those things should be arranged in a manner be-fitting the position of my son."- 55-57.

Brahmâ said :—'This son of yours will stay as the submarine fire in the ocean and O Brâhmaṇa ! I am also born of water. He will be gratified to drink it. I am giving the same butterlike water to your son which I also drink in course of my stay in it.—58-59.

'At the end of the yugas, your son and I will wander about in mutual company' when we will repay the debts of those who are sonless. Later on, the same fire will dry up all the waters. Besides he will burn up all the Devas, Asurs, Yakṣas, Râkṣasas, etc., and all other elements.'—60-61.

Hearing those words of Brahmâ, Ûrva said 'Be it so.' When the fire merged into the ocean, after throwing his lustre into his father. Then Brahmâ and other Riṣis resumed their pursuits undisturbed, on realising the glory of fire, the son of Ûrva.—62-63.

The demon Hiraṇyakaśyapu beholding that wonder of Ûrva Riṣi spoke, after making a series of salutations. " O Riṣi ! It is indeed highly surprising that Agni the witness of the universe has merged into you and Brahmâ has also become pleased with your devotion. Great sage ! I have come to you as your and your son's slave. Pray look with a favourable eye on your devotee. Sire ! If I suffer it will be like your defeat."—64-67.

Ûrva said :—'I am gratified, because I have now become your preceptor. I have now no fear of danger on account of my asceticism. You should also embrace the Mâyâ created by my son, who, though without any fuel is more violent than Pâvaka the ordinary fire. This Mâyâ will protect your family and destroy your enemies and will be unbearable to the adversary.' Hearing those words the demon Hiraṇyakaśyapu embracing her (Mâyâ) went to heaven after bowing to Ûrva Muni very much gratified.—68-71.

Digitization by Arya Samaj Charitable Foundation, Chennai

The mighty Mâyâ, created by Aurva the son of the sage Ûrva, was unbearable even by the Devas.—72.

Now Hiraṇyakaśyapu being dead, this Mâyâ had become comparatively weak. Also the sage, who was the author of that Mâyâ, cursed him. I have narrated this all to you, said Varuṇa to Indra; so that in case you want the Mâyâ to be destroyed, you should let the Moon go with me to render me assistance, and I shall undoubtedly destroy it, with his co-operation, by means of water.—74-75.

Here ends the one hundred and seventy-fifth chapter on the Târaka maya fight.

CHAPTER CLXXVI.

Matsya said :—Indra on hearing what Varuṇa said gladly directed the Moon to go to fight.—1.

He said " Moon ! go and help Varuṇa ; thus carry out the rescue of the Devas and the destruction of the demons. You are more powerful than me. You are the Lord of the heavenly bodies and you pervade all the realms with your elixir which like the ocean, waxing and waning exists in you. You bring about by your diurnal motion the day and the night. Your spot, in the form of a hare, is indicative of your giving shelter to the universe and even the Devas and the celestial bodies do not know the full significance of your power. You are located above the Sun and the other heavenly bodies. You by your glory dispel the universal gloom and make it bright and luminous. Your rays are white ; your body is made up of cold ; you are eternal, you are the manifestation of sacrifices, the Lord of the herbs, the source of actions, begotten from water, producer of lotus and other aquatic plants, most cool, the receptacle of nectar, nimble, having white conveyance, the Illuminor of all things, the giver of nectar to those who are privileged to have it, the dispeller of darkness from every thing ; therefore be good enough to dispel, by your co-operation with Varuṇa, the delusion caused by this demon. You are the beauty of the beautiful ; you are the Soma of the drinkers of Soma ; you are the most beautiful of all ; and you are the Lord of stars. We are all tormented in the battlefield ; now go and relieve us by destroying this Asuri Mâyâ.".—2-9.

The Moon said :—" The Lord of the Devas ! I shall pour down a heavy dew destructive to the demons. See the Demons void of their conceit and the store of their delusion exhausted. I will envelop the Daityas with severe cold ; I will burn them with chill and I will make the Demons void of their pride." Thus saying, the Moon showered torrents of cold, while Varuṇa hurled his noose. The demons under the influence of these began to lie inert and dead.—10-12.

Thus Varuṇa and the Moon both started the annihilation of the demons by showering cold on them. Both those Lords of the waters, fighting by the store of their freezing resources, roamed about in the field like the ferocious oceans. Varuṇa and the Moon pouring down

Digitization by Arya Samaj Charitable Foundation, Chennai

showers of rain, like those that descend at the time of the annihilation of the universe, totally destroyed the delusive fire. The demons, benumbed by the cold showers of the Moon and entangled in the noose of Varuṇa, could not move their limbs any way, and they all looked like the mountains with dismantled crests. The Moonbeams and the cold showers of Varuṇa entirely unhinged the demons. Their chariots deprived of all lustre fell down tossing from the heaven.—11-19.

Maya saw the demon folks so belaboured by the Moon. He then introduced his Pârvatî Mâyâ which suddenly pervaded all space with rocks, swords, shields, dense forests teaming with yawning caves and roaring lions and elephants, full of herds of deer and wind, containing huge trees and moving by the force of wind in the heavens at will. The Chândrî and Vâruṇi Mâyâs of the Moon and Varuṇa disappeared. And the moment such a delusion was introduced, swords, rocks, trees began to pour down upon the Devas, who began to be destroyed and the demons regained a safe footing. All the strategems of the Moon and Varuṇa were made useless. The Devas began to die of the heavy sword blows. There was a huge shower of rocks, trees, &c., which filled the universe like the heavy rain. At that time many Devas were powdered by the rocks, several were divided into pieces by them, a good many were covered with trees. The bows of many were broken and they were all bewildered and helpless. No one excepting Lord Viṣṇu remained powerful. The other Devas disappeared.—20-28.

That demon waved the rocks over Lord Viṣṇu, but the latter shewed His perseverance and did not show the least anger. The Lord like the clouds that bank up at the time of the annihilation of the universe, kept on looking at the conflict, in the expectation of the befitting hour, when to hit the demons.—29-30.

Afterwards Viṣṇu saw both Agni and Vâyu, and at the request of Indra asked them both to dispel the delusion, at which they annihilated that all pervading Mâyâ. Vâyu with Agni consumed the demons, just as beings are reduced to ashes at the destruction of the universe. The wind blew fiercely and was followed by fire. In that way the two Devas started their play of havoc in the ranks of the demons. They consumed the Vimânas of the demons with everything all round. Agni in company of the wind burnt the shoulders of the demons, and Maya could not kill any one. The Pârvati Mâyâ disappeared. At that time Viṣṇu was praised by the Devas.—31-36.

The Devas cried out "Victory! Victory!" and all the plans of the demons were frustrated. The three realms were liberated from bondage. The Devas were gratified and the din of "Bravo! Bravo!" filled the space. Indra was victorious and the demons were defeated. All the directions were cleared. Dharma increased and the Sun and the Moon returned to their respective realms, and the three realms were restored to their equilibrium.—37-38.

Every one began to perform sacrifices, sins were subdued, death was curbed, sacrificial oblations began to be poured into the fire, the Devas ascending to heaven began to survey the glory of the sacrifices and all the Lokapâlas returned to their quarters.—39-41.

Digitization by Arya Samaj Charitable Foundation, Chennai

Ascetics flourished, the sinners declined. The followers of the Devas were pleased and those of the demons became sad. Dharma reigned over three-fourths of the world and adharma existed in only one. The path of virtue flourished and the people became righteous. Every one began to follow his order of life and the kings began to devote themselves to the protection of their subjects. The sins of the universe were subdued by the subjugation of the demons by the Fre and the Wind.—42-45.

The whole universe became radiant with the lustre of Agni. Kâlanemi hearing about the violence of Agni and Vâyu appeared on the field. He was wearing a coronet shining like the Sun and was bedecked with tingling armlets and ornaments. He looked tall like Mandara mountain ; golden coloured ; he had hundred arms, hundred faces, hundred heads and appeared like a mountain with hundred peaks. He appeared like a blazing fire, measuring the sky with his massive arms, kicking the mountains with his feet, driving away the heavy banks of rain clouds by his breath, with his eyes knitted, persecuting the Devas, covering all the directions, looking like the messenger of death. He, stretching his arms clustered with heavy fingers, addressed the demons, saying "Demons ! you should all get up now." He overspread all the quarters with arrows and seemed ready to burn the Devas. He looked like death at the time of the dissolution of the universe. All the Devas were bewildered to see Kâlanemi. All the beings looked upon that persevering Kâlanemi as Nârâyaṇa ; he began to roam on the battlefield pacing his very tall legs to and fro and thereby raising wind and rolling as it were the firmament. The Devas were all very much terrified. Maya, the lord of the Asuras then embraced him. Kâlanemi then with Viṣṇu looked beautiful like the Mandara mountain. Indra and the other Devas were deeply pained to see the demon Kâlanemi advancing as if the death of all.—46-61.

Here ends the one hundred and seventy-sixth chapter on Târakâmaya fight.

CHAPTER CLXXVII.

Matsya said :—That highly energetic Asura Kâlanemi, in the midst of the demons, appeared growing in strength like the heavy rain clouds gathering in strength after excessive heat. Then the chief Dânavas, like Maya and Târakâsura and others, seeing Kâlanemi were encowraged as if they had drunk the nectar ; and stood up and made an advance ; and all the demons casting off their fears and knocking off their fatigue, cherished Târakâsura's victory and they all congregated in the field to resume fight, after duly holding a council of war. They arranged their phalanxes and the principal demons forming the vanguard of Târkâsura also turned up dauntlessly. All were pleased to see Kâlanemi. The chief generals of Maya came off gladly from Maya's side and joined Kâlanemi, Maya, Târakâsura, Varâha, Hayagrîva, Sveta the son of Viprachiti, Khara, Lamba, Ariṣta, Kiśora, Svarabhânu, Châmara, and Vakrayodhî, versed in warfare and learning and tapasyâ,

Digitization by Arya Samaj Charitable Foundation, Chennai

also came armed with clubs, quoits, axes, discs, rocks, javelins, spears, nooses stoves, the terrible Gandśaila, Pattiśa, Bhindipâla, iron Parighas, heavy Ghâtani, Śatagni, Yugasyanties, etc., to render assistance to Kâlanemi.—1-12.

They were also armed with arrows resembling the mouths of the serpents bolts, keen swords, tridents, bows, and many other luminous weapons. The army of the demons, under the leadership of Kâlanemi, looked awfully striking, as if the whole sky was covered with blue clouds.—13-15.

The army of the Devas, guarded by Indra, looking white and black, extremely joyful, having the Sun and the Moon with them, with asterisms as banners, swift like the wind, located close to the heavenly bodies, under the protection of Indra, Varuṇa, and Kuvera, gleaming like fire blaze, under the chief leadership of Nârâyaṇa, like the mass of ocean, swelled by the Yakṣas, and the Gandharvas armed with various kinds of weapons, shone forth and looked particularly splendid. Both the armies encountered each other, like the heaven and earth at the time of universal dissolution, and a fearful conflict ensued.—16-21.

The Devas and the demons showed their valour, and arrogance. They fought furiously like the clouds emerging from the roaring eastern and western oceans. They began to tear down each other, as the infuriated elephants rend the mighty mountain trees. They also blew several kinds of conches and trumpets. The din of their conches filled earth, sky, heavens and the space all round, and so did the noise of the twanging of the bowstrings, clashing of swords, clap of the hands, etc. In the midst of the tumult raised by the kettle-drums, etc., the roars of the demons vanished ; they began to break the heads of each other ; some of them fought duels ; some broke other's arms, etc., many of them wrestled, the Devas used their heavy clubs and iron bolts, etc.—22-27.

Many warriors fell down with their limbs severed by the clubs and arrows. Several of them fought from their chariots and horses, biting their lips with rage. There was a tremendous uproar, when the infantry and the chariots started face to face fighting. They smashed the chariots of each other, fighting like two clouds in the months of Śrâvana, and Bhâdra rushing into each other. Many were killed under the pressure of the chariots running over them. Most of the warriors were unable to guide their chariots, being impeded by other chariots ; and several of them threw down their foes by the arm.—28-33.

Some of them killed their foes by pushing them by their shields. The warriors wounded in the battle vomitted blood like the clouds pouring out rain. A fearful onslaught raged between the Devas and the demons. The dense volleys of arrows shot from both the armies covered the sky like clouds, and the weapons looked like rainbows in the heavens, afterwards Kâlanemi came charged with wrath like the surging ocean. The clouds charged with lightning and making a thundering noise, began to be dispersed when they struck Kalanemi's luminous coronet and his body hard like a mountain. When he began to breathe in his wrath, and with his twisted faces and wrinkled eyebrows sweats

Digitization by Arya Samaj Charitable Foundation, Chennai

came out of his body and sparks of fire emitted. Sparks emitted from his mouth and his arm stretched towards the sky and the sides, and grew in magnitude, and looked as if five-hooded serpents had emerged from the mountains, and various kinds of weapons such as clubs, bows, etc., held by him looked beautiful like the mountain peaks touching the skies. When his garments were blown by wind, it seemed as if, the top of mount Meru was struck with the evening rays of the Sun. He knocked down many Devas by his violently striking them with mountain peaks and trees, and cut down many of them by his sword, who felt unable to move about. He killed a good many by his blows. The Devas, the Gandharvas and the serpents, thus belaboured by Kâlanemi, became lustreless and utterly helpless, and even the mighty Indra of a thousand eyes was entangled in his network of arrows.—34-47.

At that time Indra, riding on his Airâvata, could not move about. Varuṇa was bereft of his noose and looked like the clouds and the oceans bereft of water. Afterwards, he belaboured Kuvera with his club, and subdued Dharmarâja, who shuddering with fear, ran away abandoning His glory. He also overpowered the Lokapâla and divided himself in four parts and located them in four directions. These parts did all his works. Then going up to the path of the stars, he took the splendour of the Moon and his kingdom what is so anxiously coveted by Râhu. He then dispelled the light of the Moon, and also drove away the shining Sun from the gates of heaven, and took under his charge His Sâyana (procession of the equinoxes) and the diurnal functions. Knowing Agni to be the mouth of the Gods, Kâlanemi swallowed Him also. He also conquered Vâyu by his valour and controlled and swallowed all the heavenly and mundane streams along with the ocean. In such a way that demon after bringing under his control all waters of heaven and earth, shone forth like Brahmâ and became the terror of the universe; and assuming the forms of Lokapâlas and the Sun and the Moon, he controlled the affairs of the universe in a well-ordained manner. Then enthroning himself in the heavens in the place of Brahmâ, that demon, highly energetic like wind and fire, began to rule himself the celestial and terrestrial kingdoms. All the demons then prayed to him as the Devas do unto Brahmâ.—48-60.

Here ends the one hundred and seventy-seven chapter on the Târakâmaya fight

---

CHAPTER CLXXVIII.

Matsya said:—The Vedas, Dharma, Forbearance, Truth, and Lakṣmî, these five things were not attained by Kâlanemi on account of his ignoble deeds, contrary to the laws of dharma; other things came under his possession. In not being able to attain these five things he became angry, and wanted to enthrone himself in place of Viṣṇu and appeared before Him. He saw the Lord riding on His Garuḍa and holding conch, quoit, club, lotus, wearing white apparel and brandishing His club to destroy the

Digitization by Arya Samaj Charitable Foundation, Chennai

demons. His garment appeared like lightning. He himself appeared like rain clouds. His carrier was Garuḍa, Kaśyapa's son having crest and golden wings. Seeing Him thus appearing in the battlefield with a calm composure, ready to destory the demons, that demon angrily said :—1-5.

"He is my enemy. He is the Destroyer of my elders, He lived in the oceans, destroyed the demons Madhu and Kaitabha. It can be said that as long as He lives, the war between us will not end. There will be a most fearful fight between Him and me. He has killed many demons in this battle. He is very cruel. He has not shown His clemency even to the children and the women of the demons killed. He is shameless. He is Viṣṇu. He is the heaven of the Devas. He sleeps on the Śeśa serpent. He is the Prime Soul. He is the Lord of Brahmâ and the Devas and our Tormentor. Hiraṇyakaśyapu was the victim of His fury. The Devas under His guardianship enjoy the sacrificial oblations and the offerings of clarified butter poured into the fire by the Riṣis. He is the Destroyer of all the enemies of the Devas. Our race is annihilated by His quoit. For the benefit of the Devas He has no regard for His own life and throws His quoit shining like the Sun in midst of the demons. He is Bhagavân Keśava—the Destroyer of the demons. He is Bhagavân Viṣṇu—our Destiny. He has now come to fight. Now this Viṣṇu subdued by me will make His salutations to me. In this battle I shall kill Viṣṇu—the terror of the demons—and will then kill all the rest of the Devas. Thus I will free myself from the debt of my ancestors. This Viṣṇu in all forms causes anguish to the demons. I have heard that this very same Viṣṇu bears enmity to the demons even after he gets other births; and he has killed the demons Madhu and Kaitabha, when a lotus sprouted from His navel, and when there was only one vast expanse of water all over the universe. I have also heard of His having torn Hiraṇyakaśyapu my father in the form of Narasinha (half man and half lion). He had measured the three realms by His three strides, when Aditi held Him auspiciously in Her womb. Now the Târakâmaya war has commenced and He will be destroyed by fighting with me." Having uttered such words, he got ready to encounter Viṣṇu.—6-22.

Lord Viṣṇu, inspite of such harsh words, kept Himself quite calm, and only said with a smile :—"Demon! you are somewhat conceited and that is why you are addressing Me so impatiently. The strength of conceit is no strength indeed; whereas the strength of angerlessness is more stable and really strong. Filled with conceit, in My opinion, you are void of valour. Fie to your words. Verily, women pose at a place where there are no men. Demon! I see you are ready to follow the footsteps of your ancestors. I shall do unto you as I have done with your compeers gone by, for who can remain in comfort after breaking the bridge of dharma made by Lord Brahmâ? O, one eager to destroy the Devas! I shall kill you without doubt, and shall instal the Devas in their places"—23-27.

When Viṣṇu, the holder of Śri Vatsya, spoke like that, the demon laughed with anger, and holding missiles in hundreds of his hands, began to hit the chest of the Lord. Maya and other valiant demons also ran after Viṣṇu with their keen arms and Nistriṅśa weapons.—28-30.

Digitization by Arya Samaj Charitable Foundation, Chennai

Lord Viṣṇu was not moved in the least by the blows of the demons. He kept Himself firm like a mountain.—31.

Kâlanemi taking up a ponderous club hurled it at Garuḍa, which indeed astonished the Lord. When Garuḍa felt exhausted, the Lord feeling Himself also troubled, become angry, took up His Sudarśana, quoit, and exhibited His majestic glory. At that time Viṣṇu began to grow with Garuḍa; and covered all the directions with His arms, and the Lord pervading all over the universe rose to heaven, and started His destructive campaign against the demons.—32-37.

The Riṣis and the Gandharvas began to chant hymns to Viṣṇu, and at the same time the Lord rose so high that His coronet touched the clouds, His feet covered the earth and His stretched arms spread in all directions. Then He look His mighty Sudarśana chakra, shining like the rays of the Sun, containing a thousand edges, the destroyer of the enemies, looking like a blaze of fire, its ends adorned with golden work and its middle bedecked with diamonds, having garlands on it, going and assuming forms at will, terrible to all the enemies, the eater of the blood, bone and marrow of the demons, made by Brahmâ Himself, conjoined with the fury and fortitude of the Maharṣis, by the throwing of which the moveable and immoveable objects become burnt up, by virtue of which the goblins and the Râkṣasasa get satisfaction (by getting blood and flesh to live upon).—38-45.

Raising such a Sudarśana chakra, unmatched in accomplishing its objects and looking violent like the burning rays of the Sun, Viṣṇu took away all the Dânava's energy and cut down the arms and the hundreds of the heads of Kâlanemi looking like fires. But the demon still remained unmoved, and his headless form like the trunk of a tree stood up in the field, when Garuḍa threw him down on the ground by the force of his wings, and by his breast. His body fell down with great violence and he expired instantly. Then the Devas rallying together cried out "Bravo! Bravo!" and adored Viṣṇu. Then all the demons took to flight; but they were all resisted by the stretching arms of Viṣṇu who caught hold of their hair and necks. He powdered the faces of many and broke the waists of several. A good many were cut down by the quoit and the club blows of the Lord. Several died falling from the heavens. When all the demons were thus destroyed, the Lord stayed there after doing the work of Indra. On the termination of the Târakâmaya war, Brahmâ along with the Riṣis, the Gandharvas and the nymphs went there. —46-56.

After adoring Viṣṇu, He said "Devadeva! You have done a great work. You have removed the source of pain to the Devas. You have gratified us all by killing these demons. The demon Kâlanemi destroyed by You could not have been killed by anyone else. He was a source of utmost sufferings to the Devas and the three realms. He caused a great pain to the Riṣis and was bent on doing me harm as well. You have, therefore, done me a personal favour by killing Kâlanemi. May You be blessed. Pray move on to the north where the Brahmariṣis will behold You. Deva! what boon can I confer on you, for you Yourself are the giver of boons to all. You have destroyed the thorn of the three realms. Now hand over the fullest kingdom of the three realms to Indra."—57-63.

Digitization by Arya Samaj Charitable Foundation, Chennai

Viṣṇu thus praised by Brahmâ, said to Indra and the other Devas :— " Devas ! Hear with attention what I say. In this warfare I have killed a demon more valiant than Indra, but two have escaped from this great war. They are Virochana and Râhu, consequently Indra and Varuṇa should guard the eastern and western quarters respectively. Dharmarâja and Kuvera should keep guard on south and north respectively. The Moon along with His sateliets should return to His realm. O Sun ! enjoy Yourself with Your northern and southern Ayanas and seasons throughout the year. The daily oblations of clarified butter, &c., poured into the sacrificial fire may now be resumed.

NOTE—Ayanas—The northern and sonthern paths of the Sun.

"O Brâhmanas ! Resume Agnihotras and other sacrifices according to the Vedic injunctions, and oblations be offered in Fire. The Devas may be gratified by sacrifices, the Pitris by the performance of Śrâddhas, and the Maharṣis by the recitation of the Vedas. The wind may freely roam in His realm and blow from there. The three fires may now gratify the three realms and the three varṇas. The sacrifices may be resumed through the Brâhmaṇas, and the Yâjnikas may accept their sacrificial fees. The Sun may nourish the earth, the Moon may foster the Rasas, and the Wind may refresh all. Let all in this way resume Their allotted functions. Let the mother rivers rising from the mountains Mahendra, Malaya, etc., flow to the oceans. O Devas ! cast aside your fears of the demons, be calm, may you be prosperous. I am going to Sanâtana-Brahmaloka. Do not ever be afraid of the demons either in your realms or in battlefield. The demons are mean and whenever possible will attack the Devas. They have no fixed abodes. You should remain careful in your abodes, in the Heavens and in battlefiled. You are simple and good. Gentleness and frankness are your wealth."—64-79.

Lord Viṣṇu after thus speaking to the Devas retired to His realm in company of Brahmâ. Such was the wonder of the Târakâmaya war that waged between the Devas and the demons and I have related all that to You.—80.

Here ends the one hundred and seventy-eighth chapter on Târakâmaya war.

CHAPTER CLXXIX.

The Riṣis said :—" O Sûta ! we have heard the creation from the lotus and the glory of Lord Viṣṇu narrated by you at such a full length ; pray now tell us about the glory of the Lord Bhairava Bhava. (Śiva) " ?

Sûta spoke :—I shall relate the glory of Śiva the Lord of Devas, which please hear with attention.

In ancient times there was a demon, as black as soot, who was known by the name of Andhaka. He was invulnerable of the Devas and was constantly engaged in his asceticism. Seeing one day the Lord Śiva and Pârvatî enjoying in each others company, he wished to snatch away the latter from the Lord, when a most fearful battle ensued

Digitization by Arya Samaj Charitable Foundation, Chennai

between Him and the demon. That battle was fought in the Mahâkâla forest, in the district of Avanti. The Lord was very much oppressed by the demon when the Lord, Rudra discharged the weapon called Pâsupata. Out of the blood that gushed from the body of that demon by the blow of that formidable arrow, thousands of Andhaka demons sprang up, and the gore of those demons also similarly multiplied itself into hundreds of demons.—2-7.

When they were killed the blood from them again gave births to hundreds of Andhakas of formidable appearances. In such a way innumerable demons spread all over, when the Lord created the following Divine Mothers to drink their blood :—Mâheśvarî, Brâhmî, Kaumârî, Mâlinî, Saupârṇî, Vâyavyâ, Śâkrî, Nairittî, Saurî, Saumyâ, Śivâ, Dutî, Châmundâ, Vâruṇî, Vârâhî, Nârasinhî, Vaiṣṇavî, Chalachhikâ, Śatânandâ, Bhagânandâ, Pichhillâ, Bhagamâlinî, Balâ, Atibalâ, Raktâ, Surabhî-Mukhamandikâ, Mâtrinandâ, Śunandâ, Viḍâlî, Śakunî, Raivatî, Mahâraktâ, Pilapichikâ, Jayâ, Vijayâ, Jayantî, Aparâjitâ, Kâlî, Mahâkâlî, Dûtî, Subhagâ, Durbhagâ, Karâlî, Nandinî, Aditi, Diti, Mârî, Mrityu, Karṇamoṭî, Grâmyâ, Ulookî, Ghatodarî, Kapâlî, Vajrahastâ, Piśâchî, Râkṣasî, Bhuśuṇḍî, Sânkârî, Chaṇḍâ, Lângalî, Puṭabhî, Kheṭâ, Sulochanâ, Dhûmrâ, Ekavirâ, Karâlini, Viśaladanśtrinî, Syâmâ, Trijaṭî, Kukuri, Vinâyakî, Vaitâni, Umattudumbarî, Sidhi, Lailihânâ, Kaikarî, Garadabhî, Bhrukutî, Bahuputrî, Prevâynâ, Viḍambinî, Kraunchâ, Śailamukhî, Vinatâ, Surasâ, Danu, Uṣâ, Rambhâ, Menakâ, Salilâ, Chitrarupinî, Śvâhâ, Svadhâ, Vaṣtkâra, Dhriti, Jeṣṭhâ, Kapardinî, Mâyâ, Vichitrarûpâ, Kâmarûpâ, Sangamâ, Mukhevilâ, Mangalâ, Mahânâsâ, Mahâmukhî, Kumârî, Rochanâ, Bhîma, Sadâhâsâ, Mahoddhatâ, Alamvâkshî, Kâlaparṇî, Kumbhakarṇî, Mahâsurî, Kosinî, Sankhinî, Lambâ, Pingalâ, Lohitamukhî, Ghanṭâravâ, Danṣtrâlâ, Rochanâ, Kâlajanghikâ, Gokarṇikâ, Ajamukhikâ, Mahâgrivâ, Mahâmukhî, Ulkâmukhî, Dhûmaśikhâ, Kampinî, Parikampini, Mohanâ, Kampanâ, Khelâ, Nirbhayâ, Bâhusâlinî, Sarpakarṇî, Ekâkṣî, Viśokâ, Nandinî, Jyotsnâmukhî, Rabhasâ, Nikumbhâ, Rakta-kampanâ, Avikârâ, Mahâchitrâ, Chandrasenâ, Manoramâ, Adarśanâ, Haratpâpâ, Mâtangî, Lambamekhalâ, Abâlâ, Vanchanâ, Kâlî, Pramodâ, Lângalâvatî, Chitta, Chittajalâ, Koṇâ, Śântikâ, Aghavinâśinî, Lambastanî, Lambasṭâ, Visaṭâ, Vâsachûrṇinî, Śkhalantî, Dîrghakeśî, Suchirâ, Sundarî, Śubhâ, Ayomukhî, Kaṭumukhî, Krodhinî, Aśanî, Kutumbikâ, Muktikâ, Chandrikâ, Balamohinî, Sâmânyâ, Hâsinî, Lambâ, Kovidârî, Samásavî, Kankukarṇî, Mahânâdâ, Mahâdevî, Mahodarî, Humkârî, Rudrasusatâ, Rudreśî, Bhûtaḍâmarî, Kunḍajihvâ, Chalajjvâlâ, Sivâ and Jwâlâmukhî, and several others.—8-32.

They looked very terrible. They all drank the blood of those demons and were exceedingly gratified. After they were quite full and could not drink more blood, the demons again began to multiply by leaps and bounds, when Lord Śiva went to seek the succour of Viṣṇu.—33-35.

Then Lord Viṣṇu, with great wrath, created Śuṣka-Revatî who in a moment drank the blood of all the Andhaka demons. She became more withered and dry as she drank their blood, and when all the blood was drunk, the demons were completely annihilated.—36-37.

When Śiva with His valour was ready to pierce Andhaka the primary Asura, with His trident, the demon prayed to the Lord and He being pleased

Digitization by Arya Samaj Charitable Foundation, Chennai

with His devotion, bestowed Ganeśatva to him, and also made him the attendant-in-chief, and allowed him to remain in His company (granted Sâmîpya).—38-39.

Then all the Divine Mothers said to Śiva "Bhagavân! We shall through your favour eat up all the Devas, demons and men residing in all the three realms. Pray order us accordingly." Śiva said :—"You should all undoubtedly protect the creation; so you should abandon this ignoble desire of yours." But they unmindful of the words of the Lord, started their campaign of destruction, assuming terrific appearance. Then Śiva thought of Narasinha, birthless and deathless and the creator of all the Lokas, Who instantly appeared then and there with His claws be-smeared with the gore of Hiraṇyakaśyaipu, His tongue flapping out like a spark of electricity, with His formidable fangs and long teeth, full of mighty energy and roaring like that of the rumbling clouds, agitated by the fearful wind that blows at the time of the destruction of the world, thundering like the oceans, with His mouth wide open, with His nails hard like thunderbolt, with His eyes gleaming red like the Sun, burning with the fire of fury, wearing a crown, garlands, armlets, girdle of bells, fine garments, spreading His lustre all over the universe, shining like the fire blaze, having majestic hair, and wearing garlands of various kinds of beautiful flowers. His appearance looked like the mountain Meru, and His two eyes looked like the Suns. His fearful rows of teeth, though formidable yet beautiful, illumined His face. His colour was blue like blue lotuses.—40-51.

Narasinha appeared before Śiva in the same form as was thought of by Him. He was adorned with a pair of garments. The whole universe was overpowered with His lustre. The waving of the hairs on His body looked like so many rays of fire moving in wind. The Lord saluting Him said :—"Lord of the universe! Devadeva in the form of Narasinha, my salutations to Thee. Looking handsome with Thy claws dyed in the gore of the demons, shining like gold, Padmanâbha (from whose navel sprouted the lotus) the superior of the universe, my salutations to Thee. Thundering like the clouds at the time of the dissolution of the universe, illustrious like the thousands of suns, charged with the fury of a thousand Yamas, powerful like the thousands of Indras, prosperous like thousand Kuveras, the soul of a thousand Varuṇa and Kâla, calm like a thousand earths, lustresome like thousand Moons, glorified like a thousand Rudras, valiant like a thousand heavenly bodies, having a thousand arms and eyes, the destroyer of many weapons, the liberator of thousands, such you are. Deva! the Divine Mothers that I had created for the destruction of Andhaka are now ready to devour the whole universe with utter disgard of My orders. I have created them, but I cannot destroy them now Myself. How can I, being their Creator become their Destroyer."—52-61.

Hearing such words of Śiva, Narasiṇha created Vâṇîśvarî from His tongue, Mâyâ from His mind, Bhavamâlinî from His hinder private parts, Kâlî from His bones who drank the blood of the high-bodied demon Andhaka. She is known in this world by Śuṣka-Revatî.—62-64.

I shall also name to You the thirty-two Divine Mothers created by

Digitization by Arya Samaj Charitable Foundation, Chennai

Viṣṇu from His body. They are all prosperous and fortunate. Their names are :—65

Ghantâkarṇi, Trailokyamohinî, Sarvasattvavaśamkarî, Chakrahridaya, Vyomachâriṇî, Śankhinî, Lekhanî, Kâmasankarṣiṇî, are the maids of honour of Vâṇîśvarî ; and Sankarṣiṇî, Aśvathâmâ, Bijabhâvâ, Aparâjitâ, Kalyâṇî, Madhudanṣṭrî, Kamalotpalahastikâ, are the maids of Mâyâ ; and Ajitâ, Sûkṣmahridayâ, Vriddhâ, Veśâsmadanśanâ, Nrisinhabhairavâ, Vilvâ, Garutmahridayâ, Jayâ, these eight the maids of Bhavamâlinî ; and Âkarṇanî, Sabhaṭâ, Uttaramâlikâ, Padmakarâ, Jwâlâmukhî, Bhîṣaṇikâ, Kâmadhenu, Bâlikâ are the maids of Revatî.—66-72.

All of them are most powerful and have been created from the body of Viṣṇu. They are powerful enough to create and destroy the whole universe. The Divine Mothers created by Viṣṇu subdued those created by Śiva, because none can stand the flash of wrath beaming from their eyes. The Mâtrikâs who were ready to destroy the world, now took refuge of Nrisingha Deva who then explained them the whole situation.

He said :—" You should also foster and guard the universe with My command ; as the men and animals look after their off spring, and as the Devas protect the creation so do ye also, and work in every way like the Devas. Let the Devas and men worship the Deva Tripurârî. Never cause pain to the devotees of Śiva ; and you should also protect those who contemplate on Me. Those who will offer you sacrifices every day, You should give them all their desired objects. You should also guard those who recite the praises uttered by Me, and you should protect My seat. Lord Śiva will give you His Raudrâ Devî. You all would occupy the position of the highest Devî and protect Her also. You should guard the universe in conjunction with Her. The Divine Mothers created by Me will remain with Me, and will attain the oblations made by the devotees along with Me. Those who will adore you separately, you should give them all their desires. Those desirous of progeny will get children no doubt, if they worship Suṣkadevî."—73-84.

Saying so Lord Viṣṇu disappeared from that spot with the Mâtrikâs ; and the sacred Kritaśaucha tîrtha sprang up there. And here Mahâdeva the Dispeller of all the troubles gave His Divine Raudrâ form to the Mâtrikâs created by Him. And He remained enshrined there amongst the Mâtrikâs.—85-86.

Śiva, half man and half woman, after installing the seven Mâtrikâs there in that Raudrasthâna disappeared. And whenever the Mâtrikâs created by Śiva approach the form of Him, the Lord Siva, the Desrtoyer of Tripurândhaka, then that enemy of Tripura and Andhaka pays homage and pujâ to the Lord Viṣṇu in His form of Man-Lion, (and thus Śiva worships Viṣṇu).—87-90.

Here ends the one hundred and seventy-ninth chapter on the killing of Andhaka.

CHAPTER CLXXX.

The Riṣis said:—" O Sûta ! we have heard an account of the destruction of Andhaka and now we are eager to know the glory of the sacred

Digitization by Arya Samaj Charitable Foundation, Chennai

Kâśî (Benares city). How did Bhagavân Pingala become Gaṇeśvara and the giver of food to all within the precincts of Kâśî? How did he attain the Kṣetrapâlahood and how did he attain the Pingalahood? We wish to hear about all these things."—1-3.

Sûta said:—"Hear from me how Pingala came to be the Gaṇeśvara and the giver of food to all and how he got his residence in the city of Benares? There was one Yakṣa, the son of Pûrṇabhadra, who was renowned by the name of Harikeśa. He was very devout and righteous and beautiful also.—4-5.

Ever since his birth he was devoted to Śiva and thought of the Lord at all hours. He saluted Śiva; his whole heart was in Śiva; sitting, sleeping, walking, standing, drinking, eating, he thought of Śiva and Śiva alone.—6-7.

His father Purṇabhadra said to his righteous son "Son! I do not recognise you as my son. Your birth is unfortunate and deplorable. It is not meet to lead such a life in the family of a Yakṣa. You are Guhyakas and they are naturally fierce and cruel. We are hard-hearted. We are addicted to hunting and flesh-eating. Brahmâ has not ordained us to follow the life that you pursue. One ought not to follow the life of a different order abandoning his own. You should, therefore, forsake your human feelings and pursue the course of your family, otherwise I should think that you have been born of men. Mark my ways, who am born as a typical Yakṣa and who also perform various works pertaining to my class of being."—8-13.

Sûta said:—That illustrious Purṇabhadra after thus speaking to his son, went out quickly and asked his son to leave his home and go away wherever it pleased him.—14.

On being thus addressed by his father, he left his home and relations and went to Kâśî, where he devoted himself to rigid asceticism. His eyelids did not fall; he curbed his passions and stood motionless like a dried up piece of wood or a piece of stone.—15-16.

By continuing his austerities like that, for one thousand divine years, he was surrounded by ant-hills on all sides. White ants and insects began to feast on him. After sometime all the flesh and blood were almost consumed, and that devotee of Śiva with his bones, began to shine like a white shell.—17-19.

Sometime after, the Goddess Pârvatî said to Śiva "Lord! I wish to see the woods, gardens and bowers and also feel desirous of hearing the glory of Kâśî which please relate to me. As Kâśî is your dearest resort, it must bear excellent results".—20-21.

When Pârvatî made such a request to Śiva, He took Her out of Kâśî to show Her the sylvan beauties and explain to Her the glory of the sacred Kâśî.—22-23.

Śiva said:—"O Dear! Look! how nice is this garden! How beautiful! See this forest smiling with many kinds of flower clusters, creepers, flowers of Priyangu, Ketakî, sweet-scented Tamâla, Karṇikâra, Vakula,

Digitization by Arya Samaj Charitable Foundation, Chennai

Aśoka, Punnâga, and various sweet-smelling flowers swarmed by the buzzing blackbees.—24-25.

In this forest, the sweet singing birds are throwing their melodious notes on the blooming lotuses; somewhere beautiful swans and enchanted blackbees are creating a bustle, at some places chakravâkas are echoing notes; at others kâdamba kadambas are roaming; at other places again Karandavas are sounding notes. Somewhere the celestial ladies are enjoying the aroma of flowers, somewhere the creepers circling round the delicious flavoured mango trees are looking so beautiful;" in such a way the Lord Siva pointed out the attractions of that spot.—26-28.

Somewhere the Vidyâdharas, Siddhas and Châraṇas were singing beautiful songs, somewhere the nymphs were dancing, somewhere the joyous birds repeating their captivating notes, somewhere the green pigeons were echoing notes, at some places the roars of the lion were being heard; the deer were running away with fear at other places, somewhere the lakes flourished with full blown lotuses, somewhere a swarm of blackbees buzzed over the plants laden with flowers, somewhere the new foliage bedecked the branches.—29-31.

Some portion looked beautifully blue by the dense Nichula reeds. Somewhere the creepers were broken by being trampled by the walking elephants, somewhere were seen the beautiful trees embraced with creepers, somewhere the gamboling peacocks and the Yakṣas made a show of their strutting; somewhere cooed the pigeons, at some places Kimpuruśas were walking along. Such a beautiful wood adorned with white flowers and the Devas were pointed out to Pârvatî by Siva. The peaks of the mountains where sports and amusements are held are being echoed by pigeons. They look white and exceedingly beautiful and were shining with the beauties of all sorts of flowers. The sight of them made one fancy that many inhabitants of the heavens were resorting there. —32-33.

The thorough fares with the blooming trees looked beautiful like the Divine pathways. The various kinds of birds were chirping on the branches of those trees. The Aśoka trees with their branches bowing down to the ground by the weight of flowers looked highly beautiful. The beautiful blossoms, pervaded with the swarm of singing blackbees, were indistinguishable from the silvery moonbeams playing on them during the night. The herds of deer standing in thickets overshadowed by the trees were grazing on green meadows and exhibited a different kind of beauty. The wings of swans rubbing against the water and flowers enhanced their beauty. The beautiful spots on the peacock feathers dazzled by the reflection of the moonbeams, when those majestic birds danced at other places. Hârita trees looked exceedingly beautiful. Somewhere the Sâranga birds added to the beauty of the sylvan splendour, somewhere the air resounded with the melodies of the enchanted Kinnara ladies, somewhere the Munis squatted themselves on the floor of their hermitages strewn with flowers, somewhere the Panasa and mango trees looked beautiful with their plethora of fruits, somewhere the jingling of the anklets of the Siddha ladies filled the space, somewhere the bees swarming on the Kadamba trees made it look sombre, somewhere the air loaded with

Digitization by Arya Samaj Charitable Foundation, Chennai

the perfume of Ambu and Kadamba flowers diffused a madenning smell all round, somewhere the deer standing among the cluster of trees looked exceedingly charming, somewhere were the flowers as white as the moon-beams, somewhere they were of the colour of vermillion and saffron, somewhere flourished the smiling lotuses and somewhere the groups of Aśoka trees were pointed out to Pârvatî by Śiva.—34-41.

Somewhere the trees blossomed with the flowers of the silver, coral and gold colours. The garden land some where looked silvery; somewhere looked golden, and somewhere looked of Vidruma (reddy precious gemlike) colour.—42.

The birds sitting on the Punnâga trees were singing, the wind was beating against the red flowers of Aśoka, the blackbees buzzed on the smiling lotuses. The Lord Śiva, in company of Pârvatî, beheld the beauty of such a forest.—43-44.

Seeing that Pârvatî said:—"Deva! You have shown the majestic grandeur of this forest, now be pleased to relate to me the glory of Kâśî, the Avimukta Kṣettra, because I am not sufficiently gratified to hear the glory of this sacred place and so I wish to hear it again."—45-46.

Mahâdeva said:—"This sacred city of Kâśî is My best place. It is always the giver of emancipation to all. It is the most mysterious place of all. Dear! this place is full of My devotees. There are many Siddhas, who have taken up vows and there are various orders of saints and Sâdhus, with various Lingas or signs practising highest yogas and wanting My regions.—47-48.

By virtue of their yoga practises they subdue their passions and become free.—49.

The reason of My presence in this sacred, auspicious and beautiful place, adorned with lotus beds, various trees and always frequented by nymphs and Gandharvas; I shall now explain to you. My devotees constantly meditating on Me and dedicating all their deeds to me, attain emancipation, which they would not get anywhere else.—50-52.

This my city is more mysterious than all other mysteries. The Lord Brahmâ and other Devas, the Siddhas, wishing emancipation, also reckon this sacred place as supreme. Consequently I feel so much attached to this place.—53.

I never leave this sacred place Kâśî, nor will I ever leave it. Hence its name is Avimukta Kṣettra.—54.

One bathing at Naimiṣâraṇya, Kurukṣetra, Gangâdvâra, and Puṣkara or devoting his self there and not getting highest fruits there, gets it here, and, therefore, it is so superior to all the sanctified places. There is no doubt in this; this is the speciality of the place.—55-56.

The people get Mokṣa (freedom) at Prayâg (Allahabad). If the people take My refuge, they get Mokṣa; yet in spite of Allahabad being the best of all places of pilgrimage, this Benares is the chief of all, and is reckoned to be superior to Prayag.—57.

There was a great ascetic Riṣi named Jaigîṣavya. He attained the

Digitization by Arya Samaj Charitable Foundation, Chennai

highest siddhi in this Kâśi Kṣettra by his Bhakti and devotion towards Me.—58.

This Jaigîṣavya desired to reach the goal of the yogis. He daily meditated on Me in this place. By his meditation, the fire of yoga was kindled in him, and he attained Kaivalyam (Independence) so very rare to the Devas.—59.

The clear conscienced seers also attain such a bliss here as is rarely attained by the Devas and the demons.—60.

Here I grant excellent enjoyments and powers, union with Me and my devotees, the place that they desire. Kuvera the Lord of the Yakṣas, has become like My attendant, by dedicating all his deeds to me. And dear! the devotee Saṃvartana will also attain in future the highest siddhi here, by adoring Me with devotion.—61-63.

The son of Parâśara the great Yogarṣi, ascetic Veda Vyâsa, who will be the propagator of the Vedas, and the Dharma, will also live in this sacred place. Brahmâ, Viṣṇu, Vâyu, the Sun, and Indra along with the Devarṣis, Indra and the other Devas and other Mahâtmâs, also adore Me in this sanctified place. Other Siddha Yogis, with great vows and under disguise, live here and worship Me.—64-67.

King Alarka, also through My favour, will attain this sacred place, and will cause it to thrive like before, when there will be a great increase and prosperity among the four castes. He will well protect it and will then attain Me after dedicating all his deeds unto Me.—68-69.

All the householders and Sanyâsis residing here will be devoted to me, and by My grace will attain the highest Mokṣa, so very rare. They will attain the difficultly obtainable emancipation through My favour, and even the most sensuous people, unheedful of dharma, dying here will not be born in this world; and those who are free from all mundane cravings, have patience, and have stationed themselves in satvaguṇa, with their passions subdued and devoted to Me, dying here will undoubtedly attain liberation through My grace. The final rest attained by the people, through the continual practice of yoga in course of thousands of lives, is attained merely by dying here. Devi! I have related to you the glory of this sacred place, this Avimukta Kṣettram, thus concisely.—70-75.

O Maheśvarî! there is no better place than this that could give siddhi, and the knowledge of the mysteries. All the Yogis and the Lords of the yogas, consider this place to be the foremost giver of siddhi. This is the Parmasthâna, Paramabrahma and Paramapada; this is Paramaiśwam. This Kâśî is the essence of all the three realms. It is always pleasing, enchanting and beautiful. The sinners, resorting to this place, are also liberated from their sins. Devi! this place is always dear to Me. It is splendid with various kinds of creepers, bowers, and flowers. People dying here are liberated from the cycle of birth and death and attain the highest place. There is no doubt in this.—76-79.

Sûta said:—Afterwards Mahâdeva explained to Pârvatî about the granting of boons to the Yakṣa, heretofore mentioned.—80.

He said "Dear! this Yakṣa, this devotee of Mine is now sinless, after his asceticism and he will now get from Me some boon."—81.

Digitization by Arya Samaj Charitable Foundation, Chennai

After saying so, Mahâdeva the Lord of the universe, repaired to that spot in company of Pârvatî, where the Yakṣa was practising austerities.—82.

There, seeing the devotee's bones shining white as he was reduced to a mere skeleton, Pârvatî said "Verily the Devas describe You to be so stiff; it is quite right because you do not grant boon to even such of your devotees. In such a sacred place, it is not proper that this son of a Yakṣa should be subjected to such hardships. Pray grant him a boon quickly.—83-86.

"Deva! the Riṣis, like Manu, have said that blessings are always attained from Siva whether he be pleased or displeased.—87.

"All beings seek comforts and enjoyments and kingdoms during lifetime and emancipation after-death." Hearing such words of Pârvatî the Lord approached the Yakṣha who saluted him. The Lord then granted him Divine vision, when he was able to behold the Lord with all His attendants and was highly pleased. Then the Lord said "I am granting you a boon, by virtue of which you will see the three realms, and your body will also become like Mine. Look at Me, being free from any grief or trouble."—88-90.

Sûta said :—On attaining such a form, he stood up and throwing himself at the feet of the Lord said "Be kind on me," when the Lord said "I have granted you a boon." At which he again said :—"Lord! grant me such a boon so that I may have unflinching devotion for You and I may be called everlasting Gaṇapati and the giver of food to the World.—91-94.

"Besides this I also want that Your this avimuktatirtha may always be before my eyes."—95.

Mahâdeva said :—"Yakṣa! be free from the sufferings of infirmity, diseases and death, you will be the Gaṇapati, the lord of attendants, the giver of wealth, adorable by all, unconquerable. You will be prosperous and giver of food to all. You will be Kshetrapâla, you will have all the yogic powers.—96-97.

"Besides this you will be most valiant, righteous, the knower of Brahma, dear to me, having three eyes, holding a mace and gifted with supreme yoga."—98.

"Udbhrama and Sambhrama will be your attendants, and they will always obey you. By your order they will get respect for you from all the people; and they can create delusion in their people."—99.

Sûta said :—In this way, Lord Mahâdeva, after appointing that Yakṣa, as Gaṇeśvara, went back in his company.—100.

Here ends the one hundred and eightieth, chapter on the glory of Vârâṇasî, and the granting of boon to a Yakṣa by Lord Śiva.

CHAPTER CLXXXI.

Sûta said :—"Hear you, O, pure souled holy Riṣis! with attention, this righteous narration which is the dispeller of all ills, and the mother of all good merits.—1.

Digitization by Arya Samaj Charitable Foundation, Chennai

Once upon a time, Bhagavân Sanat-Kumâra asked Nandikeśvara :— the Lord of the gaṇas and as powerful as Rudra.—2.

He can assume terrible forms that the Devas and Dânavas cannot assume. And in this terrible form He remains firm and stable, like a pillar, till Pralaya. He asked :—"Now kindly describe to me the sacred places, where Maheśvara always resides—this great mystery of all."—3-4.

Nandikeśvara said :—" I shallr elate to you, after saluting, the Lord the most ancient event which Mahâdeva Himself narrated first.—5.

The Lord narrated it first to Pârvatî, for Her satisfaction, and afterwards it spread over the universe.—6.

Sometime ago the illustrious Consort of Śiva—Pârvatî—on the summit of the Mount Meru, asked the Lord after making salutations to Him :—7.

" O Bhagavân ! O Lord of the Devas ! O one with crescent of the Moon in His forehead ! Pray explain to me the duties of those men, living in the world, as well as of those, who have subdued their passions. How do the charities, sacrifices, well-practised asceticism, meditations and recitations give everlasting fruits ? And how are the sins of ages thereby destroyed ? What are the ways, ordinances and duties and sadâchâras, by the observance of which, you remaining there, become pleased with your Bhaktas and grant imperishable position to them ? Pray explain all these to me, for I am very curious to know all these."—8-12.

Mahâdeva said :—" O Devi ! Hear with attention. I shall relate to you the glory of the avimuktatîrtha, which is the best among all the sacred places, and so dear and near to me. I am telling you a great secret. Sixty-eight sacred places have been already described, and the one where Rudra is Omnipresent and never absent from there is called the avimuktatîrtha and is the first best of all the rest. I never forsake avimuktakṣettra (Kâśî) ; hence it is called Avimukta Kṣettra. Emancipation is readily obtainable here, and the charities, meditations, sacrifices, recita, tions and other similar deeds performed there beget everlasting benefits, and the sins of thousands of ages are destroyed the moment one enters the sacred place. The sins are consumed like cotton in the fire.—13-18.

O Devi ! the Brâhmaṇas, Kṣatriyas, Vaiśyas, Śûdras, bastards, sinners, animals, insects, flies, deer, birds, Mlechhas, dying in course of time in avimuktatîrtha, go to My realm (of Śiva) and become Rudras, who wear a crescent on their forehead, and get eyes on their foreheads, and become like Me.—19-21.

Whether they aspire or not, but in every case they attain My realm, by dying in avimukta, no matter whether they be men or lower animals. —22.

Far better it is for one when he goes to Kâśî, to fix himself down to the earth, by tying a piece of stone on his legs, and never leave this place, and thereby enable him to go to My realm.—23-24.

He who never goes out of the precincts of Kâśî, attains My realm ; there is no doubt in this. Vasraprada, Rudrakoṭi, Sidheśvara, Gokarṇa, Rudrakarṇa, Suvarṇâkṣa, Amara, Mahâkâla and Kâyâvarohaṇa, are all

Digitization by Arya Samaj Charitable Foundation, Chennai

sanctified places, and I am present at all those places, in both the morning and evening Sandhyâs.—25-26.

Besides them, the Kâlanjaravana, Śankukarṇa, Sthaleśvara, are all sanctified by my presence, but Dear! My presence in Avimukta is undoubtedly on all the occasions. Besides these Hariśchandra Tîrtha, Âmrâtakeśvara, Jaleśvara, Śtriparvata are also most sacred. They all are mysterious and secret.—27-28.

Mahâlaya, Krimichandeśvara, Kedâranath, Mahâbhairava, are also highly sacred. As I am present at the aforementioned eight places always. Thus I am present at Avimukta at all times.—29-30.

Dear! the other sacred places, that exist in the three Lokas, always remain at the feet of Avimukta. Your son, Svâmi Kârtika will relate the glory of Avimukta and the glories of the Riṣis, who will come in future." —31-32.

Here-ends the one hundred and eighty first chapter on the Mahâtmya of Avimukta kṣettram.

CHAPTER CLXXXII.

Sûta said:—Once on a time, the Riṣis Sanaka, Sanandana, &c. and the devotees of Śiva asked Svâmi Kârtika, the chief of the knowers of Brahma, on the summit of Kailâśa:—"Brâhmaṇa! Pray explain to us about the abode of Śiva in the earth where Bhagavân Śiva always dwells."—1-2.

Svâmi Kârtika said:—"The soul of all, the Eternal Lord Mahâdeva, the High Soul, remains in his terrible form, rare to the Devas and Dânavas, at Avimukta like a pillar, motionless and stable, till pralaya. This is the most mysterious place.—3-4.

The Siddhas always remain there owing to the presence of the Lord. Śiva has described Avimukta to excel all the sacred places, nor is there any other place more sacred than it. Every part of it is holy and endowed with a holy tirtha. There exists a divine abode, over the cremation ground there, and it is not visible to all. Yet it is connected with the earth. There the abode of Śiva (Śivâlaya) is situated in the space. Unworthy people, who are not yogis, cannot behold the Lord's abode; but the Yogis, the Brahmacharis, and the knowers of the Vedas, can see it. Those who are Brahmachârîs, the Siddhas, the Vedântîs, and do not leave this place till death, they attaining all the benefits of sacrifices and washed off from all their sins, attain the highest position. The Brâhmaṇas living there on three meals a day, and without any Yoga or their mind under control, attain virtues, like the one living merely on air, and get the highest position that an ascetic would get.—5-10.

The one who leads a calm life, after subduing all his passions, in this place even for a moment, begets the fruits of highest asceticism, and the one who remains there like that for a month, begets the benefits of having observed the Pâśupata ordinance. In other words, he attains bliss after being liberated from the cycle of births and deaths. He attains the position of yoga and the final beatitude. The fruits derived here by the

Digitization by Arya Samaj Charitable Foundation, Chennai

glory of Śiva and of this Avimukta kṣettram, are not obtained even by the practice of yoga for ages. The one who goes there is purified of the sin of even killing a Brâhmaṇa. One who continually resides there, for all his life, unmoved in mind, is not only purified of his sin committed in this life, but also of his Brahmahatyâ sin in his previous birth, and attains Śiva and does not get any other births. He gets the favour of Śiva and all his desires are fulfilled, and he gets the same end as the knower of Sâṃkhya does. He remains there all his lives and never quits it.—11-18.

Mahâdeva resides in Avimukta with all His attendants, consequently one begets highest attainments and renunciation there. Emancipation is attained by living there permanently, and he is never re-born. Avimukta is the highest kṣettram ; it is the highest goal. One may be able to describe the seven islands round the Mount Meru and all the oceans, but I cannot adequately relate the glory of Avimukta. People at the point of death suffer agonies, and do not remain conscious and lose their memories, but the devotees of Śiva, giving up life at Avimukta, are blessed by being whispered into their ear the most sacred formula "Târaka Brahma" by the Lord Śiva Himself. If one dies at Maṇikarṇikâ ghât he attains his desired goal.—19-24.

He is always blessed by the favour of Śiva, and attains that goal, which unmeritorious persons do not get. People should realise the unrealities of life, and that it is full of all sins, and in order to free themselves from the troubles of the world they ought to devote themselves to Avimukta-tîrtha, which is the giver of yoga, peace, and the dispeller of fears of this world and of all other obstacles. One who remains at Avimukta, even bearing all troubles and difficulties, attains emancipation, in course of his life, being liberated from the cycle of birth and death. He attains union with Śiva.—25-27.

Here ends the one hundred and eighty-second chapter on the Mâhâtmya of Kâśî.

CHAPTER CLXXXIII.

Śrî Pârvatî said :—Mahâdeva ! What is the cause of your giving preference to Avimukta-tîrtha over the mounts Himavân, Mandarâchala, Gandhamâdana, Kailâśa, Niṣadha, Sumeru, Triśikhira, Mânasa, the Nandanavana of the Devas, as well as other sacred places ? What invisible high sanctity attaches to it, that you in company of your attendants, remain there ? What favours do you show to the people residing there ? Pray explain all that to Me.—1-5.

Mahâdeva said :—Dear charming Lady, this question of yours is indeed very interesting. I shall explain everything to you, please listen with attention. A very sacred stream, adored by the Siddhas and the Gandharvas, flows through Kâśî and the Ganges merges into the same. That stream feels gratified by being devoted to me, consequently, this place Avimukta (ever blessed with my presence) is sacred of all and, therefore, I also hold it so dear and I am present in the Linga located in that sacred place.—6-9.

Digitization by Arya Samaj Charitable Foundation, Chennai

I shall now relate those virtues of this sacred place, by merely hearing which, a man undoubtedly is washed of all his sins.—10.

A false man or an irreligious one, though he be full of deceit, irreligion and sin, is washed of all his sins by pilgrimaging to that sacred place.—11.

When all the immoveable and moveable creation are destroyed, even then I do not forsake it, and reside there with hundreds of my attendants.—12.

At the end of the cycle, all the Devas, Gandharvas, Yakṣas, Nâgas and Râkṣasas, &c., enter my mouth on this very spot and I accept their worship. This place is best of all my secret retreats and is most dear to me.—19-14.

Blessed are the devotees who resort to this place, the twice-born who breathe their last here, remaining devoted to me, get emancipation. I am always pleased with one who offers oblations to the fire, chanting the Rudra mantra and bestows charity. One who gives away everything in charity, and performs sacrifices, and bathes in the sacred waters of all the tîrthas, attains Me on this spot. Those who reside here, and those who are devoted to you, go to heaven where through My favour they enjoy peace and are free from all sins. My devotees, on coming here, become purified and liberated from all sins."—15-21.

Pârvatî said:—"You destroyed the sacrifice of Dakṣa for your regard of Me such is your kindness on Me. I am not sufficiently satisfied with this narration of the glories of Avimukta-tîrtha, pray therefore be pleased to tell Me something more about it."—22.

Mahâdeva said:—"O most beloved lady of auspicious luck. Yes, it is true that out of great regard for you, I angrily destroyed the sacrifice of Dakṣa. My devotees who adore Me with devotion are not liable to re-birth for hundreds of cycles"—23-24.

Pâravati said:—"Deva! The glories of this place that you have related to me pray be good enough to repeat in greater detail. I wish to know all about it, for I am so full of wonder."—25.

Mahâdeva said:—"Those who reside at Avimukta-tîrtha acquire immortality and finally merge into Me. What more do you wish to hear?"—26.

Pâravatî said:—"Mahâdeva! indeed the glories of Avimukta-tîrtha are very great and I am never satiated of hearing them. Pray therefore tell me something more about it."—27.

Mahâdeva said:—"Pâravati! you are supremely dear to Me, I, therefore, again continue the relation of the glories of Avimukta. Listen then with attention. It has endless glories. Those who reside here are superior to those who live on mere salads and have subdued their passions, live on raw grain, sipping only as much water as remains on the tip of the kuśa blade and that too after a month, seated on the root of trees, sleeping on the slabs of stone, refulgent like the Sun, free from anger and thus virtuous in many ways. In other words, those practising austerities elsewhere, do not get so much perfection, and those living here are like those en-

Digitization by Arya Samaj Charitable Foundation, Chennai

shrined in heaven. O Pârvatî! as there is no one of the male being like Me, and no one of the female sex like you, similarly neither there is, nor will there be, any place sacred like the Avimukta-tîrtha. Parâmayoga, Paramagati and Paramamokṣa are obtained at Avimukta-tîrtha, consequently there is no such place like this. Devi! now hear the most secret thing. One attains this Avimukta-tîrtha, by virtue of the yoga practised during hundreds of lives. My devotee at this place attains yoga and emancipation, in course of one life. Devi! People coming here with unshaken devotion attain final beatitude. There is no such place, nor will there be any like it, on the earth. Dharma is always inherent there in its full form. People of all the four varṇas (castes) attain emancipation here."—28-41.

Pâravatî said :—"I have heard the glory of this sacred city of yours, pray also tell me whom do the Brâhmaṇas worship through sacrifices."—42.

Mahâdeva said :—"Beautiful lady! They all worship Me, by reciting sacred *mantras* and by performing sacrifices. Those who worship Rudra and Mahâdeva have no fear in this world. Devi! There are two kinds of worship, *viz.*, with *mantra* and without *mantra*. There are two kinds of yogas, *viz.*—Sânkhya and Yoga. Those who regard Me omnipresent are Yogis. Those who see Me as the soul in all the beings and never separate Me from themselves never perish .Nirguna and Saguṇa are two kinds of yogas. Saguṇa yoga is comprehensable but Nirguṇa yoga cannot even be. comprehended Devi! I have told you what you asked Me to explain."—43-48.

Pâravatî said.—"Śiva! I wish to know the three kinds of devotion mentioned by you."

Mahâdeva :—"O, Pâravatî thou who art attached to thy devotees! A man reaches the end of all his troubles by Sâṅkhya and Yoga; and one who clings to Me even by living on alms merges into Me. Those who are deluded by seeing different things in the Śâstras do not see Me. Those who are contented by being possessed with the supreme knowledge, and incessantly think of Me by being blessed with clear conscience, through Divine knowledge, they get felicity and bliss.—49-54.

A learned man sees me endowed with the three Guṇas, Devi! I have explained everything before you, now let Me know what you feel desirous to hear.—55.

I shall again relate to you even the most secret thing for your satisfaction, pray hear with attention."

Pâravatî :—"Which form of yours do the Yogis see? I beg you to remove My doubt."

Mahâdeva :—The true nature of mine is really formless. But that which is manifested as my form is mere light—consisting light, to realise which a learned man ought to make great efforts. The Lord of the universe in his formless condition cannot be described. It can only be described, if at all, by the presistent efforts of hundreds of years.

Pâravatî :—"Mahâdeva! What is the extent of that shrine where you dwell endowed with atoms? Pray explain all that to Me."

Digitization by Arya Samaj Charitable Foundation, Chennai

Mahâdeva :—" It is two yojanas in extent between the East and the West.—56-61.

Within that space Avimukta-tîrtha is situated having a width of half yojana extending from North and South ; and the sacred Ganges flows by it.—62.

The attendants of Śiva, some having faces like those of infuriated lions and wolves, have their abode there between Bhiṣmachandikâ and Parvateśvara. Some of them have hunch-backs, some are dwarfs, and some crooked. On the same spot Mahâkâla, Chandaghanta, Daṇḍachaṇḍeśvara, Ghaṇṭâkarṇa, and others, having huge stomachs, gigantic forms, armed with clubs, tridents, &c., stand and guard the Avimukta-tapovana. Many of the attendants armed with tridents, clubs &c., stand at the gate.—63-67.

O Pâravatî ! one who gives away a cow, that gives good quantity of milk, in charity, with its horns mounted with gold, its hoofs covered with silver, having three colours, to a Brâhmaṇa well-versed in Vedas, on the banks of Vârâṇasî, undoubtedly liberates seven generations of his ancestors from bondage. So also one who gives away in charity to a Brâhmaṇa, gold, silver, cloths, and grain, &c., in that Avimukta-tîrtha acquires everlasting merits. People become free from diseases by bathing at that tîrtha and get the benefit of ten aśvamedha sacrifices. Any virtuous man who gives some sort of charity to the Brâhmaṇas after his ablution attains felicity and shines like fire. One who gives away grain in charity at the confluence of the Varuṇâ and Asi with the Ganges, according to the prescribed rites, is not re-born. Devi ! I have narrated to you the glory of this sacred place. One who fasts and then feeds the Brâhmaṇas in this tîrtha attains the benefit of Sautrâmaṇi sacrifice. Dear Pâravatî, one who lives on only one meal a day for a month washes off all his lifelong sins. One who enters the fire according to the prescribed rites undoubtedly enters My mouth. One who gives away ten gold coins in charity gets the benefits of Agnihotra sacrifice, and one who gives away incense, &c., derives the benefit of having given away land in charity. One who gives away a broom gets the benefit of having given away 500 gold coins. The giver of sandal gets the benefit of having given away 1,000 gold coins.—68-80.

The charity of flowers and garlands is equivalent to the giving away of 1,00,000 gold coins. The one who sings hymns accompanied by music begets everlasting benefits."

Pâravatî :—" Mahâdeva ! you have indeed told me wonderful things, but please let me know the reason of your not leaving this unique place."

Mahâdeva :—" In the days of yore Lord Brahmâ had five heads and the fifth one was shining like gold. Once Brahmâ said to Me 'I know thy genesis,' when I angrily cut off His fifth head with the nail of my left toe. Then Brahmâ said 'Thou hast beheaded Me without any fault, and through My curse thou shalt bear a skull as the badge of the sin of inflicting injury on Brahmâ. Thou shalt roam about in the sacred places.'—81-86.

Hearing His curse I went to the Himâlaya mountain where I begged Nârâyaṇa to give me alms. He on his side dug His fingernail

Digitization by Arya Samaj Charitable Foundation, Chennai

and a volume of blood rushed out, and it spread itself to the length of 50 yojanas, but the skull was not filled.—87-89.

After that, that stream of blood ran for a thousand Divine years. Lord Viṣṇu said to Me 'How such a skull was brought into existence. Explain it to Me to drive away My doubts.' I replied, 'Deva! hear about it. In ancient times Brahmâ was endowed with Divine form after thousands of years asceticism and through His asceticism He got a fifth head shining like gold. I cut it off in anger. It follows Me wherever I go.'—90-94.

Hearing such words of Mine the Lord Puruṣottama said 'go back and please Brahmâ and by His glorious power this skull will become fixed in your holy abode (kṣettra). Dear Pâravatî after hearing that I went to all the sacred places, but nowhere did this skull leave Me. But when I came and settled Myself at My Avimukta-tîrtha the effects of the curse instantly disappeared, and through the favour of Viṣṇu the skull also fell down there and was divided into a thousand pieces. It disappeared like the riches a man obtains in his dream.—95-99.

This place I have made the dispeller of the sin of killing a Brâhmaṇâ (Brahma-hatyâ) and it is the cremation ground of all the Devas including Myself.—100.

I annihilate the universe by manifesting Myself as the Destructor and also create everything. Devi! this sequestered place of Mine is most dear to Me.—101.

My devotees as well as the devotees of Viṣṇu and the Sun, who come and die here merge into Me."—102.

Pâravatî said:—"Deva! This place is indeed most wonderful as described by you. This is your place as pointed out by Viṣṇu. You reside here, and for these reasons other sacred places cannot equal it. The places where Viṣṇu and Mahâdeva dwell are worth a thousand sacred places. O Deva! You are My salvation and you are said to be the emancipation of Brahmâ and all otliers."—703-106.

Here ends the one hundred and eighty-third, chapter on the Mahâtmyâ of Kâśî.

CHAPTER CLXXXIV.

Mahâdeva said:"—Those who reside here, with the desire of winning emancipation, to them this sacred place is like a wood of penance (tapôvana). People residing here are never re-born. The dwellers of this place get the same end as those who are eager to acquire beatitude by means of Divine Knowledge. This place is extremely dear to Me. It gives everlasting fruits and immortality. This Avimukta-tîrtha is also called the cremation ground, and is most mysterious. Those who do not feel attached to it are really the losers. The dust of this place falling on the sinners bestows on them beatitude. The piles of sins, huge as the mount Sumêru and Mandarâchala, become annihilated there.—1-7.

There is Avimukta temple which is renowned by the name of "The cremation ground." It is the "cave of retreat and wood of ascetism" and

Digitization by Arya Samaj Charitable Foundation, Chennai

the tapôvana of the Lord Śiva. There Nârâyaṇa, Brahmâ, etc., the Sâdhya Devas, the Yogis etc., carry on Their worship of Sanâtana Śiva and My devotees worship Me. Those who die at Avimukta-tîrtha get the same benefit as those who perform sacrifices and devote themselves to asceticism. Brahmâ the Creator, the Destructor of the universe, the Virâta manifestation of Bhagavân, the seven realms,—they all originate here; and Maharaloka, Janaloka, Tapaloka, Satyaloka, the great Yoga of the mind, all the immoveable and moveable creation upwards to Brahmâ, the origin of beings,—they all appear here.—8-13.

Those who never forsake this place remain in peace. This is the best and holiest of all the places. It is the best place among the Kṣhetras, the foremost of the cremation grounds. It is the best of all the streams, mountains and lakes; and, therefore, this Avimukta-tîrtha is adored by the pious devotees of Śiva. This Avimukta-tîrtha is the great seat of Brahmâ also. Brahmâ resides here. It is inhabited and guarded by Brahmâ. It is as if all the realms are located here. The golden Mount Meru and the hard asceticism practised by Brahmâ are inherent here. Brahmâ remains merged in the image of Śiva. It is the holiest of the holy. It is inhabited by all the hoary people.—14-19.

The Brâhmaṇas worshipping the sun have attained the position of Devas in this place. Those who remain firm in their devotion to Śiva and die at this Avimukta-tîrtha, attain emancipation. Those who reside there for eight months and subdue their passions or stay there even for four months in sexual abstinence, also attain emancipation.—20-24.

How far may I describe its glory? Even the unchaste women dying there attain bliss. Men attain here Yoga and bliss, unattainable by men elsewhere. Those who stick to Avimukta-tîrtha and do not go elsewhere, undoubtedly become adorable by Brâhmaṇas. One who resides in Avimukta-tîrtha becomes undoubtedly like Me.—25-27.

It is called Avimukta-tîrtha on account of My being present in it at all times. Those who do not resort to Avimukta-tîrtha are idiots, full of the darkness of ignorance, Tamôguṇa. Such men always pass through the ordeal of birth and rebirth. Licentiousness, anger, greed, attachment, hypocrisy, drowsiness, sloth and backbiting,—these obstacles created by Indra are always present here and many hindrances overpower a man. In spite of all that, this sacred place is the most holy for the devotees. All the Riṣis and Devas have also called it to be the most sacred place.—28-32.

The body made of clay and fat becomes purified at Avimukta-tîrtha, because Lord Śiva keeps guard there. Consequently, the learned do not bury there. The devotees who worship Śiva, then merge in Him, like the offering of clarified butter in the fire. They consider their souls blessed on merging in the Lord, and the Riṣis, Devas, Yatis, Râkṣasas, reside in Avimukta-tîrtha and devote themselves to meditation and sacrifices, etc. No one dying there goes to hell. There, by the favour of Śiva, every being gets his final bliss. This tîrtha is two-and-a-half yôjanas in extent towards the east and the west. The rivers Vârâṇasi, etc., at the

Digitization by Arya Samaj Charitable Foundation, Chennai

distance of half a yôjana from each other are situated there, and the Śukla river flows alongside.—33-40.

Mahâdeva has thus described this Kṣetra. People desirous of supreme felicity attain knowledge and yoga; and those who devoutfully always reside there are free from all cares. This place of asceticism always remains full of the Siddhas, the Gandharvas, etc. There is no river or mountain equal to this Avimukta-tîrtha.—41-43.

All the sacred places located on the earth as well as in the heaven are second to this place. It is the supreme of all. Those who, after renouncing the world and subduing their passions recite the Rûdra Mantra a hundred times, such devotees of Śiva undoubtedly enjoy in the company of the Lord Mahâdeva. Those who have forsaken all desires and are firm and fixed in devotion, become free from fear after attaining Śiva and are never born.—44-48.

They are not born even after hundreds and billions of Kalpas. As the ocean is full of various kinds of gems, so is Avimukta full of many attributes. This place is the giver of delusion to the non-devotees, and devotion to those who are staunch adherents of Śiva. The fools, regarding this as cremation ground, do not consider it to be the foremost of all the sacred places, and the learned do not abandon it, in spite of hundreds of obstacles. They go to such a place, whence they are never reborn and are liberated from the pangs of old age, death, etc. They go direct to the realm of Śiva.—49-53.

Those who are desirous of beatitude beget such as causes them the utmost gratification. The end attained by the mere residence at Avimukta-tîrtha is not obtained even by charities, asceticism, sacrifices and Divine-Knowledge, etc.—54-55.

The best remedy for all sinners is their attainment of Avimukta-tîrtha. The various classes of people dying at Avimukta-tîrtha in their attachment for Śiva are never re-born. The meditation, sacrifices, asceticism and charity performed at Avimukta-tîrtha beget everlasting fruits, and those who die there attain supreme bliss. The sinner, repenting on thousands of his sins, going there attains felicity. Those who die there need not think of Uttarâyaṇa or Dakṣiṇâyana; for every hour for them is equally auspicious. There is no occasion for thinking of auspiciousness or inauspiciousness there, for that place, owing to the glory of Śiva, is always sacred. Thus all the Riṣis heard the glory of such a sanctified place and of Śiva from Svâmikârtika, and began to meditate over them.—56-63.

Here ends the one hundred and eighty-fourth chapter on the Avimukta-tîrtha.

CHAPTER CLXXXV.

Sûta said :—"O Riṣis! the godly devotees, seers, and the pious residing at Avimukta were filled with astonishment and overcome with delight. They again said to Svâmikârtika :—'You have been born of the glory of

Digitization by Arya Samaj Charitable Foundation, Chennai

Śiva and Brahmâ. You are dear to the Brâhmaṇas and are the knower of Brahma. You have attained the realm of Brahma and are kind to the Brâhmaṇas.—1-3.

Like Brahmâ, you are the Creator, we all salute you! We have all become purified by listening to this narration We have realized the highest secret. May you be blessed! We are now going to that mundane region of the Lord Śiva where He, the Lord of all, is practising austerities unmoved, for the benefit of the Universe.—4-6.

By the virtue of His asceticism He merges Himself in the formidable form and remains adorned with all His attributes along with His attendants. The Devas, Brahmâ, devotees and the Siddhas are eager to see the Lord, through your favour. We are, therefore, eager to pass our days at Avîmukta; for blessed are those who reside there.—7-9.

Those who are righteous, devoid of anger and lust, having their passions under their control, devoted to the practice of yoga, attain emancipation there. There the devoted yogis adore the Lord Śiva, the Giver of beatitude, and attain bliss. It is the most mysterious of all the cremation grounds; and no one attains bliss in this world without the help of yoga.—10-12.

People residing at Avimukta beget both yoga and bliss. In other words, they attain sublime felicity in this life. Deva! the inhabitants of Avimukta get bliss during their lifetime, such is its glory. Once upon a time Vedavyâsa could not get anv alms there, and, agitated with the pangs of hunger he felt inclined, to pronounce a curse. He passed a period of six months with great privations.—13-16.

He said to himself, 'How has this place become cursed and doles me no alms. The Brâhmaṇas, the Kṣatriyas, the widows, the married ladies, none of them give me any alms—which is most strange. I shall pronounce my curse on all of them and on the whole city to the effect that this sacred place may become devoid of its sanctity and that there be no pelf and learning left among the people of all the three classes residing here. No friendship should exist among them. I shall also create such troubles for those residing at Avimukta as they may not attain their ends.'—17-21.

Realising the intentions of Vedavyâsa, the Lord Śiva became terrified and said to Pârvatî:—22.

'Devi! hear Me. Now Vedavyâsa is prepared to pronounce his curse.'—23.

Pâravatî enquired:—'Why is Vyâsa so angry? Who has annoyed him? What harm has been done to him that he is disposed to pronounce a curse?'—24.

Mahâdeva said:—'Dear Pârvati? He has practised glorious asceticism for a long time. He has lived in contemplation by observing the vow of silence for a period of 12 years. He begged for alms when he felt hungry, and no one gave him even half a morsel. He has thus passed six months under serious privations; consequently, he has now made up his mind to pronounce a curse. Some plan should be devised to obviate the situation before he pronounces his curse. Vedavyâsa has attained supernatural

Digitization by Arya Samaj Charitable Foundation, Chennai

powers, and everyone is afraid of his curse. He has the power to bring about what is not destined and to mar the effects of destiny. I shall assume the form of a human being and engage him in conversation when alms should be given to him.'—25-30.

Pârvatî, thus instructed, also assumed human form and said to Vedavyâsa, 'Bhagavana! come here and receive alms. Seer! you never blessed my home.'—31-32.

Hearing which, the sage cheerfully accepted the alms that contained savoury victuals. He did full justice to it, and was completely satisfied. Afterwards the seer made his salutations to the Lord Mahâdeva and Pârvatî, and said to the latter: "O one with beautiful eyes! This is the residence of the Lord Mahâdeva and Pârvatî, and the Ganges flows through this place. Delicious eatables are also obtainable and emancipation is begotten. Who would not therefore reside in such a Kâśî?"—33-36.

Having said so, Vedavyâsa looked at the sacred Kâśî and began to think of the delicious alms that he was given. Mahâdeva and Pârvatî were standing before him. Lord said to him:—"Seer! you have a very choleric temper, and you should not therefore reside in Kâśî"—37-39.

Vedavyâsa said:—"Deva! Be pleased to permit me to come here on two days, *viz.*, the eighth and fourteenth days of the fortnight, that is, Aṣṭamî and Chaturdaśî," to which the Lord replied in the affirmative.—40.

Then the Lord disappeared then and there, and so did the Goddess Pârvatî. In that way, in the days gone by, the illustrious Vedavyâsa, knowing the glory of Kâśî, fixed his abode in its vicinity; and consequently all the learned men sing the praises of this sacred place.—41-42.

O Riṣis! The blasphemers of the Devas and the Brâhmaṇas, the killers of the Brâhmaṇas, those ungrateful and other sinners, the scoffers of the preceptors, sacred places, and temples, the instigators, do not reside in the sacred Kâśî, as Daṇḍanâyaka, one of the attendants of Śiva, is posted there to oust them. Daṇḍanâyaka's duty is to guard the place, so He ought to be adored with incense, flowers etc. He should be reverentially saluted, and his mantra should also be repeated and counted on the bead. Various classes of people reside in the sacred Kâśî, and all kinds of snakes, scorpions, etc., also abound there. They also become the attendants of Śiva. The Devas, devoted to Śiva and residing there, also attain the everlasting realm, according to Their choice. The sacred Kâśî is superior even to the heaven of the Devas. It is like Brahmalôka. It has been laid out by the Yogic power of the Lord, and there is no other region like it.—43-50.

The sacred Kâśî is the fulfiller of cherished desires. It is free from diseases and the place of asceticism and yoga. Lord Śiva, enshrined there is shining in His full glory. Those who practise asceticism there, attain the benefits of sacrifices, of bathing at sacred places, and of giving charities. The past and the present sins committed through ignorance are dispelled by mere sight of Avimukta. Men of calm disposition and those who keep their passions curbed, whatever charities they perform at Avimukta, get a huge return. Those who worship Śiva at Avimukta are not reborn

Digitization by Arya Samaj Charitable Foundation, Chennai

in this world for crores of cycles. Thousands of Devas enjoy the company of Śiva and, therefore, this place is the best of all. Those who adore Mahâdeva there, are liberated from their sins and become like Devas. All the sacrifices performed with a motive are liable to ordain the re-birth of a man, but those who die at Avimukta are never born. The stars and planets perish at a certain fixed period, but those dying at Avimukta are not liable to it. Those who die there are not re-born even after crores of cycles (*kalpas*). Blessed are those who reach the sacred Maṇikarṇikâ at their last hour, after having undergone the trials of life. They are also blessed who do not forsake Avimukta realizing the grim pinch of the Kali-yuga. The inhabitant of Avimukta, when he goes elsewhere, is ridiculed by everybody.—51-64.

Those who succumb to the influence of lust, anger, and greed, go away from that sacred place for fear of Daṇḍanâyaka. Ignorant people, devoid of meditation, also those oppressed with miseries, attain emancipation there. There are five principal places there, *viz*: Daśâśvamêdha, Lokârka, Keśava, Vindumâdhava, Maṇikarṇikâ. I have related to you the glory of Avimukta, as narrated by Lord Śiva to Pârvati.—65-69.

Here ends the one-hundred and eighty-fifth chapter on the Mâhâtmya of Avimukta Tîrtha.

CHAPTER CLXXXVI.

The Riṣis said :—"Śûta ! you have well-described to us the glory of Avimukta. Now we are eager to hear the glory of the sacred Narmada which be good enough to describe to us. Omkâra, the confluence of Kapilâ, and the dispeller of all sins, the Lord Amareśa, are also said to be situate there. How was the sacred Narmadâ saved from annihilation at the time of the destruction of the universe ? How was Mârkaṇḍeya saved from annihilation ? You have told us something about them, but we wish to hear more of them in detail."—1-3

Śûta said :—Once before, the King Yudhiṣṭhira asked the sage Mârakaṇḍeya the glory of Narmadâ, when the king was practising austerities in the forest.—4-5.

Yudhiṣṭhira said :—"Virtuous one ! through your grace, I have heard about various kinds of Dharmas, but I feel eager to hear more about them which please narrate to me. First of all, please explain to me how the Narmadâ came into existence."—6-7.

Mârkaṇḍeya said :—"The Narmadâ is the foremost among all the rivers. It is the dispeller of everybody's sins. King Yudhiṣṭhira ! the glory of the sacred Narmadâ as I have read in several Purâṇas, I shall explain to you. Sacred is the river Ganges at Kaṇkhala, sacred is Sarasvatî in Kurukṣetra. The sacred Narmadâ is supreme everywhere— in the forest as well as in places of habitation. The waters of the Sarasvatî purify one in course of five days, those of the Yamunâ in seven days, of the Ganges instantaneously, and of the Narmadâ at the mere sight of it.

Digitization by Arya Samaj Charitable Foundation, Chennai

The Narmadâ is most charming and attractive of the country of Kalinga, the forest of Amarakantaka, and of all the three realms.—8-12.

King! the Devas, the demons, the Gandharvas, the ascetics, the Rişis—they all attain emancipation on the banks of the Narmadâ. One who follows the prescribed order of religion and observes a complete fast for a day, after bathing in the Narmadâ, liberates his seven generations from sin. The manes of those who offer them libations at Jalesvara, after bahting in it, remain happy till the end of the cycle.—13-15.

Lord Śiva becomes pleased with one who bathes in the Narmadâ, near the hill abounding with the group of Rudras, and worships Them with sandal, flower and incense. The Lord is enshrined close to that hill, to the west, where one ought to offer libations to the manes with devotion and by keeping one's passions under control. Libations of water mixed with barley should be offered to the Devas, and water mixed with sesamum should be offered to the manes. One who does so makes his seven generations go to the heaven, and he himself enjoys in heaven for 60,000 years with the celestial nymphs, the Gandharvas and the Siddhas. Afterwards he is born as a wealthy man; and, after a life of charities he returns to the very same sanctified place.—16-22.

Then he goes to the domain of Śiva, after liberating his seven generations from sin. The length of the Narmadâ is 100 yojanas, and its breadth is 16 miles. There are 60,00,60,000 of tirthas round the Narmadâ. One who is calm and has his passions under his control, free from anger, and the sin of causing pain to others, and is a benefactor of all the beings and a devotee to the Lord Śiva, if he happens to die at the banks of the Narmadâ, resides in heaven for a century, consisting of the length of days of the gods. There he is in the company of the nymphs, and is adored by the Siddhas and the Gandharvas with incense, flowers, &c. He has also the privilege to live in the company of the Devas of all classes; and, on being re-born, becomes a most illustrious king! There, he is the owner of a majestic palace, studded with jewels and supported on mighty pillars of precious stones, surrounded by a large retinue of servants and maids. Majestic elephants and a multitude of neighing horses adorn his gateway.—23-31.

His gateway is also illustrious like that of Indra. In such a place he is the beloved lord of beautiful ladies, and enjoys himself for a divine century, without being oppressed with any kind of disease.—32-33.

One who dies at Amarakantaka gets many blessings and never perishes by fire, poison drowning. He gets the power of moving about in the space with the rapidity of the wind. The man who dies at Amaresa is blessed with all kinds of enjoyments including 3,000 maids who are at his command for a considerable length of time. One who offers flowers, incense, &c., to the Rudrâs enshrined round the hill, after having his ablution in the river, undoubtedly wins the pleasure of all of Them.—34-38.

To the west of the hill is enshrined Lord Maheśvara, where one who offers libations, according to the prescribed rituals to the Devas and the Pitris after his bath, is the bestower of heaven on his seven generations, and he himself resides in heaven for sixty divine years, where various

Digitization by Arya Samaj Charitable Foundation, Chennai

comforts and enjoyments fall to his lot. On coming down from heaven, he is born in a wealthy house, and is most charitable and righteous. He again remembers the sacred Narmadâ and goes there, where he again works out the salvation of his ancestors of the past seven generations, and then attains the abode of Śiva. When he is reborn, he becomes a matchless sovereign. Such is the glory of Amarakantaka. Now hear of the tirthas situated to the west of the hill. The lake Jalesvara, situated there, is renowned all over the world, where, by performing the daily prayers and by offering libations to the manes, the Pitris remain satiated to their fill, for a period of ten years.—39-46.

The river Kapilâ is on the right bank of the Narmadâ which is covered with Arjuna and various kinds of trees. This river is renowned as the most sacred in all the three realms, and there are millions of tirthas round it.—47-48.

It is said in the Purâṇas that the trees on its banks also attain emancipation after they decay. The Viśâlyakaraṇî is the second river; by bathing in it one becomes purified instantly. All the Devas, the Kinnaras, the Gandharvas, the mighty serpents, the Râkṣhasas, the Yakṣas and the ascetics, reside on the Mount Amarakantaka. The Riṣis, going there, have sanctified that river. This river is also the dispeller of all sins. One who passes a night there in celibacy and observes a fast after bathing in it, liberates his seven generations. In ancient times, both the Kapilâ and the Viśâlyâ were laid out by the God to fulfil their missions. The people bathing there derive the benefit of Aśvamedha sacrifice. Only he who dies there is liberated from all his sins and attains Rudralôka.—49-57.

In fact, the devotee bathing in any tîrtha situated on the banks of the Narmadâ gets the benefit of Aśvamedha sacrifice. Those residing on the northern bank of this river attain Rudraloka. Śaṇkara has said that by bathing in and giving charities at the Sarasvatî, the Ganges and the Narmadâ, one begets equal benefits. The resident of Amarakaṇṭaka remains in Rûdralôka for a 100 crores of years. The waters of the Narmadâ adorned with froth and ripples are worthy of being saluted. The sacred waters dispel all the sins. The holy Narmadâ dispels all the sins, including those of killing Brâhmaṇas, and bestows sublime lustre. This great river is held sacred in all the three worlds. The people residing at Vateśvara, Gangâdvâra, and Tapôvana, are said to be great ascetics. By bathing in the Narmadâ and at its confluence with the sea, one gets tenfold merits.—50-65.

Here ends the one-hundred and eightysixth chapter on the Narmadâ Mahâtmya.

CHAPTER CLXXXVII.

Mârakaṇḍeya said :—The Narmadâ is most sacred and renowned and the sages desirous of emancipation have made numberless divisions, each of the measure of a Brahman's sacred thread. By bathing in them one is liberated from all sins. The sacred Jaleśvara is renowned in the

Digitization by Arya Samaj Charitable Foundation, Chennai

three worlds. In the days gone by the sages, the Maruts, and Indra, etc., shivering with fear spoke to Śiva "Protect us."—1-4.

The Lord said "Devas! what is the fear in your mind which has brought you here? whom do you fear? what are your troubles? Tell me all about yourselves."—5-6.

Riṣis said:—"O Mahâdeva! the most illustrious and valiant demon Vâṇâsura is the owner of Tripura which moves about in the firmament. We have come to seek your protection, being afraid of him. You are our salvation; pray, therefore, rescue us from the oppressions of that demon. Deva! be pleased to do what may be good to the Devas, the Gandharvas and the Riṣis, etc.—7-10.

Śiva said:—"Do not be anxious. I shall do everything. You will attain peace ere long."—11.

After thus consoling them, the Lord went to the banks of the Narmadâ and began to devise plans for the destruction of that demon.—12.

He said to himself "How shall I kill the demon?" He then thought of the sage Nârada who appeared then and there; and said "Mahâdeva! what are your behests? Why have you summoned me? I shall carry out your commands."—13-14.

Śiva said:—"Nârada! virtuous women reside within the Tripura of Vâṇâsura and by their virtue the Tripura moves about in the space. You should, therefore, go and delude those ladies in Tripura."—15-17.

Hearing those words of the Lord, the sage went and did what he was directed to fulfil. That Tripura was decorated with various kinds of precious stones, was 100 yojanas broad and 200 yojanas in length. The sage saw Vâṇâsura in such a magnificent place.—18-19.

The demon king who was seated on a majestic throne with the brilliance of the twelve suns, wearing earrings, coronet, garlands and armlets of gold studded with precious stones; stood up to receive the sage Nârada; and said "Devariṣi! you have come here of your own accord. I offer you an oblation and water for washing your feet." He then saluted the sage and said "Let me know your commands and I shall carry them out. You have come here after a long time. Pray take your seat."—20-23.

Afterwards Anaupamyâ queen said:—"Nârada! what dharma pleases the Devas? which ordinance is most gratifying to them?—24-25.

Nârada said:—One who gives away a cow and sesamum to a Brâhmaṇa well-versed in the Vedas gets the benefit of having given away lands beyond the seas. He enjoys himself in a Vimâna shining like crores of suns for a considerable period. The lady who gives away after observing a fast the following trees:—Woodapple, roseapple, Kadamba, Champaka, Aśoka, Aśwattha, plantain, banyan, pomegranate, Neem and Mahuâ; her breasts take the form of the woodapple, her thighs become like the trunk of the plantain tree. She becomes adorable like the sacred Aśwattha tree and sweet smelling like the Neem, illustrious like the Champaka, griefless like Aśoka, sweet like the Mahuâ, soft like the leaves of the banyan. She always gets prosperity. The giving of pumpkins and creepers is not considered high, and the husband of a lady who worships the Devas

Digitization by Arya Samaj Charitable Foundation, Chennai

with Kadamba blossoms discarding the food cooked and uncooked as well as fruits, observing the vow of silence in the evening and worshipping Kṣetrapâla first; remains in happiness. The ladies who keep a fast on Aṣṭamî, Chaturthî, Panchamî, Dwâdaśî, Saṅkrânti; undoubtedly go to heaven. They are liberated from the ills of the iron age and Dharmarâja does not admit such ladies in his town.—26-37.

Anaupamyâ said:—"It is owing to the virtues performed in the past that you have graced our home with your august presence and I venture to enquire about other ordinances from you. Vindhyâbali the renowned queen of the king Bali is my mother-in-law. She is never pleased with me, and same is the case with my father-in-law. The vicious Kumbhivasî is my lord's sister who always treats me with contempt. How can I be happy under such circumstances? Pray let me know by what ordinance they would turn friendly to me for which I shall remain very grateful to you."—38-42.

Nârada said:—" By observing the ordinance just explained to you, Pâravatî became so dear to Śiva, and similarly Lakṣmî has become so dear to Viṣṇu, and Sarasvatî has become endeared to Brahmâ and Arundhatî to Vasiṣṭha. Your lord will also become beholden to you by keeping up the very same ordinance and your father-in-law and mother-in-law will also be silenced."—43-45.

Hearing such words of Nârada, that queen determined to observe that ordinance and said:—" Be pleased upon me, O sage! I shall offer you presents of gold, jewels, garments, which be pleased to accept. Let Lords Viṣṇu and Śiva be pleased upon me."—46-48.

Nârada said:—" Lady! you should bestow these presents on some Brâhmaṇa who may be poor and in need of support. I am blessed with everything and you ought to show only your devotion to me."—49.

In such a way Nârada after having softened the minds of all the ladies in Tripura returned to his abode and a breach was thus created in Tripura.—50-51.

Here ends the one hundred and eighty-seventh chapter on Narmadâ mâhâtmya.

CHAPTER CLXXXVIII.

Mârakaṇḍeya said:—Hear from me, Yudhiṣṭhira! what you have asked me to explain. The spot on the banks of the Narmadâ where the Lord is enshrined is renowned as Maheśvara in all the three worlds and at the very same place He devised His plans of annihilating Tripura.—1-2.

The Lord seated there lifted up the mount Mandarâchala to serve as His Gâṇḍiva bow. He then put the snake Vâsukî in place of the bowstring and Svâmikârtika in place of the quiver. Viṣṇu in place of the arrow and the fire at the tip of it (the arrow). Afterwards the wind was made to propel the arrow. The four Vedas took the place of the horses

Digitization by Arya Samaj Charitable Foundation, Chennai

of the chariot. Aśvinîkumâra was employed in place of the reins and Indra in place of the axle. Kuvera formed the banner.—3-5.

Yama put himself to the right-hand of the Lord and Kâla to the left. The groups of the Devas and the Gandharvas formed the wheels of the chariot. Brahmâ was the charioteer. In that way, Śiva waited for thousands of years after making such preparations. When the three Puras (cities) fell in one line the Lord let out His arrow on Tripura when the inmates of Tripura became helpless and many kinds of destructive omens occurred there. The wooden horses began to neigh and painted ones to wink. All the demons saw themselves dressed in red in course of their dream. One who dreams of things hostile to him becomes void of power and intellect by the glory of the Lord. Then the wind Sâmbartaka that blows at the close of a cycle commenced.—6-14.

It produced fire on account of which the trees of Tripura began to crumble down. There was chaos everywhere. All the gardens were burnt down in an instant. The huge storm devastated the houses and trees that were on fire which furiously pervaded in all the directions. The dreadful tongues of fire gave a gory appearance to the whole of Tripura. Owing to the dense folds of smoke the demons could not go about from one house to another. The Tripura was thus agitated by the fury of the Lord. Thousands of palaces fell down in all directions and the inmates rushed towards the temples and thousands of demons were reduced to ashes groaning and moaning piteously. Various kinds of Vimânas and picturesque places were consumed by the fearful fire.—15-24.

The pleasure gardens smiling with lotus beds were also burnt down along with the swans and cranes. The lofty palace tops looking like the mountain peaks, adorned with gems and lotuses, fell down on being burnt up, like a heap of clouds. The fire of the Lord's fury burnt down quite unsparingly several children, cows, birds, horses, women, and many people sleeping as well as awake.—25-28.

The nymph like beauties of Tripura fell down burnt with their young ones hugged to their breasts. Some ladies wearing garlands of pearl and gold fell down on the ground consumed by flames and suffocated by smoke. Some beauties seeing their Lord lying on the ground jumped down from the upper storey of their mansion and were instantly eaten up by the flames. The belaboured demons lying on the ground got up with their sword but were soon consumed by the raging fire. Some ladies of the cloudy hue wearing garlands and armlets, some fair-complexioned beauties giving milk to their dear litle ones were also consumed by fire. Some ladies seeing their children eaten up by the fire sent forth shrilling wails. Some ladies wearing diamond and emerald necklaces and shining like the moon with their children in their lap, fell down on the ground after being charred. Some moon-faced beauties waking up from their sleep found their mansion on fire and began to lament on realizing their children being burnt. Some ladies adorned with golden ornaments fell down on the ground holding their consumed children in their arms. Some fainted away by the fumes of smoke and fell down grasping the hand of their maids.—29-40.

Digitization by Arya Samaj Charitable Foundation, Chennai

Some overcome by the fury of the fire with their hands folded and uplifted began to pray as follows :—

"Agni! if thou art angry with male population hostile to thee; what is the fault of the women confined in the houses like so many domesticated Kokilas pent up in cages? O sinner, merciless! why art thou enraged with the women. Thou art devoid of right understanding, shame and heroic virtues and truth. O sinner! hast thou not heard commonly said in the world that the women of the enemy should not be killed? To consume is thy attribute but thou hast no mercy and right understanding. Even a Mlechchha is moved to compassion to see a burning woman. This attribute of consumption is also useless in thee. It is simply thy vice, for what is the good of thy killing women? O sinner, wicked, merciless, miserable wretch Agni! thou art indeed most unfortunate. Thou burnest us by force."—41-48.

She was rendered senseless after thus wailing and thinking of her children for a long time. The fire like an old foe of the precious lives also dried up the wells and the tanks.—49-50.

"Mlechchha! what will be thy faith after burning us? Hearing such speech of the ladies the Agni said "I am not consuming you of my own will. I have been born to cause destruction. I have no mercy. I make my way everywhere freely through the glory of Śiva." Afterwards Vâṇâsura also saw Tripura burning.—51-53.

He said from his throne "The wicked Devas of little valour have worked out my ruin which is decidedly due to the glory of Śiva. The Lord is consuming me without any examination of the reasons for his action. No one can kill me without the aid of Śiva."—54-55.

Saying so the demon king abandoned his sons, friends, &c., and set out of the town with the idol of Śiva placed on his head putting many women and various kinds of jewels in front of the idol. He stood up on the ærial track and after making his salutations to the Lord of the three worlds said "Deva! I have given up this town and you should not kill me. Deva! if you, however, feel disposed to kill me, do not consume this idol of my worship which I have always adored with great devotion. Deva! I have been a slave of Thy feet in every past life and now I offer my prayer to Thee, composed in these *Toṭaka* stanzas. O Śiva, Śankara, Śarba, Hara, Bhîma, Maheśvara, the Destroyer of Kâma, the Annihilator of Tripura, the wielder of the Trident! I salute Thee. O Pramadâpriya, the one saluted by the demons as well as by the Devas, having a most illustrious face wider than that of a horse, a monkey and a lion; I salute Thee. The Devas and the demons cause me pain. Deva! I am always engaged in my devotion to Thee. I have not the wealth in shape of sons, wife, horses, &c. I only depend on my attachment to Thee. I am greatly oppressed and feel as if I were in hell. My inborn vice does not show signs of decline and my understanding leaves off virtues. The vices can only be abandoned by Thy grace."—56-66.

One who would recite this prayer will be granted some handsome boon like the one granted to Vâṇâsura by the Lord.—67.

Digitization by Arya Samaj Charitable Foundation, Chennai

Mahâdeva, on hearing the above beautiful prayer said joyfully :—

68.

"Son! Be not afraid. Get into the golden Pura and carry your family and relations with you. Vâṇâsura! you will not be killed by the Devas from now till the time of your doom." The Lord thus again granted such a boon to that demon; and told him to roam about in the world fearlessly and also quenched the raging fire.—69-71.

"For this reason the Lord did not consume his third Pura, which is sailing about the sky by the power of Śiva. The other two Puras fell down to the ground after being reduced to the ashes. Śriśaila mount was formed on the spot where the first city fell and similarly Amarakaṇṭaka sprang up on the spot where the second Pura fell down."—72-74.

"Râjendra! On the top of those Puras the groups of Rudras were enshrined. The spot where the burning Pura fell down is marked by the famous Jwâleśvara. When the tongues of fire flashed into the sky from the burning city, there was a tremendous uproar among the Devas and the demons when the Lord took down His arrow from His bow. All this happened on the Mount Amarakaṇṭaka.—75-77.

Consequently, the people observing fasts, &c., are born as sole monarchs in this world after a period of 30 crores and a thousand years when they have enjoyed the pleasures of the fourteen worlds."—78-79.

O King Yudhiṣṭhira! in this way the sacred place Amarakaṇṭaka is the most sanctified and therefore one who goes there on the occasion of a solar or a lunar eclipse and gets the merits ten times more than that of the Aśvamedha sacrifice. One attains heaven by worshipping Maheśvara there. The sin of killing a Brâhmaṇa is driven away by going there on the occasion of a solar eclipse. This is the glory of the sacred Mount Amarakaṇṭaka.—80-82.

One who thinks of this Mount Amarakaṇṭaka with devotion undoubtedly gets the benefit of a hundred Chândrâyaṇa ordinances.—83.

Amarakaṇṭaka is renowned in all the three worlds. It is adorned by the Siddhas, the Gandharvas, &c.—84.

It abounds with various kinds of flowers, creepers, deer, Siddhas and the Lord Śiva is enshrined there in company of His noble consort Pâravatî. It is pervaded by Brahmâ, Viṣṇu, Indra, Vidyâdhara, Riṣis, Kinnaras, and Yakṣas. The serpent Vâsukî loiters there. One who circumambulates that sacred Amarakaṇṭaka gets the benefit of the Puṇḍarîka sacrifice.—85-88.

The Lord Jwâleśvara is also adored by the Siddhas there. People dying there after bathing in the sacred waters attain heaven. King Yudhiṣṭhira, hear the benefits attained by those who die there on the occasion of an eclipse—solar or lunar.—89-90.

Such blessed one after being liberated from all actions and endowed with supreme intellect go and reside in the region of Rudra till the end of the cycle.—91.

Digitization by Arya Samaj Charitable Foundation, Chennai

Crores of Rişis practise asceticism on the either side of Amareśvara. This Mount Amarakaṇṭaka is one yojana in extent all round. Those who bathe in the sacred Narmadâ with or without an object in view, are liberated from all their sins and go to the realm of Rudra.—92-94.

Here ends the one hundred and eighty-eighth chapter on the Narmadâ mâhâtmya.

CHAPTER CLXXXIX.

Sûta said :—The king Yudhiṣṭhira along with the Rişis asked Mârkaṇḍeya. "Bhagvâna! be pleased to relate to us about the junction of the sacred Kâverî. We are desirous of hearing from you the account of the sacred Kâverî by bathing into which the vilest of sinners get emancipation."—2-3.

Mârakaṇḍeya said :—O Yudhiṣṭhira and O Rişis! hear with attention that even the illustrious Kuvera the Lord of the Yakṣas got his position by oblations in the sacred Kâverî. Now hear from me how he acquired all his glory.—4-5.

At the confluence of the Kâverî and the Narmadâ, Kuvera practised asceticism after bathing in the sacred waters, for a divine century when the Lord Śiva on being pleased with him said "Kuvera! ask for what you wish."—6-8.

Kuvera said :—"Devadeva! if you are pleased to grant me a boon, I wish to become the king of the Yakṣas."—9.

Hearing those words of Kuvera, the Lord said "Be it so" and vanished then and there.—10.

Afterwards Kuvera by virtue of that boon became the Lord of the Yakṣas.—11.

Such is the glory of the confluence of the sacred Kâverî with the Narmadâ. It is the dispeller of all sins. Those who do not know about it are undoubtedly deluded. One should, therefore, bathe there according to the prescribed rites. Both the sacred Kâverî and the Narmadâ are the most sacred. One who worships Śiva after bathing there begets the benefit of Aśvamedha sacrifice and goes to the realm of Rudra. One who is burnt there or keeps up a fast there, gets access everywhere. Mahâdeva has said that such a person after getting access everywhere enjoys the company of beautiful ladies in Rudraloka for 600060000 years. Afterwards he is born as a most illustrious king. One who drinks the water of the Kâverî and the Narmadâ gets the benefit of Chândrâyaṇa. He gets the benefit of having bathed in the confluence of the Ganges and the Yamunâ and attains heaven. King! such is the glory of the junction of the Kâverî and the Narmadâ where, to bathe and perform charities is to dispel all ills and sins."—12-20.

Here ends the one hundred and eighty-ninth chapter on the Narmadâ mâhâtmya.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CXC.

Mârkaṇḍeya said :—To the north of the Narmadâ there is the sacred Mantreśvara extending to one yojana. One who bathes there goes to heaven and remains with the Devas for 5000 years. The sacred Garjanâ is quite close to it which has originated from the clouds. By virtue of the same the son of Râvaṇa was named Indrajîta. Here it is the Meghanâda-tîrtha by going where Meghanâda attained great glory.—1-4.

Further on is Amrâtaka by bathing where one gets the benefit of having given away a thousand cows.—5.

To the north of the Narmadâ is Viśruta. By bathing there and offering libation to the manes and the Devas one gets his desires fulfilled. Afterwards the devotee should go to the Brahmâvarta-tîrtha.—6-7.

Brahmâ resides at Brahmâvarta-tîrtha almost every day. By bathing in it one goes to the realm of Brahmâ.—8.

Then an advance should be made to the sacred Agâreśvara after observing the prescribed ordinances. By going there one attains Rudra-loka after being liberated from all his sins.—9.

Kapilâ-tîrtha should be visited afterwards. By bathing in it the devotee gets the benefit of having given away a milch cow in charity.—10.

One who goes to the sacred Karanja and bathes there attains the Goloka.—11.

Then the devotee should proceed to Kundeśvara where Mahâdeva is in residence with Pârvatî.—12.

One who bathes there is invulnerable even by the Devas. The picturesque Vimaleśvara should then be visited where the Lord has consecrated the Devaśilâ. Dying there one attains the realm of Rudra.—13-15.

Then he should go to the river Puṣkariṇî by bathing into which the devotee becomes entitled to take his seat on the throne of Indra by his side.—16.

It is for these reasons that the sacred Narmadâ coming out from the Lord Śiva is the best of all the streams and the giver of bliss to the animate and the inanimate world. This Narmadâ has been described to be the most sacred by Śiva the Lord of all the Devas before the Riṣis. This river is adorable by all the Devas and is the dispeller of all sins and is venerated by the Devas, the Gandharvas and the nymphs. I make my salutations to the sacred and peace-giving Narmadâ that falls into the sea.—17-21.

I make my salutations to the sacred Narmadâ adorned by the Siddhas, Riṣis, born of Śiva, and the giver of boons to the virtuous.—22.

One who recites the foregoing prayers with devotion becomes well-versed in the Vedas if he is a Brâhmaṇa, and becomes victorious in war if he is a Kṣatriya. The Vaiśya becomes wealthy and the Śûdra attains bliss. One anxious for wealth gets pelf. The sacred Narmadâ is daily resorted to by the Lord Śiva in consequence of which it is the most sacred and dispeller of all sins.—23-25.

Here ends the one hundred and ninetieth chapter on the Narmadâ mâhâtmya.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CXCI.

Mârakaṇḍeya said :—O king! since that time the Devas, the Riṣis and the Munis resort to the banks of the Narmadâ and become free from anger and passions.—1.

Yudhiṣṭhira said :—When did the trident of Śiva fall on this earth and what is the virtue of that spot where it fell? Pray explain it to me.—2.

Mârakaṇḍeya said :—The place where the trident fell is known by the name of Śûlabheda and one who worships there after bath gets the benefit of having given away a thousand cows in charity. One who remains there for three days and worships Śiva is liberated from the cycle of birth. Afterwards the devotee becomes blessed by worshipping Âdityeśa, Nandikeśa at Bhîmeśvara and Nâradeśvara tîrthas. Then Varuṇeśa and Svatantreśvara should be worshipped. By going to these five tîrthas the devotee gets the benefit of visiting all the sacred places.—3-6.

Then a visit should be paid to Koti-tîrtha where there was a great battle between the Devas and the demons and where the latter were deluded. There the heads of the valiant demons have been severed by the Devas and the latter have enshrined Śulapâṇi Mahâdeva. By worshipping Him one ascends to heaven even when he has not parted with his life. The portals of heaven have been shut by Indra by means of Vajrakîlaka out of the narrowness of his mind. One who having eaten a Bilva fruit and clarified butter carries a burning lamp on his head and perambulates Koti-tîrtha becomes a most flourishing king. One who dies there goes to the region of Rudra and is born as a king in his next life after which he goes to heaven.—7-13.

On the thirteenth day of a fortnight the devotee attains the benefits of all the sacrifices by bathing at the Bahunetra-tîrtha.—14.

After that the beautiful Agasteśvara-tîrtha should be visited. By bathing there one goes to the region of Brahmâ. One who bathes the Lord in clarified butter on the fourteenth day of a dark fortnight and devotes himself to meditation observing perfect celibacy, resides in the realm of Śiva along with 21 generations of his Pitrîs and never falls from there. One who gives away a cow, a pair of shoes, umbrella, clarified-butter, blanket, etc., in charity and feeds the Brâhmaṇas derives manifold benefits.—15-18.

After that Vileśvara-tîrtha should be visited. By bathing there one becomes the Lord of a throne.—19.

The Indra-tîrtha on the right bank of the Narmadâ is renowned. One who fasts there for one night and then worships Janârdana after bath gets the merit of giving away a thousand cows in charity and goes to the region of Viṣṇu. Then the devotee gets the benefit of giving away a thousand cows merely by bathing at Riṣi-tîrtha.—20-22.

Afterwards a visit should be paid to the tîrtha of Brahmâ. By bathing into it one attains the realm of Brahmâ.—23.

Then merely by bathing at the shrine of Lord Amarakaṇṭaka enshrined by the Devas one attains the realm of Rudra.—24.

Digitization by Arya Samaj Charitable Foundation, Chennai

Afterwards the shrine of Râvaṇeśvara should be visited by whose grace the sin of killing a Brâhmaṇa is cleansed.—25.

Then a visit should be paid to Riṣi-tîrtha which exonerates the devotee from all his debts (of duty) after which by going to Baṭeśvara he is blessed.—26.

Bhîmeśvara Mahâdeva should be visited next. By bathing there one is freed from all his troubles. By worshipping Śiva at the Turâsanga-tîrtha after bathing there one earns his emanicipation.—27-28.

Afterwards the devotee should go and adore the moon at Soma-tîrtha. By bathing there with devotion one gets divine form and remains in bliss for a considerable length of time like Śiva and enjoys life in the realm of Rudra for 60000 years. Later on a visit should be paid to the Lord Pingaleśvara where by observing a fast for 24 hours one derives the benefit of having observed it for three nights. One who gives away a milch cow in charity goes and enjoys in the realm of Rudra for as many years as there are hair on the body of that cow. One who dies there remains in the realm of Rudra till the existence of the Sun and the Moon. Those residing on the banks of the Narmadâ remain in heaven like the pious. The devotee should also visit the shrines of Sureśvara and Karkotakeśvara.—29-35.

There, undoubtedly the sacred Ganges appears on an auspicious day. By bathing at the Nandî-tîrtha, the Lord Nandîśa becomes pleased with the devotee and he ascends to the world of the Moon. Lord Dipeśvara should be visited next where there is the tîrtha of Vedavyâsa in a beautiful forest. In the days gone by, the sacred Narmadâ for fear of the sage Vyâsa flowed in the opposite direction and her course was turned to the south only when the sage forced her with a roaring cry.—36-38.

One who circumambulates that sacred place remains in the region of Śiva till the existence of the Sun and the Moon.—39.

There, Vedavyâsa becomes pleased and fulfils the desires of the devotee. One who lits up a wick on a platform after tying it round with thread remains in the region of Rudra till the end of the cycle. Afterwards the devotee should go to the Airandi-tîrtha and bathe at the junction of rivers which liberates him from all sins. The river Airandi is revowned in all the three worlds and is the dispeller of all sins. The devotee should observe a complete fast after bathing there on the 8th day of the bright fortnight in the month of Âśvin and then he should feed a Brâhmaṇa. He gets the benefit of feeding crores of Brâhmaṇas. One who dives in the sacred stream after rubbing on his head the earth of that place is freed from all his sins. One who circumambulates that sacred plac e gets the merits of circumambulating all the world along with theseven oceans. Afterwards one who gives away gold in charity after bathing in the water mingled with gold enjoys in Rudraloka seated in a Vimâna of gold and is born as a king. Afterwards the devotee should go to the junction of the river Hikṣu. That beautiful tîrtha is renowned in the three worlds and the Lord Śiva resides there.—40-48.

The person bathing there becomes one of the chief attendants of

Digitization by Arya Samaj Charitable Foundation, Chennai

Śiva. Then the Svâmikârtika-tîrtha—the dispeller of all sins—should be visited. Merely by bathing there the devotee is purified of three kinds of sins. Then the devotee should bathe at Lingasâra-tîrtha by doing which one gets the merit of having given away a thousand cows in charity and he resides in the realm of Rudra. Bhanga-tîrtha is the dispeller of all sins. By bathing there the sins of the seven generations are annihilated.—49-52.

Then Baṭeśvara the foremost of all the sacred places should be visited. By bathing there one gets the merit of having given away thousand cows.—53.

Sangameśa-tîrtha is venerated by all the Devas, by bathing there one becomes like Indra.—54.

By bathing at Koti-tîrtha one undoubtedly becomes the ruler of a kingdom. One who gives any charity there gets manifold blessings. Any woman bathing there becomes the queen of Indra after becoming beautiful like Pârvatî.—55-57.

Angareśa-tîrtha should be visited next. By doing it one remains in bliss till the destruction of the universe.—58-59.

One who bathes at Ayonisambhava-tîrtha never experiences the sufferings of birth after which the devotee should bathe at Pâṇḍaveśa.—60.

By bathing there one gets lasting happiness and becomes invulnerable even by the Devas and goes and enjoys in the realm of Viṣṇu and on being reborn he becomes a king. Then the devotee should bathe at Katheśvara tîrtha and his desires are fulfilled by remaining there during the summer solstice. Afterwards he should bathe in the river Chandrabhâgâ.—61-63.

The devotee bathing in the Chandrabhâgâ goes to the region of the Moon. Afterwards he should visit the Indra-tîrtha where Indra performed his worship. One who gives away gold in charity after bathing there or a black bull, remains in the realm of Śiva for as many years as there are hair on the body of that bull and on its calf. He is afterwards reborn as a valiant king and is the master of thousands of white horses.—64-68.

Then the devotee should bathe at the Brahmâvarta-tîrtha and offer libation to the manes and the Devas and observe a fast for the night. One who offers the balls of rice to the manes on the Kanyâ-sankrânta gets innumerable blessings.—69-70.

One who gives away a milch cow after bathing at Kapilâ-tîrtha gets the benefit of having given away the whole world in charity. The sacred place Narmadeśa is unparalleled.—71-72.

The person bathing there gets the merit of having performed Aśvamedha sacrifice. Sangameśvara-tîrtha is on the northern bank of the Narmadâ. By bathing there the devotee gets the benefit of all the sacrifices. There the man doing even the smallest act of virtue becomes free from all ills and attains kingship. On the same bank of the Narmadâ is the Parmaśobhana-tîrtha which is the best place of Âditya and Lord Śiva has said that any charity performed there begets everlasting merits. —73-76.

Digitization by Arya Samaj Charitable Foundation, Chennai

The ill-doers and those suffering from jaundice bathing there are freed from all the sins and go to the region of the Sun.—77.

On the seventh day of the bright fortnight in the month of Mâgha, he who remains there after observing a fast, is free from the effects of the old age, sufferings and is never dumb, blind and deaf. He is handsome and the beloved of women.—78-79.

In such a way is the most sacred place and those who do not know about it are undoubtedly deluded.—80.

Afterwards one should go and bathe at Gangeśvara by means of which one attains heaven.—81.

He enjoys in the heaven till the conclusion of the sway of fourteen Indras. Nâgeśvara-tapovana is close to that tîrtha. One who bathes there attains Nâgaloka and enjoys there for a long time.—82-83.

The devotee should also go to the shrine of Kuvera. There the Lord Kâleśvara is enshrined and there Kuvera was blessed. The devotee bathing there attains all kinds of bliss. Afterwards a visit should be paid to Mârutâlaya-tîrtha. One who gives away gold in charity after bath with an easy mind, goes to Vâyuloka, seated in the Puṣpaka-vimâna. A visit should be paid to Paya-tîrtha, during the month of Mâgha. There the devotee should break his fast in course of the night after bathing there on the fourteenth day of the dark fortnight. Such a man does not experience the sufferings of birth.—84-88.

Then bathing should be performed at Ahalyâ-tîrtha, and such a devotee enjoys intercourse with the nymphs.—89.

It was there where Ahalyâ attained emancipation after practising asceticism. One who worships Ahalyâ there on the 14th day of the lunar fortnight in the month of Chaitra, is always born as a male and is the beloved of women and handsome like Cupid. In the sacred Ayodhyâ lies the tîrtha of Śrî Râmachandra where merely by bathing all the sins are dispelled after which, bathing should be performed at the Somatîrtha.—90-93.

By bathing there all the ills are dispelled. The Somagra-tîrtha is renowned all the world over. It is the dispeller of all sins. It has manifold virtues. One who observes Chândrâyaṇa fast there, attains the Chandraloka after being liberated from all the sins. One who enters into the fire there or plunges himself into the water or lives only on fruits till the time of his death, and gives up his life at that sacred place, is never re-born. Afterwards the devotee should bathe at Śubhatîrtha by means of which one attains Goloka. Then a move should be made to Viṣṇu-tîrtha. There Yodhinîpura is renowned where Lord Viṣṇu fought with millions of demons.—94-99.

Lord Viṣṇu is pleased by observing a full-day's fast at Śuka-tîrtha and the sin of killing a Brâhmaṇa is dispelled there.—100.

Afterwards Tâpaseśvara-tîrtha should be visited where a deer fell down for fear of a hunter and dying in the sacred waters she ascended to the heaven which highly amazed the hunter. Such is the glory of that Tâpaseśvara-tîrtha. There is no such tîrtha. Afterwards a visit should be

Digitization by Arya Samaj Charitable Foundation, Chennai

paid to the sacred Brahma-tîrtha, which is also known as Amohaka where libations should be offered to the manes and Śrâddha should be performed on the full moon-day or the Amâvâsyâ. There a huge-piece of rock like an elephant is lying in the water on which the balls of rice should be offered to the manes and there is very great merit in giving the balls of rice to the manes on the full moon-day during the month of Vaiśâkha by which the manes remain gratified till the end of the world.—101-106.

Afterwards a visit should be paid to Siddheśvara-tîrtha. By bathing here one becomes the chief attendant of Śiva.—107.

Then a visit should be paid to the shrine of Janârdana. By bathing there one attains the realm of Viṣṇu.—108.

Śobhana-Kusumeśvara-tîrtha is on the right bank of the Narmadâ where the sage Vâmadeva practised great austerities. He continued his austerities for a thousand years of the gods and on the same spot, Śvetaparvâ, Dharmarâja and Agni also practised penances and they were all overcome by the arrows of Cupid. At that time, Lord Śiva and Pâravatî became pleased and blessed them. After that the Lord weaned them from their asceticism and located them on the banks of the Narmadâ. By virtue of that asceticism they all became Devas again.—109-113.

They all said to Mahâdeva :—" Let this place become most sacred by Your blessing." Afterwards that tîrtha became four square miles in area. One who bathes and fasts there becomes handsome like Cupid and attains the realm of Śiva.—114-115.

Agni, Dharmarâja and Vâyu have attained emancipation by practising asceticism there.—116.

There is a tree of Alangium hexapetalum and the devotee bathing there, performing charity, feeding the Brâhmaṇas, offering balls of rice to the manes, entering into fire, living on meals of fruits and giving up life there gets access everywhere in his next life. One who offers balls of rice according to the prescribed rites at the root of the tree and pours libations into the fire after reciting Tryamvaka mantra, gratifies his manes till the existence of the Sun and the Moon. A man or a woman who bathes there at the time of the summer solstice gets a most sacred place to live. One who worships the Lord Siddheśvara in the morning attains the benefit which is not otherwise obtainable even by performing sacrifices. When such a man is born he becomes an emperor of vast dominions.—117-123.

Without visiting Karṇa-kuṇḍala-tîrtha the whole pilgrimage remains incomplete and void of fruits. Such is the glory of the sacred place. The Kusumeśvara is so called because the Devas showered flowers on knowing its great glory.—124.

Here ends the one hundred and ninety-one chapter on the Narmadâ mâhâtmya.

CHAPTER CXCII.

Mârakaṇḍeya said :—Bhârgaveśa-tîrtha should be visited where the Lord Śiva destroyed the valiant demons when they proved troublesome to

Digitization by Arya Samaj Charitable Foundation, Chennai

Janârdana. By bathing there one becomes free from all ills. Son of Pâṇḍu! I shall now relate to you about the Śukla-tîrtha. I saw the Lord Śiva sitting along with Pâravatî, Svâmikârtika—the well-wisher of the universe—and other attendants like Nandî on the beautiful summit abounding with the flowers of the golden hue, shining like the rising sun, having steps studded with precious stones and beautiful rocks all round; and I asked Him:—'Devadeva! adored by Brahmâ, Viṣṇu and others, I am oppressed with the troubles of the world, be pleased to point out to me some way leading to happiness. Bhagavân! Bhûta! Bhaveśa! the Dispeller of all sins! pray tell me the best of all the sacred places.'—1-8.

Śiva said:—Hear, O learned Brâhmaṇa! you should go with the Riṣis to bathe at the sacred places.—9.

Bear in mind that Manu, Atri, Kaśyapa, Yâjñavalkya, Śukra, Aṅgirâ, Dharmarâja, Âpastamba, Sambarta, Kâtyâyana, Bṛihaspati, Nârada and Gautama, etc., venerate the Ganges, Kaṅkhala, Prayâga, Puṣkara and Gaya, etc. They go to the most sacred Kurukṣetra at the time of solar eclipse, but Śukla-tîrtha is said to be sacred on all occasions. By seeing it, by touching its sacred waters, and thereby performing charities, practising penances, performing sacrifices, keeping up fasts, and by observing other similar austerities, the devotee gets the greatest of the boons.—10-13.

The Śukla-tîrtha in the Narmadâ is the giver of the greatest boons. There Râjriṣi Châṇakya attained Siddhi. This sacred place—the dispeller of all ills—is most charming. It extends to a yojana in a circle. By the sight of the branches of the trees growing there one becomes cleansed of the sin of having killed a Brâhmaṇa; and by the sight of its sacred land one gets freed from the sin of infanticide.—14-16.

O, good Riṣis! on the fourth day of the dark fortnight in the months of Vaiśâkha and Chaitra, I go to reside there in company of my consort Pârvatî after leaving Kailâśa. There also the demons, the Devas, the Siddhas, the Gandharvas, the Vidyâdharas, the nymphs, the serpents, they all seated in their Vimânas stay on the aerial tract for the fulfilment of their aims.—17-19.

The devotees going there with a right frame of mind become purified like the cloth washed by the washerman. The Śukla-tîrtha washes off all the sins of one's lifetime. O Mârakaṇḍeya! by bathing at that sacred place and by performing charities there, one gets the highest of boons. In fact, neither there is nor will there ever be a sacred place to match with it. The sins committed during the first period of life are consumed by observing a fast of 24 hours. The merits that accrue there, by feeding Brâhmaṇas, by performing sacrifices, charities and by worship; cannot be acquired by doing similar things at hundreds of other sacred places. There one who bathes Lord Śiva in clarified butter on the 14th day of the dark fortnight during the month of Kârtika and observes a fast for the night, goes to the domain of Śiva along with his ancestors of 21 generations and also becomes liberated from the cycle of births. —20-25.

Digitization by Arya Samaj Charitable Foundation, Chennai

This most sacred Śukla-tîrtha is adored by the Riṣîs, one who bathes there is not re-born. There after bathing one should worship Śiva. The ardhâṅga image of the Lord and the Goddess should be inscribed on a slab of wood and worshipped, accompanied by the music of conches and cymbals and the recitations of the Vedas. The devotee should not sleep in the night. He should observe festivities and get sacred songs sung. On the following morning he should bathe at the Śukla-tîrtha and worship Śiva again.—26-29.

Note.—अर्द्धि=Lit. Half-body. The composite image consisting of half Śiva and half Pârvatî blended into one form.

Afterwards he should feed the devotees of Śiva and give them presents according to his means without stint.—30.

Then he should after circumambulating that sacred place go to Śiva's temple. One who does this goes to heaven where he resides till the destruction of the universe in company of the nymphs seated in an aerial chariot.—31-32.

The lady who gives away gold in charity at Śukla-tîrtha, and bathes Śiva devoutfully with clarified butter and also worships Svâmikârtika, resides in the realm of the Lord during the sway of 14 Indras.—33-34.

One who gives away charities after bathing on day of the full moon, the fourth day of a fortnight, and Śankrânti, according to his means, pleases Lords Viṣṇu and Śiva. In such a way the charities performed there beget manifold blessings.—35-36.

One who participates in the marriage of a poor or a wealthy Brâhmaṇa at that sacred place, remains in the realm of Śiva for as many years as there are hair on the person of that Brâhmaṇa or even on the offspring begotten by that married couple.—37-38.

Here ends the one hundred and ninety-second chapter on the Narmadâ mâhâtmya.

CHAPTER CXCIII.

Mârakaṇḍeya said :—Those who go and bathe at the Anaraka-tîrtha do not go to hell. The one whose bones are deposited in that sacred tîrtha becomes purified of all his sins and is re-born as a most handsome man by the glory of that tîrtha. Those who go to Go-tîrtha are liberated from their sins and those who go to Kapilâ-tîrtha get the benefit of having given away a thousand cows in charity. One who observes a fast there chiefly on the fourth day of the month of Jaiṣṭha and gives away a milch cow adorned with bells and cloth, with devotion, and lits up a wick in clarified butter and bathes Mahâdeva in clarified butter and eats cocoanut and clarified butter, becomes valiant like the Lord Śiva and resides in His realm and is never re-born.—1-7.

On the 4th day of a fortnight falling on Tuesday, one who feeds the Brâhmaṇas after devoutfully worshipping the Lord Śiva, and one who

Digitization by Arya Samaj Charitable Foundation, Chennai

bathes Śiva in clarified butter on the 9th day of a fortnight and on the Amâvâsyâ day falling on a Tuesday, and then feeds the Brâhmaṇas, goes to the domain of Śiva seated in the Puṣpaka chariot where he enjoys like Rudra, and on the completion of his virtues is re-born as a virtuous, handsome and powerful king. Such is the glory of the Go-tîrtha.—8-12.

Besides these one should go to the sacred Riṣi tîrtha. In ancient times the sage Triṇavindu overpowered by his ills fixed up his abode there. By the glory of the tîrtha he was liberated from his ills as well as from the effects of the curses pronounced upon him. Afterwards Gangeśvara-tîrtha should also be visited. Those who bathe there on the 14th day of the dark fortnight during the month of Śrâvaṇa go to Rudraloka. One who offers libations of water to the manes is liberated from all the three debts. The most beautiful Gangâvadana tîrtha is close to Gangeśvara where by bathing one is undoubtedly freed from all his sins.—13-17.

Note.—ऋणत्रय=Everyone that is born has the following three debts to pay, *viz.*—(1) to sages, (2) to gods, and (3) to the manes. One who learns the Vedas, offers sacrifices to gods, and begets a son, becomes free from these debts.

One who bathes there goes before the Lord Śiva. One who bathes and offers libations to the manes on the occasion of each festival, at that sacred place, gets the benefit of Aśvamedha sacrifice. The devotee gets all the benefits that accrue at Prayâga as detailed by Śankarâchârya. To the west of Gangâvadana is the sacred Daśâ-śvamedhajanana-tîrtha which is known in all the three realms. One who observes a fast for a night in the month of Bhâdra and one who bathes there on Amâvâsyâ goes to the realm of Śiva. One should bathe there on all festivals.—18-22.

One who offers libations to the manes there gets all the benefits of having performed the Aśvamedha sacrifice. The sage Bhṛigu practised austerities to the west of Daśâśvamedha for a thousand Divine years. He was covered with anthills and nests of birds which amazed the Lord Śiva and His consort Pârvatî. Pârvatî asked the Lord as to who he was. —23-25.

She said :—"Is he Deva or demon?" Lord said "Dear Pârvati, He is the great sage Bhṛigu who is absorbed in contemplation." The Goddess smilingly said "His top-knot has become like smoke and even then you are not compassionate on him. Indeed you are very hard to be moved." —26-28.

The Lord said :—"Devi! you do not know. This sage is full of wrath which I shall show you practically."—29.

The Lord then thought of Dharma in the form of a bull that appeared then and there, and spoke in human speech "Lord! what are your commands for me?"—30.

The Lord said :—"Remove the anthills and the nests and then throw this Brâhmaṇa down on the ground."—31.

Afterwards the bull threw down the sage on the ground when the latter overcome by anger pronounced the following curse on him :—32.

Digitization by Arya Samaj Charitable Foundation, Chennai

"Bull! whither are you going now? I shall destroy you by my fury." Having said so the sage Bhṛigu rose to heaven, on seeing it the Lord stood in front of the sage and brought him down by opening His third eye on him.—33-35.

Then the sage after making his salutations to the Lord adored Him thus:—"Thou art Divine, I am at Thy mercy. O Lord of all! I devoutfully pray to Thee. Indeed none can enunciate Thy glory adequately. Even the thousand-faced Śeṣa cannot do so.—36-37.

"Therefore, O Lord! I cannot adequately offer my prayers to Thee, but I throw myself at Thy feet. Thou be kind to me. Lord! Thou fillst yourself in with Satoguṇa, Rajoguṇa and Tamoguṇa on the occasions of Sthiti, Utpatti and Saṃhâra, respectively. There is no other Lord than Thyself.—38-39.

"Yoga, sacrifices, charities, study of the Vedas, cannot compare even in the smallest measure with devotion for Thee. Thy devotees attain various kinds of Siddhis. Although Thy devotee does not become meek in his ignorance, still Thou blessest him. Only devotion for Thee, can carry one across the sea of troubles and lead to final beatitude.—40-42.

"O, Lord of Devas! be merciful to me in spite of my conceit, wickedness and viciousness. Protect this humble devotee of Thine in spite of his being full of lust for the women and pelf of others; overcome by contempt, pain and sufferings. O, Lord of the Universe! desires are killing this ignorant devotee of Thine. Pray, do drive away my cravings by granting me accomplishment. O, Mahâdeva! cut the noose of conceit and delusion and work out my salvation."—43-46.

The above prayer is the giver of great benefits. One who reads it with devotion, pleases the Lord Mahâdeva.—47.

Mârakaṇḍeya said:—On hearing the above prayer the Lord said "I am pleased with you. Ask me what you wish."—48.

Bhṛigu said:—"Deva! if Thou art pleased with me and wishest to confer a boon on me, let me be the knower of Rudra, and let this spot be sacred after my name."—49.

Śiva said:—"Be it so. Son! now you will be free from anger. You will have harmony with your father and sons."—50.

Since then all the Devas including Brahmâ and the Kinnaras adore that Bhrigu tîrtha. Sins disappear by the mere sight of that tîrtha. Those who give up their lives there attain bliss. This tîrtha is the most extensive and the dispeller of all sins.—51-53.

Those who bathe there go to heaven, and those who die there are not re-born. Those who give away shoes, umbrellas, grain, gold and edibles in charity according to their means, get manifold blessings. Those who give charities on the occasion of solar eclipse, also get many benefits. The benefits that accrue at Amarkant on the occasion of solar and lunar eclipses, are obtained without doubt at Bhrigu-tîrtha. All the stores of austerities and charities decline in process of time, but the penances practised at Bhrigu-tîrtha are never exhausted. The Lord Mahâdeva on

Digitization by Arya Samaj Charitable Foundation, Chennai

account of His having become pleased with Bhṛigu stays at that tîrtha, and so it is renowned in all the three worlds.—54-59.

Devi ! in spite of all this, people do not know the full glory of Bhṛigu-tîrtha owing to the delusion caused by the Lord Viṣṇu.—60.

The sacred tîrtha is on the banks of the Narmadâ. One who hears the glory of this place, goes to the realm of Rudra on being liberated from all sins. Beyond it, is the famous Gautameśvara-tîrtha where by bathing and keeping up fast one goes to Brahmaloka seated on a golden chariot.—61-63.

Afterwards the devotee should go to Dhauta-pâpa tîrtha where Vṛiṣabha washed off his sins. One who bathes there is freed from the sin of having killed a Brâhmaṇa. One who gives up his life there becomes valiant like Śiva and gets four hands and three eyes, and remains in the realm of Śiva for ten thousand years of the gods. On being re-born he becomes a king.—64-66.

The devotee should go to the sacred Airaṇḍi-tîrtha. It brings the same benefits as are obtained by bathing at Prayâga. One who bathes there on the 14th day of the bright fortnight during the month of Bhâdrapada after observing a fast for a night, is not persecuted by the attendants of Yama and goes to the realm of Rudra.—67-70.

Then the sacred Hiraṇyadvîpa should be visited. It is also the dispeller of all ills. Those who bathe there become wealthy and handsome.—71.

Afterwards the most sacred Kaṅkhala should be visited where Garuḍa practised austerities. Yoginîs reside there and they please themselves in the company of the Yogis, and dance with Śiva. This tîrtha is renowned in all the three worlds. Those who bathe there go to the Rudraloka. Afterwards Haṃsa-tîrtha should be visited where the liberated Parmahaṃsas undoubtedly ascend to higher realms. The place where Lord Janârdana has been worshipped in His Vârâha incarnation is known as the Vârâha-tîrtha. One who bathes there on the 12th day of a fortnight goes to the region of Viṣṇu and does not go to hell. Then the most sacred Chandra-tîrtha should be visited.—72-77.

Note.—परमहंस An ascetic of the highest order.

There one should bathe chiefly on the full moon day by doing which one goes to the Lunar region.—78.

On the right bank of the Chandra-tîrtha is the Kanyâ-tîrtha where one should bathe on the third day of the bright fortnight. If salutations are made to Lord Śiva there the demon Bali becomes pleased. When the people are fast sleep during the night, then sometimes a rainbow makes its appearance in which the city of the king Hariśchandra is visible. The trees are drowned in the waters of the Narmadâ. In ancient times Lord Viṣṇu said to Śiva that, the place should be fixed as His residence, since then Dipeśvaran-tîrtha exists there by bathing where one gets plenty of gold.—79-82.

Digitization by Arya Samaj Charitable Foundation, Chennai

One who bathes at the confluence of the Kanyâ-tîrtha goes to the realm of the Goddess Pârvatî.—83.

Then comes the Deva-tîrtha which is the most sacred of all, bathing where one goes and enjoys in the company of the Devas.—84.

Then the sacred Sikhi-tîrtha should be visited where the charities performed multiply infinitely. One who feeds a single Brâhmaṇa there after bathing on the Amâvâsyâ day gets the benefit of having fed a crore of them.—85-86.

A group of tîrthas lie near Bhṛigu tîrtha where one should bathe with or without motive. By bathing there one gets the benefits of performing Aśvamedha sacrifice and then goes and enjoys in the company of the Devas. Lord Śiva assumed His form there when the sage Bhṛigu attained his siddhi.—87-88.

Here ends the one hundred and ninety-third chapter on the Narmadâ mâhâtmya.

CHAPTER CXCIV.

Mârakaṇḍeya said :—King ! the devotee should next visit the Aṅkuśeśvara-tîrtha, by means of which he becomes freed from all sins. Then Narmadeśvara-tîrtha should be visited by bathing where one goes to heaven. Afterwards a visit should be paid to Aśva-tîrtha by bathing there one becomes handsome and full of lustre.—1-3.

The Pitâmaha-tîrtha made by Brahmâ where the merits accruing from the libations to the manes performed devoutfully with sesamum and Kuśa become infinitely multiplied. One who bathes at the Sâvitrî-tîrtha goes to the domain of Brahmâ after being liberated from his sins.—4-6.

Those who bathe at the sacred Manohara-tîrtha go to the realm of the Pitṛis.—7.

Afterwards Mânasa-tîrtha should be visited, by bathing there one goes to Rudraloka.—8.

Then Kuñja-tîrtha should be visited which is also renowned in all the three worlds as the dispeller of all ills. There one gets live stock, son, wealth and in fact anything that he desires for.—9-10.

Then Tridaśajyoti-tîrtha, where the daughters of the Riṣis practised severe austerities, should be visited. By the pleasure of the Lord Mahâdeva, all those girls were blessed to have Lord Kriṣṇa as their husband. Beyond it is the Riṣikanyâ-tîrtha where once upon a time some one was asking for a girl from a Riṣi where he was ultimately married to her. One who bathes there is freed from all sins. Further on is the Svarṇavindu-tîrtha by bathing where one does not undergo any reverse of fortune. Then comes the Apsareśa-tîrtha where one should go and bathe ; by virtue of which he goes to Nâgaloka and enjoys there in company of the nymphs. Then the Naraka-tîrtha should be visited where by bathing and worshipping Śiva one does not go to hell. One who observes a fast

Digitization by Arya Samaj Charitable Foundation, Chennai

at Bhârabhûtitîrtha and then worships Śiva, goes to Rudraloka. Those who bathe at Bhârabhûti become the attendant of Śiva after their death.—11-20.

On the 14th day in the month of Kârtika one who worships Śiva there gets ten times the merits of having performed the Aśvamedha sacrifice. Those who lit up a hundred wicks in lamps filled with clarified butter ascend to the realm of Śiva seated in a chariot shining like the sun.—21-22.

One who gives away a couch and a bull goes to Rudraloka seated in a chariot drawn by bulls. One who gives away a cow in charity and feeds the Brâhmaṇas with rice cooked in milk and sugar according to his means gets incalculable benefits.—23-25.

One who worships Śiva and drinks the water of the sacred Narmadâ never fares ill. He goes to Rudraloka seated in a Vimâna, and resides in heaven till the existence of the Moon, the Sun, the Himâlaya, the ocean, and the Ganges. One who keeps up a fast there is never subjected to the trial of births. Afterwards Âṣâḍhî-tîrtha should be visited, by bathing where one becomes entitled to occupy half the throne of Indra by his side. Then Strî-tîrtha the dispeller of all ills should be visited, by bathing where one undoubtedly becomes Gaṇeśvara. The confluence of Airaṇḍî and the Narmadâ is renowned in all the three worlds where by bathing and observing a fast one becomes freed from the sins of having killed a Brâhmaṇa. Then the sacred Jâmadagnya at the confluence of the Narmadâ and the ocean should be visited. There Lord Janârdana attained siddhi and Indra became the Lord of the Devas by performing a series of sacrifices. One who bathes there gets three times the benefits of having performed the Aśvamedha sacrifice.—26-35.

On the western boundary of the ocean lies the Svargadvâra-tîrtha where the Devas, the Siddhas, the Gandharvas, the Riṣis and the Châraṇas worship the Lord Vimaleśvara. Those who bathe there go to Rudraloka. There is no higher tîrtha than Vimaleśvara. Those who keep up a fast and then adore Mahâdeva at Vimaleśvara are freed from the sins of the past seven lives and go to heaven. Then the sacred Kauśiki-tîrtha should be visited where one should keep up a fast for the night after having a bath. By the power of this tîrtha the sin of having slain a Brâhmaṇa is dispelled. By the mere sight of Lord Sâgareśa one gets the benefit of having sprinkled himself with the sacred waters of all the tîrthas. There the Lord Mahâdeva resides within an area of a yojana. Merely by the sight of Him one gets the merit of having visited all the sacred places.—36-42.

After being freed from all sins the devotee goes to Rudraloka. Ten crores of tîrthas are said to lie between the confluence of the Narmadâ and the Amarakaṇṭaka, and Riṣis reside in each of them.—43-44.

The Narmadâ has been resorted to by the Agnihotris and learned men. This river is the giver of one's wishes. One who would devoutfully read or listen to the glory of it would get the merit of having sprinkled on him the sacred waters of all the tîrthas, and would please the Narmadâ, Mârkaṇḍeya and Mahâdeva.—45-47.

By listening to its glory a barren woman begets children, a maid

Digitization by Arya Samaj Charitable Foundation, Chennai

gets a handsome husband, the Brâhmaṇa becomes versed in the Vedas, the unlucky becomes lucky, the Kṣatriya becomes in war victorious, the Vaiśya becomes wealthy, the Śûdra attains emancipation from bondage, and the idiot becomes learned. One who hears it never suffers the pangs of separation and hell.—48-50.

Here ends the one hundred and ninety-fourth chapter on the Narmadâ mâhâtmya.

CHAPTER CXCV.

Sûta said :—Yudhiṣṭhîra ! hearing the glory of the Narmadâ and Omkâreśvara, king Vaivasvata Manu put these questions to the Lord Matsya in that vast ocean, *viz.*—" Relate the gotra (clan), vaṃśa (dynasty), avatâr (descent), and prâvara (family) of the Riṣis. Also explain the existence of the Vaivasvata-manvantara as well as about the curse that the Lord Śiva had pronounced on the Riṣis during Svâyambhuva-manvantara. Enumerate the progeny of Dakṣa and also the Riṣis who are the promoters of Bhriguvaṃsa.—1-4.

Matsya said :—King ! first hear the doings of Brahmâ during the Vaivasvata-manvantara.—5.

First, all the Riṣis went to heaven after casting away their corporeal bodies by the curse of Śiva. There they were born of Brahmâ when the mothers and the consorts of the Devas saw the dripping of the semen-virile of Brahmâ and caused it to be poured as oblation into the fire which produced the most illustrious sage Bhṛigu out of the fire.—6-8.

The sage Aṅgirâ was born out of the cinders, Attri was begotten from the flame, and Marichi came out of the tongues of fire. Kapiśa and Pulastya were born of the hair of Brahmâ. The most illustrious Pulaha came out of the long tresses of hair.—9-10.

The lustre of fire produced Vasiṣṭha. The sage Bhṛigu was married to the daughter of Pulomâ ; and they gave birth to the following twelve Yâjñika Devas :—Bhuvana, Bhauvana, Sujanya, Sujana, Śuchi, Kratu, Mûrdhâ, Tyâja, Vasuda, Prabhava, Avyaya and Dakṣa. They are known as the twelve Bhârgavas. The same Paulomî gave birth to the Vipras.—11-14.

They are :—Chyavana, Âpnuvâna. Âpnuvâna gave birth to Aurva the father of Jamadagni. The sage Aurva was the chief promoter of the Bhârgava Riṣis. Now I shall describe to you the illustrious Riṣis who promoted the Bhârgava clan. They are :—Bhṛigu, Chyavana, Âpnuvâna, Aurva, Jamadagni, Vâtsya, Daṇḍi, Nadâyana, Vaigâyana, Vîtahavya, Paila, Śaunaka, Śaunakâyana, Jîvanti, Âvaida, Kârpina, Vaihaniri, Virûpâkṣa, Rauhityâyani, Vaisvânari, Nîla, Lubdha, Sâvarṇika, Viṣṇu, Paura, Balâkirailika, Anantabhâgî, Bhrita, Bhârgaiya, Mârkaṇḍa, Jabî, Bîtî, Manda, Mâṇḍavya, Mâṇḍûka, Phainapa, Tanita, Sthala, Piṇḍa, Śikhâvarṇa, Śârkarâkṣi, Jâladhi, Sandhika, Kṣubhya, Kutsanya, Maudgalâyana, Karmâyana, Devapati, Pâṇḍurochi, Gâlava, Saṃkritya, Châtaki,

Digitization by Arya Samaj Charitable Foundation, Chennai

Sârpi, Yagyapinḍâyana, Gârgyâyana, Gayand, Gârhâyana, Goṣṭhâyana, Vâhyâyana, Vaiśampâyana, Vaikarṇîni, Śârangarava, Yâjñeyi, Bhrâṣṭakâyani, Lâlâti, Nâkuli, Laukṣiṇya, Parimandali, Aluki, Sauchaki, Kautsa, Paingalâyani, Sâtyâyanî, Mâlâyani, Kautîli, Kauchahastika, Sauha Śokti, Sakauvâkṣî, Kausi, Chândramasi, Naikajihva, Jihvaka, Vyâdhâjya, Lauhavairî, Sâradvatika, Netiṣya, Lolâkṣi, Chalakuṇḍala, Bâṅgâyani, Anumati, Pûrṇimâ, Agatika, and Asakṛita, ordinarily each of these Riṣis of the Bhriguvaṃśa are said to have five Pravaras.—15-28.

Bhrigu, Chyavana, Âpnuvâna, Aurva, Jamadagni are the five Pravaras.—29.

Now listen to the other descendants of Bhrigu, which I shall relate. (These are) Jamadagni Vida, Paulastya, Vaijavrita, Riṣi Ubhayajâta, Kâyani, Śâkaṭâyana, Aurveya, and Mâruta, are of all the most excellent Pravaras. Bhrigu, Chyavana, and Âpnuvana cannot intermarry among themselves—30-32.

Bhrigudâsa, Mârgapatha, Grâmyâyani, Katâyani, Âpastambi, Bilvi, Naikaśi, Kapi, Ârṣṭiṣeṇa, Gârdabhi, Kârdamâyani, Âśvâyani, and Rûpi, are known as Ârṣeya.—33-34.

Bhrigu, Chyavana, Âpnuvâna, Ârṣiṣṭhiṣeṇa and Rûpi are the five Pravaras.—35.

They also cannot intermarry among themselves. Yâska, Vîtivyaya, Mathita, Dama, Jaivantyâyani, Mauñja, Pili, Chali, Bhâgili, Bhâgavitti, Kauśâpi, Kâśyapi, Bâlâpi, Śramadâgepi, Saura, Tithi Gârgîya, Jâvâli, Pauṣṇyâyani, Râmada, are the Ârṣeya Pravaras. Bhṛigu, Vîtahavya, Raivasa, Vaivasa also cannot intermarry among themselves. Śâlâyani, Śâkaṭâkṣa, Maitreya, Khâṇḍava, Drauṇâyana, Raukmâyana, Âpiśi, Kâyani, Haṃsajihva, are the Ârṣeya Pravaras. Brigu, Baddhryaśva, Divodâsa, also cannot intermarry among themselves.—36-42.

Aikâyana, Yâjñapati, Matsyagandha, Pratyaha, Sauri, Aukṣi, Kârdamâyani, Gritsamada and Sanaka are the Ârṣeya Pravaras.—43-44.

Bhrigu, Gritsamada are the two Ârṣa Pravaras and they cannot inter-marry.—45.

All these Riṣis of the Briguvaṃśa are most illustrious. They are the promoters of the clan. By the mere mention of their name all the sins are dispelled.—46.

Here ends the one hundred and ninety-fifth chapter on the Bhrigu family.

CHAPTER CXCVI.

Matsya said :—"King ! the sons of Marîchi are known as Surûpâ and the wife of the sage Aṅgirâ gave birth to ten sons who became the Devas. They were :—Âtmâ, Âyu, Damana, Dakṣa, Sada, Prâṇa, Haviṣmâna, Gairṣṭha, Rita, and Satya. These Âṅgirasas are known

Digitization by Arya Samaj Charitable Foundation, Chennai

as the Somapâyi Devas. The following Riṣis were born of Surûpâ :— Bṛihaspati, Gautama, Saṃvarta, Utathya, Vâmadeva, Ajssya. They are all the propagators of the gotra. Now other Riṣis of the same gotra who propagated other gotras are enumerated. Utathya, Gautama, Tauleya, Abhijita, Ârdhanemi, Laugâkṣi, Kṣira, Kauṣṭiki, Râhukarṇi, Saupuri, Kairâti, Sâmalomaki, Pauṣajiti, Bhârgavata, Airîdava Riṣi, Kârotaka, Sajîvî, Upabindu, Suraiṣiṇa, Vâhinîpati, Vaiśâli, Kroṣṭhâ, Âruṇâyani, Soma, Atrâyani, Kâsoru, Kauśalya, Pârthiva, Rauhiṇyâyani, Raivâgni, Mûlapa, Pâṇḍu, Kṣapâ, Viśvakara, Ari, Pârikâri. They are the Ârśeya Pravara of the foregoing Riṣis. Now hear their Pravaras, *viz.*, Aṅgirâ, Suvachotathya Uśija. They cannot intermarry among themselves.—1-11.

Âtraiyâyani, Sauvaiṣṭhya, Agnivaiṣya, Śilâsthali, Bâliśâyani, Aikepi, Bârâhi, Bâṣkali, Sauṭi, Triṇakarṇi, Prâvahi, Âśvalâyani, Barhisâdî, Śikhâgrîvi, Kâraki, Mahâkâpi, Uḍupati, Kauchaki, Dhamita, Puṣpânveṣi, Somatanvi, Brahmatanvi, Sâlaḍi, Bâlaḍi, Devarâri, Devasthâni, Hârikarṇi, Sâridabhuvi, Prâvepi, Sâdyasugrîvi, Gomedagandhika, Matsyâchâdya, Mûlahara, Phalâhâra, Gângodadhi, Kaurupati, Kaurukṣetri, Nâyâki, Jaityadroṇi, Jaihvalâyani, Âpastambi, Maunjavriṣṭi, Mârṣṭa, Pingali, Paila, Śâlaṃkâyani, Dvadhyâkhaiya, Mâruta. They are all Riṣis and Aṃgirâ, Vrihaspati, Bharadvâja are the three Pravaras, they cannot intermarry among themselves.—12-20.

Kânvâyana, Kopachaya, Vâtsyatarâyaṇa, Bhrâṣṭrakṛita, Râṣṭrapiṇḍî, Laindrâṇi, Sâyakâyani, Kroṣṭâkṣî, Bahuvîtî, Talakṛit, Madhurâvaha, Lâvakrita, Kâlavita, Gâthî, Mârkati, Paulikâyani, Skandasa, Chakrî, Gârgya, Śyâmâyani, Bâlâki, Sâhari have the following five Ârṣeya Pravaras, *viz.*, Aṃgirâ, Devâchârya, Vrihaspati, Bhâradvâja, Garga, and Saitya. They do not intermarry among themselves. Kapîtara, Svastitara, Dâkṣi, Śakti, Patanjali, Bhûyasi, Jalasandhi, Vindurmâdi, Kusîdaki, Ûrva, Râjakaiśî, Vaiṣaḍi, Śansapi, Śâli, Kalaśikantha, Kârîraya, Kâtya, Dhânyâyani, Bhâvâsyâyani, Bhâradvâji, Saubudbi, Laghvî, Devamati, have Aṃgirâ, Damavâhya and Urukṣaya for their Ârṣeya Pravara and the Riṣis of these Pravaras also do not intermarry among themselves. The above-mentioned Riṣis are said to have Laukṣi, Gârgyahari, and Gâlavi for their Pravaras and also Aṅgirâ, Saṃkṛati, Gauravîti as well as Aṅgirâ, Vrihaduktha, Vâmadeva, who do not marry among themselves, and with those born in the Kutsa-gotra with Kutsa Pravara.—21-32.

Aṅgirâ, Virûpa, Rathîtara are the Ârṣeya Pravaras of the Riṣis of the Rathîtara clan. They also do not intermarry in their gotra. Viṣṇuvridhi, Śivamati, Jatriṇa, Kaṭriṇa, Putrava, Vairapârâyaṇa also have three Pravaras.—33-35.

Aṅgirâ, Matsyadagdha, and Mudgala are also the three Pravaras who also do not intermarry among themselves.—36

Haṃsajihva, Devajihva, Agnijihva, Viradapa, Apâgnaiya, Aśvaya, Paraṇyastâvi, Maudgala also have three Pravaras, *viz.*, Aṃgirâ, Tândya,

Digitization by Arya Samaj Charitable Foundation, Chennai

Maudgalya who also do not intermarry among themselves. Aṃgirâ, Ajamîḍha, Kaṇva are the Pravaras of :—Apâṇḍu, Guru, Śâkaṭâyana, Prâgâthamâ, Mârkanda, Maraṇa, Śiva, Katu, Markatapa, Nadâyana, Śyâmâyana.—37-41.

They should not also intermarry among themselves. Titira, Kapibhû, Gârgya, are the three Pravaras, so are Aṃgirâ, Titira, Kapibhu. They should not intermarry among themselves. Ṛikṣa, Bharadvâja, Riṣivâna, Mânava, Maittravara Riṣi, are also known as the Ârṣeya Pravaras, and Aṃgirâ, Bharadvâja, Vrihaspati, Mittravara Ṛiṣi, Riṣivâna, and Mânava also cannot intermarry among themselves.—42-46.

Bharadvâja, Huta, Śaunga, Śaiśiraiya belong to the Dvadhyâmuṣyâyaṇa-gotra and they have the following five Ârṣeya Pravaras, *viz.*—Aṃgirâ, Bharadvâja, Vrihaspati, Maudgalya, and Śiśira.—47-48.

" King ! I have enumerated to you the Riṣis of the Aṃgirâ-gotra. By the mere mention of their name one becomes freed from all ills and attains bliss.—49.

Here ends the one hundred and ninety-sixth chapter on the Aṅgirâ family.

CHAPTER CXCVII.

Matsya said :—" King ! I shall now name to you the Riṣis of the Atri clan. Śarâyaṇa, Udvâlaki, Śoṇa. Karṇiratha, Śaukratu, Gauragrîvâ, Gaurajina, Chaitrâyâṇa, Ardhapaṇya, Bâmarathya, Gopana, Takivindu, Karṇajihva, Haraprîti, Naidrâṇi, Śâkalâyani, Tailapa, Bailaiya, Atri, Gonîpati, Jalada, Bhagapâda, Saupuṣpi, Chandogaiya of the Kârdamayana Śâkhâ (branch) have Śyâvâśva, Atri, Ârchanâvaśa for their Pravaras. They do not intermarry among themselves. Dâkṣi, Bali, Parṇavi, Ûrṇâbhi, Śilârdani, Bîjabâpî, Śhirîka, Manuja, Kaiśa, Gaviṣṭhira, Bhalandana have Atri, Gaviṣṭhira and Pûrvâtithi for their Pravaras, and they also do not marry among themselves."—1-8.

Kâlaiya, Bâlaiya, Vâsarathya, Dhâtraiya, Maitraiya, are the sons of the daughter of the sage Âtraiya. They have Atri, Vâmarathya and Pautri for their Pravara, and they do not intermarry among themselves.—9-10.

" King ! I have described before you all the Brâhmaṇas of the Atri family by the mere mention of whose name one becomes liberated from all ills."—11.

Here ends the one hundred and ninety-seventh chapter on the Atri family.

CHAPTER CXCVIII.

Matsya said :—" King ! I shall now relate to you other descendants of Atri. Chandramâ has been born in the house of Atri in whose family Viśvâmitra took his birth. By virtue of his asceticism Viśvâmitra became a Brâhmaṇa from Kṣatriya. I shall now tell you about the family of Viśvâmitra."—1-2.

Digitization by Arya Samaj Charitable Foundation, Chennai

Viśvâmitra, Daivarâta, Vaikrita, Gâlava, Vatanda, Lanka, Abhaya, Âyatâyana, Śyâmâyana, Yâgyavalkya, Jâbâla, Saindhavâyana, Bâbhravya, Kariṣa, Saṃśrutya, Uloopa, Aupagahaya, Payoda, Janapâdapa, Kharavâcha, Halayama, Sâdhati, Vastukauśika. They have three Ârśa Pravaras, *viz.*, Viśvâmitra, Devarâta, and Uddâlaka.—3-6.

They also do not intermarry among themselves. Daivaśravâ, Devarâta; Viśvâmitra are the three Pravaras of Daivaśravâ, Sujâtaiyâ, Sansukâ, Kârukâya, Vaidaiharatâ, Kuśikâ. They also do not intermarry. Dhananjaya, Kapardaiya, Parikûta, Pârthiha, Pânini have Viśvâmitra, Madhuchchhanda, Aghamarśaṇa for their Pravaras. They also do not intermarry. Kamalâyajina, Aśmarathya, Bânjuli, are also the three Pravaras. They too do not intermarry.—7-14.

Viśvâmitra, Lohita, Aṣṭaka, Pûraṇa have Viśvâmitra, and Pûraṇa for their Pravaras. The Riṣis of the Pûraṇa-gotra do not intermarry. Viṣvâmitra, Lohita and Aṣṭaka are the three Ârṣeya Pravaras of Lohita and Aṣṭaka, and there is no intermarriage between Aṣṭaka and Lohita gotras.—15-17.

Udasaiṇu, Krathaka, Udâvahi, Śâtyâyani, Karîrâsi, Śâlankâyani, Lâvaki, Manujâyani, are also known to have three Ârṣeya Pravara, *viz.*, Khilakhila, Vidya, Viṣvâmitra. They do not intermarry.—18-19.

"King! I have named the Riṣis of the Viśvâmitra clan before you, by the mere mention of whose names one becomes liberated from his sins."—20.

Here ends the one hundred and ninety-eighth chapter on the Viśvâmitra family.

CHAPTER CXCIX.

Matsya said:—Marîchis sons were known as Kaśyapa and the following Riṣis were the descendants of Kaśyapa:—Âśrâyaṇi, Riṣigaṇa, Maiṣaki, Ritakâyana, Udagrajâ, Mâtharâ, Bhojâ, Vinayalakṣaṇâ, Sâlâ, Halaiya, Kauriṣṭâ, Kanyakâ, Surâyaṇâ, Mandâkinî gave birh to Mrigayâ, Śrutaya, Bhojayâpanâ, Devayânâ, Gomayanâ, Adhaśchâyâ, Kâtyâyanâ, Śâkrâyaṇâ, Barhiyoga, Gadâyanâ, Bhavanandi, Mahâchakri, Dâkṣapâyanâ, Yodhayânâ, Kârtivaya, Hastidânâ, Vâtsyâyana, Kritajâ, Âśvalâyani, Pragâyaṇâ, Paulamauli, Âśvavâtâyana, Kanvairakâ, Śyâkarâ, Agniśarmâyaṇa, Maiṣpâ, Kaikarasapâ, Vabhru, Prâchaiya, Gyânasaṃgaiya, Âgnâprâsaivya, Syamodarâ, Vaivaśapâ, Udvalâyanâ, Kâṣṭâhârina, Mârîcha, Âjihâyana, Hâstika, Vaikarṇaiya, Kâśyapaiya, Sâsisâ, Hâritâyanâ, Mântagina and Bhrigav. They have Vatsara, Kâśyapa, Nidhruva, for their Pravara. They do not intermarry.—1-10.

I shall now tell you the Riṣis of Dvyâmuṣyâyaṇa clan, *viz.*—Anasûya, Nâkuraya, Snâtapa, Râjavartapa, Śaiśira, Davahi, Sairandhri, Ropasaivakâ, Yâmuni, Kâdrupingâkṣi, Jâtamvi, Divâraṣṭâśva who have Vatsara, Kâśyapa, Vaśiṣṭha for their Pravara. They do not intermarry. Saṃyâti, Nabha,

Digitization by Arya Samaj Charitable Foundation, Chennai

Pipalya, Jalandhara, Bhujâtapûra, Pûrya, Kardama, Gardabhîmukha, Hiraṇyabâhu, Kairâta, Kâśyapa, Gobhila, Kulaha, Vriṣkaṇḍa, Mrigaketu, Uttara, Nidâgha, Masriṇa, Bhartsya, Mahânta, Kerala, Śaṇḍilya, Dânava, Deva. They are all Pravaras having Asita, Devala and Kaśyapa for their Pravaras and consequently they are known as Tryârṣeya Pravara. They do not intermarry.—11-19.

"Manu! I have told you the descendants of the chief Ṛiṣi Kaśyapa. From Dâkṣâyaṇî, he begot the universe and how can it be described adequately."—20.

Here ends the one hundred and ninety-ninth chapter on Kaśyapa family.

CHAPTER CC.

Matsya said:—Hear from me about the Brâhmaṇas of Vasiṣṭha family. They are Ekârṣeya Pravara. Those of the Vasiṣṭha-gotra are known as Vâsiṣṭhâ. They do not intermarry among themselves. In this way it is one Pravara. Vyâghrapâda, Aupagava, Vaiklava, Śâdvalâyana, Kapiṣṭhalâ, Aupalomâ, Alabdhâ, Śathâ, Kathâ, Gaupâyanâ, Bodhapâ, Dâkavyâ, Vâhyakâ, Bâliśayâ, Pâliśayâ, Vâgranthaya, Âpasthuṇâ, Śitavrittâ, Brâhmapureyakâ, Lomâyanâ, Svastikarâ, Śâṇḍili, Gauḍini, Vâḍohali, Sumanâ, Upâvṛiddhi, Chauli, Vauli, Brâhmabala, Pauli, Śravasa, Pauḍava, Yâjñavalkya, are all Ekârṣeya and Vasiṣṭha is their Pravara. They do not intermarry. Śailâlaya, Mahâkarṇa, Kauravya, Krodhina, Kapiñjalâ, Vâlkhilyâ, Bhâgavittâyanâ, Kaulâyana, Kâlaśikha, Korakriṣṇâ, Surâyâna, Śâkâhâryâ, Śâkadhiya, Kânvâ, Upalapâ, Śâkâyanâ, Uhâka, Mâṣaśarâvaya, Dâkâyanâ, Bâlavaya, Vâkaya, Gorathâ, Lambâyanâ, Śyâmavaya, Krododarâyaṇâ, Pralambâyanâ, Aupamanyava, Sânkhyâyana, Vedaśeraka, Pâlankâyana, Udgâha, Balakṣeva, Mâteyâ, Brahmamali, Pannâgâ, have three Pravaras, *viz.*—Bhigivasu, Vasiṣṭha and Indrapramadi. They do not intermarry. Aupasthala, Svasthali, Bâlo, Hâlo, Hâla, Mâdyandinî, Mâkṣataya, Paipalâdi, Vichakṣusa, Traiśringâyana, Saivalka, Kuṇḍina, have Vasiṣṭha, Mitrâvaruṇa and Kuṇḍina for their Pravara.—1-16.

All these Ṛiṣis do not intermarry. Śivakarṇa, Vaya, Pâdapa have Jâtûkarṇya, Vasiṣṭha, and Atri for their Pravara, O king! and they also cannot intermarry.—17-18.

"Manu! I have named to you all the Ṛiṣis of the Vasiṣṭha clan. By reciting their name one is freed from all ills."—19.

Here ends the two hundredth chapter on the Vasiṣṭha family.

CHAPTER CCI.

Matsya said:—O best of sovereigns, when the illustrious sage Vasiṣṭha became the preceptor of king Nimi, the latter performed a series of sacrifices. The sage on the conclusion of those sacrifices feeling tired, took rest for a while. The illustrious king Nimi went and said to him.—1-2.

Digitization by Arya Samaj Charitable Foundation, Chennai

"Lord! I wish to perform more sacrifices, pray therefore do help me without delay."

The sage Vasiṣṭha of great lustre replied :—

"King! wait a while, I have become quite tired by attending to the performances of your sacrifices, and shall get your further sacrifices performed soon after I feel recouped."—3-4.

Having been thus spoken to, the king said to Vasiṣṭha :—"Sage! no one is dear to the messenger of death, nor has any one a hold upon him. There is no certainty of life, therefore virtuous acts should be performed without a moment's delay.—5-6.

The soul engaged in righteousness is in a state of enjoyment within me. Virtuous deeds fixed to be performed on the morrow should be accomplished to-day; for death does not take into consideration that man has yet to accomplish certain things. Those who pin their interests to shops, houses, and other similar things, perish in a moment. Death is neither friendly nor hostile to any one. The moment one exhausts his store of Prârabdha karmas, Death lays its hand on him then and there. The breath of life is so transient which you know very well.—7-10.

Brâhmaṇa! one should indeed wonder at his momentary existence. I look upon my life as lasting when I am in my pursuit of knowledge and virtue, but consider it fleeting in the performance of righteous acts. I am overwhelmed with these ideas and feel that there is a heavy burden on me. I have therefore come to you to relieve me of my load.—11-12.

If thou wilt not help me in the performance of sacrifices, I shall have to get them performed through some other Brâhmaṇa." Hearing those words of the king, the sage pronounced the following curse on him:—"O, virtuous king! thou wishest to discharge me when I am feeling so tired and proposest to appoint another preceptor; become devoid of thine form" The king also pronounced the following curse on the sage :—"Twice-born priest, thou art an obstacle in the path of my righteousness, thou wilt also therefore become devoid of thine form." —13-16.

On account of those curses both the sage and the king were bereft of their forms, after which their souls went to Lord Brahmâ.—17.

Seeing those souls approaching Him, Lord Brahmâ said: "King Nimi! henceforth I shall give thee a foremost place. Thou shalt now be ever present in the eyes of all the creatures and they shall open and shut their eyes by virtue of thy glory." By the ordinance of Brahmâ, Nimi accordingly became ever present in the eyes of all the creatures. Afterwards, Brahmâ also said to Vasiṣṭha :—"Vasiṣṭha, thou shall be the son of Mitrâ and Varuṇa where thou wilt be known by thy present name.—18-22.

Thou wilt have a recollection of your previous existence." Afterwards, once upon a time, Mitra and Varuna were practising austerities in Badrikâśrama. During spring when the balmy breeze was beating against the flower-plants of the season, the most enchanting Urvasî adorned herself with flowers.—23-25.

That nymph dressed in a fine spun thin attire of red colour appeared before Mitra and Varuṇa and on seeing her enchanting face, with

Digitization by Arya Samaj Charitable Foundation, Chennai

eyes like the blue lotus, they both were moved and dropped their semen-virile.—26-27.

Seeing it, both the Rişis for fear of a curse threw the semen-virile in a beautiful pitcher full of water; and out of it were born the illustrious sages Vasişṭha and Agastya.—28-29.

Vasişṭha married Arundhatî, the sister of Nârada, who became the mother of Śakti. Śakti became the father of Parâśara in whose family Lord Viṣhṇu in the form of Vedavyâsa was born. The very same family will now be enumerated.—30-31.

Vedavyâsa produced the moonlike Bhârata in the world. The following is the family of Parâśara, *viz.*, Kândasapa, Vahanapa, Jaihyapa, Bhaumatâpana, Gopâli, these five are known as the Gaura Parâśara. —32-33.

Prapohayâ, Vâhyamayâ, Khyâtaiyâ, Kantu race, Haryaśva, are known as Nîla Parâśara.—34.

Kârşyâyanâ, Kapisukhâ, Kâkaiyasthâ, Japâtaya, Puşkara, are known as Kriṣṇa Parâśara.—35.

Âviṣṭhâyana, Vâlaiyâ, Svâyaṣṭâ, Upayâ, Iṣîkahasta, are the five Śveta Parâśaras.—36.

Pâtika, Bâdari, Stambâ, Krodhanâyanâ and Kṣaumi, are the five Śyâma Parâśaras.—37.

Khalyâyanâ, Vârṣṇâyanâ, Jailaiya, Yutbapâ and Panti, are the five Dhumra Parâśaras.—38.

"King! I have related to you the chief Rişis of the Parâsara family illustrious like the Sun. One who recites their names dispels all his sins."—39.

Here ends the two hundred and first chapter on Parâśara family.

CHAPTER CCII.

Matsya said :—"Now hear about the Brâhmaṇas born in the Agastya family. They are :—Agastya, Karambha, Kauśalya, Sâkata, Sumedha, Mayobhuva, Gândhârakâyana and those born in the Pulastya, Pulaha and Kratu families are known also as Agastyas, all of them have three Pravaras, Agastya, Paurṇamâsa and Pâraṇa. These Rişis do not intermarry amongst each other. Those of the Agastya, Paurṇamâsa and Pâraṇa families do not also intermarry.—1-4.

The Paurṇamâsas particularly do not marry the Pâraṇas. I have described to you the families of the renowned sages, now let me know what more do you wish to hear."—5-6.

Manu said :—"Pray let me know the origin of the families of Pulaha, Pulastya, and Kratu; how they came to be recognised as included in the family of Agastya."—7.

Matsya said :—"King! at the end of the Vaivasvaata-manvantara Kratu was without an offspring when he adopted as his son Idhmavâha.

Digitization by Arya Samaj Charitable Foundation, Chennai

the virtuous son of Agastya ; consequently those belonging to the family of Idhmavâna are called Âgastya and Kratu. Paulaha had three sons. Afterwards I will tell you of their origin. He was not pleased with them. —8-10.

He therefore adopted Driḍhâsya, the son of Agastya, on account of which those born in the family of Driḍhâsya are known as Agastya and Paulaha —11.

The Rishi Pulastya finding his sons becoming Râkshasas became very sorry and adopted as his son the promising son of Agastya.—12.

For this reason those born in the Paulastya family are known as Âgastya. They being of the same gotra do not intermarry.—13.

I have described to you the originators of the families and the Pravaras of the illustrious Brâhmaṇas. One who recites their names is liberated from all sins."—14.

Here ends the two hundred and second chapter on the reciting of the Pravaras.

CHAPTER CCIII.

Matsya said :—" O King ! I shall relate to you now the families born of the daughters of Dakṣa from Dharmarâja at the beginning of the Vaivasvata-manvantara. Please hear."—1.

Arundhati through Dharma begot the eight Vasus and the Somapa Devas who were most mighty and stalwart. Dhara, Dhruva, Soma, Apava Anila, Anala, Pratyâsa, and Prabhâsa were the eight Vasus. Dravina was the son of Dhara, and Kâla of Dhruva.—2-4..

Years, etc., came into existence out of Kâla ; these were His sons. Soma begot the illustrious Varcha ; Śriman was the son of Âpa. Anala became the father of Anekajanmajanana and Purojavâ was the son of Anila. Pratyâsa was the father of Devala and Prabhâsa was the father of Viśvakarmâ who is the architect of the Devas. Nâgavîthîs, etc., the nine sons, acted according to the wishes of others. Lambâ's son was Ghoṣa and his sons were known as the Bhânavâs.—5-8.

The stars and planets and Marutvân were born of Marutvatî and are known as Marutvaṃśa.—9.

Saṃkalpâ gave birth to Saṃkalpa, Mahûrtâ to Mahûrtas, and Sâdhyâ gave birth to Sâdhyas.—10.

Bhânu, Manu, Prâṇa, Roṣa, Nîcha, Vîryavâna, Chiltahârya, Ayana, Haṃsa, Nârâyaṇa, Vibhu and Prabhu were the twelve Sâdhyas. These were the sons of Sâdhyâs. Visvâ gave birth to Viśvedevas.—11-12.

Kratu, Dakṣa, Vasu, Satya, Kâlakâma, Muni, Karaja, Manuja, Vîja, Rochamâna, were the ten Viśvedevas.—13.

King ! I have briefly narrated to you the family of Dharma and no one but Vyâsa can describe it at full length for want of sufficient time."—14.

Here ends the two hundred and third chapter on the families of Dharma.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CCIV.

Matsya said :—"O King! the Brâhmaṇas belonging to the families of Dharma are worthy of being feasted on the occasion of Śrâddha as the gifts and food given to them with free will please the manes. O King! I shall now tell you what the manes desire in their realms and thus sing songs there. They wish that some one of their family should offer them libations of water and balls of rice in some cool running stream; they thus say :—'Oh! will any one be born in our families who will offer us simple handfuls of water in memory of us; especially offer us libations of water in some sacred rivers! Would any son be born in our families who offer us daily libations of milk, roots and fruits along with other victuals and *til* (sesamum) and water?—1-4.

'Oh! will there be born such a son amongst our families who would offer us libations of Pâyasa (cooked preparation of rice and milk and sugar) with clarified butter and honey on the thirteenth day of the lunar month in the rainy season under Maghâ asterism?—5.

'Who would also offer us the flesh of the rhinoceros or black herb according to the prescribed rites even for one day?'—6.

The pittris say that the offerings of kâla-śâka, mahâ-śâka, honey, &c., and the appeasing grains used by the sages, the flesh of the rhinoceros that had not developed its horns keep them satisfied as long as sun exists.—7.

'One who appeases us by making offerings of the rhinoceros flesh and feasting the yogis at Gayâ during the solar and lunar eclipse or who will perform Śrâddha and offer gifts during the Gajachchâyâ yoga so that we would be satisfied till the end of a kalpa, and the one who performs Śrâddha and make gifts will no doubt enjoy all pleasures in all the Lokas till the end of a kalpa and can go anywhere free at his will.—8-9.'

Such a man undoubtedly gets the right of enjoying in every realm according to his pleasure till the end of the kalpa; and one who performs any of the above-mentioned five Śrâddhas to the manes gives them satisfaction, for an infinite period. And if Srâddhas be performed with full ceremony they obtain unbounded pleasures. The pittris also say that if some one of their family gives away a skin of black deer in their name or a cow big with a young one to a Brâhmaṇa versed in the Vedas, or performs Vriṣotsarga, *i.e.*, sets free a bull in their name particularly a bull of white or bluish tint, or gives away gold or a cow with devotion, or a piece of land or a well, a tank, or a grove or attaches himself to Viṣhṇu, or gives away Dharmaśâstras to the learned Brâhmaṇas causes them unbounded satisfaction.—10-17.

King! I have narrated to you what the sages have said in the Śrâddha kalpa. The rituals pertaining to Śrâddha drive away sins and bring virtue and comfort."—18.

Here ends the two hundred and fourth chapter on the songs of the pittris.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CCV.

Manu said:—"O Knower of Dharma! pray tell me how under what prescribed rules, should a calving cow be given to a Brâhmaṇa and what are the benefits of such a charity?"—1.

Matsya said:—"King! Its horns should be covered with gold, hoofs with silver, tail end with pearls. It should be given away along with her calf and utensils made of kânsâ, bell-metal. The giving away of such a cow begets immense good merits. The cow is like the earth with its mountains, forests, &c., till it bears her calf in her womb. One who gives it away at that time undoubtedly gets the benefits of having given away the land girt with four oceans.—2-5.

O King! the donor remains in heaven with great respect for as many years as there are hairs on the body of the calf and the cow.—6.

Lots of fees (gifts) should be paid in this case. Thus the donor undoubtedly liberates his father, grandfather and great-grandfather from hell. He goes to the region where flow the rivers of clarified butter and milk and the land abounds with the mud of curds and milk and there are trees that give the desired fruits. He easily gets access to Goloka and Brahmaloka.—7-8.

He gets a lady whose face is like the moon and whose colour is like burnished gold, her breasts are bloated, waist slender, and eyes are like lotus."—9.

Here ends the two hundred and fifth chapter on the giving away of cows as gifts.

CHAPTER CCVI.

Manu said:—"Deva! pray tell me how to make a gift of a black deer skin. Also explain to me who is the most worthy Brahmana of such a gift; and what is the proper time to do so; so that my doubts may be removed."—1.

Matsya said:—"On the full moon day in the month of Vaiśâkha, Mâgha, Asâḍha, and Kârtika on the twelfth lunar day of the sun's progress in the northern path, the giving away of the black deer skin begets incalculable benefits. It should be given to a Agnihotrî Brâhmaṇa.—2-3.

Now listen how it should be given away, king! First a cloth made of good goat wool should be spread on the floor washed with cow-dung. Over it should be spread the skin of a black deer containing its horns and hoofs. The gold mounted horns, silver mounted teeth and the tail-end decorated with pearls should be covered with sesamum. Then everything should be covered with a piece of fine sacred cloth. Gold is to be placed on the navel. Afterwards it should also be decorated with jewels according to the means of the devotee and then incense is to be burnt round this. At all its four corners vessels of bell-metal (kânsâ) should be placed and the clay pots on the eastern side should be filled in with clarified butter,

Digitization by Arya Samaj Charitable Foundation, Chennai

milk, curd and honey. Another beautiful entire jar without any holes in it should be placed for the sprinkling of water. It should be placed in a quiet corner after putting a Champaka twig on the east side of it.—4-10.

There should be placed also a fine yellow or white cloth for wiping or cleaning. The vessels made of metals should be placed at both the hoofs.—11.

The following formula should be recited: 'Whatever sins I might have committed through avarice, be consumed by the giving away of this iron vessel.' Then the vessel is to be given over.—12.

Afterwards the Queen's metal vessel (*i.e.*, kâmsya vessel) filled with sesamum should be placed near the left foot; and the following formulæ should be uttered: 'Whatever sins I may have committed through hearing be vanished by the gift of this vessel of Queen's metal (white copper).' Thus repeating the mantra, the vessel is to be given over. Then the vessel filled with honey should be placed at the right foot.—13-14.

Then the following formulæ should be recited:—'Whatever sins I may have committed through insinuations, backbiting, or eating flesh not offered to the gods, be destroyed by the giving away of this copper vessel.' Then the vessel is to be given over.—15.

'Whatever sins I may have committed through false speaking in connection with a cow and a virgin and through lust for the women of others be vanished by the giving away of this silver vessel.' Then the vessel is to be given over.—16.

Afterwards the copper and silver vessels should be placed at the fore-feet of the deer skin. Beautiful leaves containing gold, pearls, corals, pomegranates, citrons, etc., should be placed at the ears and (Sringâṭokâ) pastry or dough is to be placed on the hoofs. Then various kinds of herb-vegetables and fruits should be placed and then the following formulæ should be uttered: 'Janârdana! the sins that I may have committed through ignorance in thousands of my lives, be destroyed by the giving away of this vessel of gold.'—17-19.

In such a way the Agnihotrî Brâhmana accepting the gift should take his bath, wear the pair of garments and he is to be bedecked according to the means of the devotee. He is then to accept the gift. The gift should be accepted at the tail-end and the following formulæ should be uttered on that occasion: 'Lord Mahâdeva who wears the black-deer skin and who has a beautiful blue neck, therefore by the gift of this black deer skin He may be pleased. So Kriṣṇa be pleased.'—20-22.

After thus giving away the gift to the Brâhmaṇa the devotee should not touch him for he becomes like the wood of a sacrificial post at the burning ceremonies not fit to be touched.—23.

That Brâhmaṇa should be avoided on the occasion of other gifts and Śrâddha ceremony. After sending him away the devotee should bathe. He should pour over him the water full to the brim of the vase having a Champaka twig. The preceptor should first be called and the pitcher should be placed on the head. Then bath should be performed by the

Digitization by Arya Samaj Charitable Foundation, Chennai

recitation of the sixteen Vedic hymns, as prescribed, *viz.*, Âpyâyasva, Samudrajaiṣṭha, etc. He is purified by putting on a pair of garments and making âchaman after reciting 'Ahtaivâsasîrîta.'—24-26.

Then the jar along with the cloth should be lifted up and taken to a square where it should be dashed. The benefits accruing by the performance of such a charity cannot be fully described even by the Devas. To be brief the devotee gets the benefits of having given away the whole world in charity.—27-28.

He conquers all the realms and moves about everywhere as he wills like a bird; and is paid great respect and undoubtedly remains in heaven till the annihilation of the universe.—29.

His father and sons, etc., do not perish, nor is there a separation from his wife and he does not lose his wealth, realm, etc.—30.

In this way the devotee gets such benefits and attains all his wishes. He is void of the cares of death".—31.

Here ends the two hundred and sixth chapter on the giving away of a black deer skin.

CHAPTER CCVII.

Manu said:—"Lord! I am desirous of knowing the qualities of a bull that ought to be set at liberty as mentioned in the previous chapters as well as the great merits resulting therefrom. Pray also tell me the ways of performing Vriṣotsarga."—1.

Note.—वृषोत्सर्ग = Setting free a bull (1) on the occasion of a funeral rite, or as a religious act generally.

Matsya said:—"King! first of all the cow is to be examined; there should be a cow of gentle temper free from ailment and disease, strong, of nice colour, having beautiful hoofs and horns, well-built, of middle height, giving good milk, having curls on the body (especially curls turning to the left on the right side and turning to the right on the left side: having all the lucky signs, with extensive thighs, red lips, neck and tongue, with eyes clear and beautiful (not red or having many hair) and hoofs large, having eyes of the lustre of Vaidûrya, with lovely eye corners, having seven and seven teeth and bright palate, with lovely sides and thighs with six parts elevated, five parts level and eight parts capacious and wide. A cow having these qualifications is said to have auspicious signs."—2-8.

Manu said:—"Which six parts should be elevated? which five parts should be level? and which eight parts are to be capacious and wide?"—9.

Matsya said:—"The following six parts of the cow's body should be elevated, *viz.*—chest, back, head, belly, loins."—10.

"A cow with the following level parts of the body is said to be a fine one, *viz.*—ears, eyes, forehead, and the following eight parts should

Digitization by Arya Samaj Charitable Foundation, Chennai

capacious *viz.*,—tail, dewlap, udders, thighs; and extensive head and neck are also desirable.—11-12.

The calf of such a cow should be also examined. It should have also auspicious signs. It should have elevated shoulders and hump, with a soft and straight tail, having tender cheeks, broad back, eyes shining like Vaidûryagem, sharp horns, and long and thick hairs on the tail having nine, nine, *i e.* eighteen nice teeth and eyes like Atallikâ flowers. If such a fine bull is set free, it increases the domestic pelf.—13-15.

The Brâhmaṇas should set free the following class of bulls, *viz.*—red, tawny or reddish, white or black in colour, tawny reddish back, of variegated colours, with long ears and shoulders, with glossy hair, red eyes or having nutbrown colour near the horns, with white stomach, or black sides. The Kṣhatriyas should set free a bull of red and beautiful colour; the Vaiśyas of golden colour and the Śûdras of black colour. The bull with its horns pointing forward towards the eyebrows, ought to be set free by men of all classes. The bull having its feet like those of the white cat, with tawny or reddish in colour, with eyes shining like a jewel having white feet or with only two feet white, or of the colour of a pigeon or a partridge, is also said to be a good one. It is called Karat.—16-22.

The bull whose face is white or reddish up to the ears and whose body is especially of red colour is called Nandîmukha cow.—23.

The bull whose stomach and back are white is called Samudra and increases the progeny of the family. The bull of the colour of jasmin or having variegated circular spots is considered to increase the wealth of the donor.—24-25.

The bull having circles like lotus increase the fortune; the one of the colour of Atasî flower increases prosperity. All these kinds of bulls are good. Now I shall tell you the kinds of bulls that are of bad signs and should neither be set at liberty nor kept in the house. Those are the bulls that have black palate, lips and mouth, and rugged horns and hoofs, indistinct colour, mouth resembling that of a wolf or a tiger, and colour like that of a crow, vulture, or a form like that of a rat, weak, having no teeth, squint-eyed, one-eyed, lame, with half of the white feet, and having restive eyes.—26-29.

I shall also tell you the kind of bulls that ought to be set at liberty or kept in the household. Those should be well-built, roaring like the thunder clouds, high in stature, walking like an infuriated elephant, with broad chest and very powerful.—30-31.

The white bull having its head, ears, forehead, tuft of hair at the tail-end, feet and eyes black, is described to be very excellent;—32.

Similarly a black bull having all those things white is said to be the same. The bull whose tuft of hair at the tail-end may be long enough touching the ground, and the hairs of the tail long and thick, such a Nila bull is said to be specially good. The bulls having the signs of a pearl, a banner, etc., are exceptionally good. They are the givers of wonderful Siddhis and victory. The bulls when obstructed in their motion stop,

Digitization by Arya Samaj Charitable Foundation, Chennai

and whose head and neck are elevated, are excellent. Those that have their forepart of the horns and the eyes red, body white, hoofs resplendent like coral, are said to be the best of all. These are to be kept in the house or set at liberty. These increase grains and wealth. The bulls should always be examined before being set at liberty or kept in the household. The bull whose four feet, face and tail are white, and whose colour is red like the juice of lac or red dye is known as Nîla-vriṣabha. It should be set free; it should never be kept in the household. It is a saying amongst the household that one should desire many sons for even if one son out of a many goes to Gaya or offers a Gauri (virgin) or sets a Nîla-Vriṣabha at liberty his family is blessed. —33-41.

King! the qualities of the bulls have thus been described. One who sets at liberty such a bull as described heretofore, should not worry himself about sorrow or death. He is bound to attain emancipation."—42.

Here ends the two hundred and seventh chapter on the signs of a bull.

CHAPTER CCVIII.

Sûta said :—" King Vaivasvata Manu requested the Lord to explain to him the glory of the Pativratâ ladies (chaste and virtuous ladies) and on other subjects."—1.

Manu said :—" Among the chaste ladies who is the best? Who has subdued death? Whose name should the people recite every day? Pray tell me all this, their glory is the dispeller of all sins."—2.

Matsya said :—" Even the Dharmarâja does not dare to do anything against the wishes of the virtuous and chaste ladies who are worthy of being venerated by Him."—3.

" I shall now relate to you on this point a story which drives away all sin as a virtuous lady saved her lord from the meshes of death. Hear."—4.

" In the country of Madra there was in ancient times a king named Śâkala Aśvapati. With the object of begetting progeny he began to adore Sâvitrî. The Brâhmaṇas began to pour offerings of white sesamums into the fire daily, when ten months passed and Sâvitrî Devi became pleased and appeared before the king; and said: 'King! you are my constant devotee. I shall give you a progeny. A beautiful daughter will be born to you by My favour.' Saying so She vanished, and afterwards Mâlatî, the virtuous queen of that king, gave birth to a daughter handsome like Sâvitrî. The king then said to the Brâhmaṇas: This daughter has been born by the favour of Sâvitrî and she should therefore be named Sâvitrî."—5-11.

" Afterwards the girl grew young and she was promised to Satyavâna. At the same time Nârada came and told the king: 'King! Satyavâna with whom you think of marrying your daughter will die within a

Digitization by Arya Samaj Charitable Foundation, Chennai

year.' The king then said to himself: 'I have already resolved to give my daughter to one particular person and under the circumstances I shall not change my determination.' With that mind he gave her away to Satyavâna, the son of Dyumati Sen. Sâvitrî on becoming his wife became anxious on the recollection of the verdict of Nârada and began to devoutfully serve her lord and her father-in-law and mother-in-law. Her blind father-in-law was deprived of his kingdom and resided with his son and his son's wife in the forest. Sâvitrî served them with great care and they were greatly satisfied.—12-16.

In the meantime only four days remained for Satyavâna to die when Sâvitrî with the permission of her father-in-law kept up a fast for three nights. On the fourth day Satyavâna went to fetch flowers and fruits from the forest with his father's permission, when Sâvitrî also with her father-in-law's permission followed him there. In the forest oppressed with the overwhelming grief of her lord's approaching death, she in order not to disclose her mind, began to ask her lord the names of the various trees and flowers. Satyavâna began to point out to his distressed consort the principal forest trees, birds and animals."—17-21.

Here ends the two hundred and eighth chapter on the anecdote of Sâvitrî.

CHAPTER CCIX.

"Satyavâna said :—Dear ! look at the forest smiling with verdure and nice trees. The whole atmosphere is so pleasing to the eyes and the nose. It indeed fills the mind with amorous feelings. Look at the Aśoka trees laden with flowers. O, one with beautiful eyes ! the spring is really smiling on us. Look at the Kiṅśuka blossoms to the south of this beautiful forest. The Kiṅśuka flowers look like a blaze of fire and are fragrant. Dear ! in this forest flows the wind laden with the sweet aroma of flowers which is so soothing to me. To the west are visible the Karṇikâra flowers of the golden hue. Most of the thoroughfares of this forest are choked with luxuriant blossoms. Indeed the whole place abounds with flowers and looks charming.—1-6.

Listen to the buzzing of the passionate black bees. In the midst of such surroundings the god of love with his arrows on the bow is about to make me His target. The place is resounding with the chorus of the cuckoos that are tasting the jungle fruits. Their notes are indeed beautiful like the speech of the good. These peacocks fired with love are following their females that are soaked in the aroma of flowers. Indeed the whole wood looks charming like you.—7-10.

These young cuckoos are enjoying themselves on the branches of the sweet smelling mangos. Their bodies are besmeared with the dust and aroma of the sweet smelling flowers and are in pursuit of their females and are going from one branch to another. See! though there are many flowers in this forest, the male cuckoo has taken the flower stalk of Sahakâra flower and is enjoying it like his wife.—11.

Digitization by Arya Samaj Charitable Foundation, Chennai

See this crow sitting on the branch of that tree. She is shielding her young ones with her wings and the male crow is feeding her after her delivery by his beak.—12.

This Châtaka bird with his wife has come down to the ground but being enamoured does not pick up his food.—13.

Look at this crane that is enjoying himself in the company of his female and surcharged with passion is constantly making love to her and exciting passions in others.—14.

This parrot sitting on the branch of that tree in company of his female is binding down the twig so that it seems that the twig is loaded with fruit.—15.

This lion is also having his rest after a full meal and the lioness is lying in his embrace.—16.

Look at this wolf with his female in this cavern. See how their eyes are gleaming.—17.

This rhinoceros is licking his female constantly and being licked in return by the female and is feeling pleasure thereby.—18.

How is the she-monkey making her monkey asleep by placing his head on her lap and what pleasure is she giving to the male when she picks up insects from his body ?—19.

How is this cat scratching her female who is lying on the ground with her belly visible without causing her pain.—20.

See that pair of hares are lying clasping each other in close embrace hiding their bodies and feet. But they can be marked out by their ears that are seen.—21.

This enamoured elephant after plunging itself into the water in the tank is playing with his female with a lotus stem.—22.

See this sow is following her boar with her pigs on the track and is feeding on mice raised up by the nose of the boar.—23.

This thick-skinned buffalo besmeared with mud is frisking after his female.—24.

Dear ! look at this winking deer. It looks amazed at our sight.—25.

Mark this female deer ; it is scratching her husband by her horns. It is sometimes going behind, again it is scratching his face. Turn your eyes towards that Chamarî cow. The passionate ox is after her. He is haughtily staring at me. Look at that ox ! How is he basking under the sun with his wife and ruminating ? How is he also driving away the crow sitting on its hump ? Also look at the goat jumping on that huge tree with his female. Resting themselves on their legs they are both eating the plums.—26-29.

See this crane walking about with his female on the banks of that pool, and mark his colour resplendent like the moon emerging out of the clouds.—30.

This Chakravâk is wandering with his female in the tank and his female appears as if Padmini.—31.

Digitization by Arya Samaj Charitable Foundation, Chennai

Dear ! I have collected fruits and you have picked flowers but we have not yet gathered the firewood. You wait under the shade of this tree and I shall fetch fuel."—32-33.

Hearing all that Sâvitrî said : "I shall do accordingly, you should not go beyond my sight ; for I feel nervous in this thick forest."—34.

Matsya said :—Afterwards Satyavâna began to collect the wood in the presence of Sâvitrî when the latter remaining at a distance on the banks of the tank took him as dead.—35.

Here ends the two hundred and ninth chapter on the anecdote of Sâvitrî.

CHAPTER CCX.

Matsya said :—When he felt suddenly a pain on his head at the time of collecting firewood, and being restless Satyavâna said to his wife Sâvitrî :—1.

" Dear ! I feel a pain on the head on account of this exhaustion. My vision fails me and I cannot see anything. I wish to sleep and rest my head on your lap." Afterwards she made him go to sleep accordingly. Then that highly virtuous lady saw Dharmarâja coming to that spot. She saw Dharmarâja of blue complexion like blue lotus, wearing blue robes and with crown and earrings glittering like rain clouds illumined by flashes of lightning, adorned with garlands, armlets. He came followed by Death and Kâla and took out the subtle soul from Satyavâna's body and taking possession of it and fastening it by a noose started on His destination.—2-8.

Sâvitrî saw Satyavâna lifeless and gently followed Dharmarâja who was going away with the subtle soul of her Lord and going to some distance with folded hands said while her heart shivered : " By devotion to the mother one gets happiness in this world, by devotion to father in Madhyaloka (the mid-region) and by devotion to Guru, the preceptor, in Brahmaloka.—9-11.

" But the master of the house in which these three are honoured honours all the Dharmas ; where they are not revered all works become futile. Till these three are alive and when devotion is paid to them, no other Dharma is necessary. They should daily be served most devoutfully.—12-13.

They should be informed duly when one wants to do some act out of one's free-will. So that their hearts be not wounded. Thus everyone should behave towards his mother, father and preceptor."—14.

Dharmarâja said :—" Good one ! abandon the object with which you follow me. True ; there is no other duty than serving mother, father and preceptor. Now better desist from your purpose and do not detain me. I am getting late and you are feeling oppressed with grief by staying here. I therefore enjoin you to go back. You are a chaste woman and a great devotee. Go and serve your Gurus."—15-16.

Digitization by Arya Samaj Charitable Foundation, Chennai

Sâvitrî said :—To women, Husband is their God, Husband is their great Refuge. Husband is their all in all ; therefore a virtuous woman should follow her Lord.—17.

Father, brother and sons are the givers of limited things but the Husband is the giver of things unlimited ; who is there who does not adore her lord ?—18.

It is proper of me to go to the place where my Husband is taken or where he goes himself. I ought to follow him by all my power.—19.

Deva ! when I shall not be able to follow my lord in your custody I shall give up my life.—20.

Where is that intelligent lady fit to be adorned who wants to live even for a moment as a widow which makes her unadorned and look low in the eyes of the people ?—21.

Dharmarâja said :—Virtuous one ! I have become pleased with you, ask for a boon save Satyavân's life ; do not delay."—22.

Sâvitrî said :—" Grant me a boon by virtue of which my father-in-law may get back his lost realm and vision.—23.

Dharmarâja said :—" You have travelled very far, now return to your place. Your wishes shall be fulfilled. I am getting very late and you are feeling more and more pain by staying here.—24.

Here ends the two hundred and tenth chapter on the anecdote of Sâvitrî.

CHAPTER CCXI.

Sâvitrî said :—When a saint comes to a saint, who then of these feels pain and trouble ? O best of the Devas ! I do not feel any worry in remaining in your company. The saints are the refuge of all, whether they be saints or sinners. And the wicked are not of any good to the wicked or good, to any body. There is no such fear from poison, fire, snake, weapons as it is from the man who is inimically disposed towards the rest of the world without any cause. The good give up their lives for the sake of others and the wicked are ever ready to cause pain to others even at the sacrifice of their lives. The wicked and mischief making people go against the next world and those who hold the view of the after-life give up their lives like straws. Brahmâ the Lord of the Universe has created therefore kings all over the world for the destruction of the wicked.—1-6.

For the same reason a king should always examine his city and his people and respect the good. The king who chastises the wicked is the conqueror of the world. He should always control the wicked and support the good. This is the duty of a king who is eager for a place in Heaven. Besides this there is no other paramount duty for the king. Whom the kings cannot control, you control them also. You are the chastiser of the wicked, therefore you seem to me superior even to the Devas. The whole Universe is supported by the good. You are the crown of the good. I therefore follow you without feeling any pain.—7-11.

Digitization by Arya Samaj Charitable Foundation, Chennai

Dharmarâja said :—O, one with beautiful eyes! I have become pleased with thy words of righteousness. Ask for anything excepting Satyavân's life, do not delay.—12.

Sâvitrî said :—I wish to have a hundred brothers; let my father who is without any son be blessed with a son.—13.

Dharmarâja said : -"It will be so. Now you should return and perform the funeral rites of your husband. He has gone to the other realm, you cannot follow him there. You are chaste, therefore you can follow to a little distance. The great virtues collected by Satyavâna by his devotion to his Gurû have produced this result that I myself am taking him away. Indeed a wise man should always devote himself to his parents and preceptor.– 14-17.

Satyavâna has pleased them all by his devotion and consequently you also along with him have conquered Heaven.—18.

A man goes to Heaven by means of asceticism, self-restraint and Brahmacharya, preserving the fires, and devotion to Gurû. Preceptor, father, mother, elder brother and specially a Brâhmaṇa should also be revered. They should not be hurt even when one is afflicted. Preceptor is like Brahmâ, father is like Prajâpatî, mother is like the earth, brother is another form of one's own soul. The sufferings undergone by the parents in begetting progeny cannot be repaid even in thousands of years, therefore the parents and preceptor should always be respected. The serving of these three is the highest asceticism. Asceticism is fully accomplished when these three are pleased. To serve them is the highest form of asceticism. Nothing should be done without their permission. They are in fact the three realms, the three orders, the three Vedas, and the three fires. Father is the Gârhapatya Agni, mother is the Dakṣinâgni and the preceptor is the Âhvanîya Agni. One who devotes himself well to them, conquers the three realms and enjoys in Heaven all the pleasures, having a bright body. Now abandon your desire. You have fulfilled your mission and all that you asked you will get. Now you should return home. You are feeling tired. So I ask you had better go home.—19-28.

Here ends the two hundred and eleventh chapter on the anecdote of Sâvitrî.

CHAPTER CCXII.

Sâvitrî said :—There is no suffering in the pursuit of Dharma, especially to adore your feet is the highest virtue.—1.

A wise man should acquire Dharma by all means, for its attainment is superior to all achievements.—2.

Dharma, Artha and Kâma are to be acquired by taking a human birth; to one who is bereft of Dharma, Kâma and Artha are like progeny to a barren woman.—3.

From Dharma is obtained wealth and from Dharma again is obtained Kâma, the fulfilment of desires; it is through Dharma that this world and the next are enjoyed.—4.

Digitization by Arya Samaj Charitable Foundation, Chennai

It is Dharma only that accompanies the embodied soul wherever it goes, friends and relatives do not follow. All other things excepting Dharma perish with the body. The soul comes into existence by itself and leaves the body similarly. It is only followed by Dharma. It is not followed by any brother, friend, wife, son &c. Fortune &c. are begotten by Dharma.—5-6.

Cleverness in works, fortune, beauty, all spring from Dharma. The prosperous realms of Brahmâ, Indra, Upendra, Śiva, Chandramâ, Yama, Sun, Agni, Vâyu, Water, Vasu, Aśvanîkumâra, and Kuvera &c. are all attained by means of Dharma, and by virtue of it men are born amidst comfortable surroundings.—7-8.

Men attain Swarga, beautiful islands, pleasant Varsas, heavenly Nandan etc., by means of Dharma. Handsome Vimânas and nymphs are also attained through Dharma. The virtuous always get resplendent complexion like gold. They attain kingdoms and accomplish their desires by means of Dharma.—9-11.

High attributes are the fruits of Dharma, kingdom, kingly worship, success of one's will, and especial rise are seen in the virtuous. The regal sceptre of gold and silver studded with vaidûrya gem is in the hands of the righteous and their faces always shine like the moon.—12-13.

Only the righteous become kings and are entitled to sit on the throne under a canopy, looking like a full moon, have garments studded with jewels and fanned by chowries bright as the sun. It is they who are aroused from their slumber by the chorus of 'victory', the blowing of the conches and by the praises sung by the bards.—14.

High class seats, golden vases, good food and drink, music, servants, smell, grain &c. seek the virtuous persons only.—15.

Jewels, fine garments, handsome form, generosity, high attributes, beautiful wife, these are all attained by virtuous persons. The virtuous are blessed with palacial mansions that are decorated with the perforated work in gold. They also get beautiful steeds to ride upon. Asceticism, sacrifices, charities, control of passions, forgiveness, celebicy, travelling in sacred places, the reading of the Vedas, the service of the good, worship of God, devotion and service of the Gurû, veneration of the Brâhmaṇas, humility, these are all the signs of virtue. The learned should always follow them. For Death never waits whether one has done such things or not.—16-21.

This body and life are quite uncertain, therefore one should begin to accomplish virtue from childhood. Who knows when he is going to die?—22.

Death comes to all, defying every body. Is it not so very strange that man although he foresees death, leads a life as if he was immortal?—23.

Children see young persons and young persons see aged ones and may consider death far distant; but old ones do not see any body before them.—24.

All are afraid of Death; nowhere there is fearlessness. But the virtuous saints never fear death and the state after death.—25.

Digitization by Arya Samaj Charitable Foundation, Chennai

Dharmarâja said :—I am very much pleased with you. Ask for any other boon excepting Satyavân's life." Do not make any delay.—26.

Sâvitrî said :—Deva ! I wish to beget a hundred sons through Satyavân by your favour as there is no relief in the next world without sons.—27.

Dharmarâja said :—You will have your desires fulfilled, but do not follow Satyavâna. You are feeling worry and fatigue. Therefore I am saying so. Go back.—28.

Here ends the two hundred and twelfth chapter of the Matsya Purânam on the obtaining of the third boon by Sâvitri from Dharmarâja.

CHAPTER CCXIII.

Sâvitrî said :—You are the knower of Dharma and Adharma, you are the propagator of all the virtues. You control all the people of the Universe. You are Yama, the great Ruler of the people according to their Karmas.—1-2.

You give pleasure to everyone by Dharma, consequently you are called Dharmarâj.—3.

All the people doing either good or bad deeds go unto you after death and place them at your disposal, therefore you are known as 'Death.'—4.

You count and remember the time of every one's existence, consequently thinkers call you Kâla.—5.

NOTE.—काल=Lit. Time.

You are the annihilator of all beings, therefore the Devas call you Antaka.—6.

NOTE.—अन्तक=Lit. That which brings *end.*

You were the first son of Vivasvana, therefore you are renowned as Vaivasvata in all the realms.—7.

When the numbered days and their Karmas are over you drive away the subtle bodies of all the beings, therefore you are known as Sarva Prâṇahara, Lord. The Vedic Dharma does not become extinct through your favour ! therefore the people remain in the path of Dharma and you are the Emancipation of the Virtuous.—8-9.

NOTE.—सर्वप्राणहर=That which takes away every one's life.

Through your grace no intermixture of blood occurs. O, Lord of the Universe ! you are the protector of the pride of the Universe, therefore protect me who has come to your mercy and refuge and my husband and his parents are helpless ; so save us.—10.

Dharmarâja said :—O, Virtuous one ! I have become quite pleased with your prayer and hereby liberate your lord. Now your wishes are all fulfilled and you better return home quickly.—11.

Digitization by Arya Samaj Charitable Foundation, Chennai

This husband of yours will reign with you for 500 years, and will enjoy your company. He will attain Heaven along with you where he will enjoy the company of the Gods. The hundred sons born to you of Satyavân, will also reign and will be illustrious like the Devas.—12-13.

All your sons will be renowned as true sons of yours and the hundred sons born of your father will be renowned after their mother. Your mother Malavî will beget children who will be known as Mâlavas. All your brothers will be Kings, illustrious like the Daivas.—14-15.

Righteous one ! one who reads this prayer in the morning will be blessed with long life.—16.

Matsya said :—Saying so Dharmarâja disappeared from there leaving Satyavân on the spot.—17.

Here ends two hundred and thirteenth chapter describing the resuscitation of Satyavâna.

CHAPTER CCXIV.

Matsya said :—Afterwards the chaste Sâvitrî returned to the spot where was lying the body of Satyavâna, and sat down placing her lord's head on her lap as before. In the meantime the sun was going below the horizon. Shortly after the soul of Satyavâna liberated by Dharmarâja entered into his body when the prince began to move slowly and opened his eyes and said to his wife : "Dear ! who was dragging me away ? Where has he gone ? I cannot make out anything clearly. The day has been past here in this wood in my sleep. You were engaged in the pursuit of your fasts for me and to-day you had to put up with hardships on my account. My mother and father must be feeling pain at our separation, for so long a time, I therefore want to go and meet them without delay. So get up and be quick."—1-6.

Sâvitrî said :—"Lord ! The sun has gone down. If you like we might go to the hermitage where are my blind father-in-law and mother-in-law. There I shall relate to you my history in detail." With these words she accompanied her lord. When they reached the hermitage they found the blind King Dynmatsain who was restored to his sight getting very anxious along with the queen about his son and daughter-in-law. He was overjoyed to see them return at the same hour. The sages were consoling him at the time. Then Sâvitrî along with her lord paid her respects to her father-in-law. Prince Satyavâna also paid his reverance to the sages after meeting his father. That night they all spent with the Risis and Sâvitrî narrated everything before those present there ; and she also broke her fast that very night. Afterwards, when the night came to a close, all the citizens and the army of King Dynmatsain gathered there and said to the King :—"The King who usurped your throne when you became blind has been slain by your ministers. Pray come and occupy your throne."—7-17

Hearing that the King followed by his four-fold army entered his Capital and occupied his throne. Similarly in due time Sâvitrî was blessed with hundred sons. In that way that chaste lady also fulfilled all the ambitions of her father. So the chaste lady delivered both the families of her husband and father and saved the life of her husband from

Digitization by Arya Samaj Charitable Foundation, Chennai

the hands of Death. People should therefore revere and worship chaste ladies. The whole Universe is held up and by the virtue of the righteous ladies. The words of the chaste ladies never go false; therefore, the people who are expecting their desires to be fulfilled should always revere such ladies.—18-22.

Here ends the two hundred and fourteenth chapter of the Matsya Purânam on the anecdotes of Sâvitrî.

CHAPTER CCXV.

King Vaivasvata Manu said :—Lord ! You are the knower of all. I, therefore, beg you to please tell me what a king should do on ascending his throne.—1.

Matsya said :—A king succeeding to his throne should pick out worthy men for his assembly as his advisors and helpers on various subject to work on his staff in order that his rule may be prosperous, for the prosperity of his kingdom depends solely on the men in his council and in various other departments. Even the smallest function cannot be successfully performed by one single man not helped by any body. Now then can a state be well administered without the assistance of competent ministers and helpers ?—2-3.

A king should, therefore, choose his ministers and helpers from a respectable family who should be valiant, strong, imposing, capable of bearing hardships, ambitious, handsome, having Satva-guna and forbearance, good, virtuous, used to gentle speaking, able to give friendly advices, loyal, knowing to act in the proper time and place, eager for a good name. Such men should be employed by a king to discharge responsible and good functions. People unsuited to particular offices should be given places according to their respective merits where they can make themselves useful, after they had been duly examined.—4-7.

A king should appoint a Brâhmaṇa or a Kshatrya to be his Commander-in-chief. He should be of a good family, modest, having good manners, skilled in archery, expert in examining and managing horses and elephants, used to polite speaking, able to understand the science of omens and medicine, grateful, able to appreciate the prowess of the brave, valiant, used to bear hardships and having a knowledge of disposing troops in battle and of military affairs in particular.—8-10.

A king's door-keeper should be a man of long stature, clever, handsome, humble, accustomed to sweet speech, able to influence the minds of the people.—11.

A king's spy should be conscientous enough to submit true and accurate reports, obedient to the king's injunctions, have a knowledge of dialects of many countries, veable to speak fluently and put up with rough life, of quiet disposition and capable of discharging his functions adequately according to the circumstances.—12-13.

The personal guards of a king should be men of long size, robust, brave, firm in loyalty, free from uneasiness, used to bear always hardships, well-wishers of their lord.—14.

Digitization by Arya Samaj Charitable Foundation, Chennai

The betel bearer of the king, it may be he or she, should be free from avarice, immune from all outside influences and most loyal.—15.

The man with full knowledge of king's six-fold expedients in foreign politics Sandhi (peace), Vigraha (war), Yâna (morals), Asana (halt), Dvaidhibhâva (duplicate) and Âsaraya (seeking shelter) and the languages of the country should be employed as minister for war.—16.

The provincial rulers of the king should be men able to know the doings (merits and demerits) of the subordinate officials, the income and the expenditure and the produce of crops and many languages.—17.

The men who will bear swords should be handsome, young, long in size, very loyal, of good family, brave, and able to bear hardships. Those who will be archers should be powerful, having a knowledge of riding on elephants, horses, chariots, most righteous, and skilled in archery and able to bear all sorts of hardships.—18-19.

The charioteer of a king should have a good knowledge of the principles of the science of omens. He should be able to train and treat horses, know the divisions of the country, be aware of the power of warriors, firm in sight, used to gentle speech, learned, and versed in all the arts.—20-21.

A man immune from avarice and outside influences, handsome, plucky, knowing the sciences of medicine and cookery, generous, particular about clipping his hair and finger nails should be employed as a cook in a royal kitchen.—22-23

The members of his assembly should be Koolîn Brâhmaṇas equal in their dealings to friends and foes, be versed in the Dharmaśâstras.—24.

The writers of a king should write neatly and legibly. The letters are to be full and placed at equal intervals. He should be clever in devising means, and in the use of stray expressions versed in all the Sâstras and capable to express many meanings fully in short phrases. O king! Those people ought to be placed in religious services, or in the Judicial Services who are expert in knowing the hearts of people, of long stature, free from greed, and of a charitable disposition. Such men should be engaged also as gate keepers.—25-29.

King's Treasurer should know the ways of disposing of iron, cloth, deer-skin, and jewels. He should be able to value things, and be wise, clear in mind, and free from laziness and avarice. All his assistants should also be like him.—30-31.

The officials in charge of disbursements should also be of the same type as in the exchequer.—32.

One who is skilled in the eight-fold medical science by heredity, incapable of being won over by anyone, free from avarice, virtuous, belonging to a good family, should be employed as a physician on whom a king should look as the preceptor of his life. The king is to obey like ordinary persons, the words of his physician; for he deals with his life.—33.

Note.—अष्टाङ्ग=Eight parts of medical science, *viz.*, शल्यं शालाकयं, काय चिकित्सा, भूतविद्या, कौमारभृत्यं, अगदतंत्रं रसायनतंत्रं वाजीकरणतंत्रं ॥

Digitization by Arya Samaj Charitable Foundation, Chennai

A king should appoint different class of men in different departments according to requirements. One who knows the art of training elephants and is aware of the races of wild beasts, and is accustomed to bear hardships should be made the superintendent of royal elephants. Similar should be the elephant driver who should also be of the above qualifications and firm in his seat and clever all round. The groom of a King should know about horses and how to treat the horses when ill. The Commander of the royal fort should be a man who cannot be easily led away by any intrigue. He should also be brave, learned, of high family, and persevering and energetic in all actions. The Engineer of a King should know engineering, and be able to prepare plans and hardy and energetic and have nimble hands, keen foresight and should not get tired. Similar men should be employed in the art of using weapons who know the various ways of throwing weapons etc.—34-39.

The custodian of the ladies' apartments in a royal palace should be a man free from uneasiness, skilful, humble, advanced in age, belonging to a respectable family, devoted to his ancestors, chaste, meek and modest. Thus a King should appoint his retainers in these seven different departments after examining them fully. They should all be careful and thoroughly expert in the different works.—40-42.

The Controller of the arsenal should be wise, energetic and persevering. A King should always appoint men to hold offices after examining the responsibilities of different situations. Excellent, middling and mean are the three kinds of works. Improper discharge of duties leads to the extinction of a sovereign. A King should therefore always properly scrutinise the manliness, devotion, learning, courage, family status and gentility of a man as well as take advantage of expert advice before appointing him to hold an office of state.—43-46.

A King should consult his Councillors over a matter individually and separately and the advice of one Councillor should not be divulged to the other, for every one cannot be taken into full confidence. Therefore consultation in chief should be held with the prime minister but by seeking the advice of more people one very often gets confused. Therefore many men's advice should not be taken. A king used to act on the counsel of others should always place confidence in the advice of his Councillor in chief.—47-49.

A King should always have by him and revere the Brâhmaṇas versed in the three Vedas and should never encourage the votaries of unreal learning for their contact is always thorny and uncongenial to the learned. He should always venerate the learned in the Vedas, respect grey hairs and holy persons and imbibe from them meekness and statesmanship. Such a King undoubtedly influences the world, and many ill-behaved Kings without humility and modesty had gone to rack and ruin.—50-52.

Many well-behaved Kings had regained their empires even when exiled. A King should read the Vedas from those who are learned in them. He should also master politics, logic, philosophy, and temporal science ; he should collect information from ordinary people and keep his senses under control, for a King who can subdue his passions fascinates

Digitization by Arya Samaj Charitable Foundation, Chennai

all his people. A King should also perform a series of sacrifices in which liberal gifts should be given to the Brâhmaṇas.—53-55.

Besides this for the sake of righteousness he should give various kinds of gifts to the Brâhmaṇas and should collect revenues from his subjects annually. He should propagate the study of the Vedas in his state and should be like a father and brother to his subjects. He should especially revere the members of his preceptor's family.—56-57.

This eternal rule to be observed by the Kings is established by Brahmâ. The King following it does not perish. He is amiable to all. The wicked, thieves, and enemies cannot flourish.—58.

Note.—ब्राह्म King's prescribed course of conduct.

And so he should always direct his actions according to Brâhma-bidhi which is known as Akshyabidhi. A King should look upon all classes of his subjects according to their merits and employ them accordingly.—59.

A King should recollect his Kshyatrya dharma and never retreat from war. Not to retire from battle-field, to protect his subjects, to serve the Brâhmaṇas are the foremost duties of a King. He should also protect the distressed, the infirm, the widows and provide them with boarding and lodging and endowments and adjust the Varṇâsrama rules, should reclaim and restore the fallen ones in their respective religions, should give grain, cloth, oil, utensils, etc. to the good of all orders ; should fulfil the objects of the ascetics and worship them like the Devas, and never disrespect those who have done good to him. He should interest himself in these things in such a way as to sacrifice his life and Kingdom for their sake in case of necessity.—60-64.

Men are said to have two kinds of minds *viz. honest* and *equivocal.* He should know what is meant by duplicate mind but should not bear it in practise. When he is influenced by the latter he should suppress it and should not let any one know of his weakness, but should try and realize the failings of others.—65-66.

He should guard his limbs of body and keep them secret just as a tortoise does actions. He should also take care of his weaknesses and not get them divulged. The man who has no defined religion should never be trusted nor should a man of affirmed religion be taken into confidence indiscriminately. If trust begets fear, then total destruction ensues. Confidence should however be inspired into others with tact.—67-68.

He should think of acquiring wealth with the eyes of a crane, and he should shew valour like that of a lion, he should take to his heels like a wolf, collect money like a hare, strike hard on others like a boar, he should be of variegated manners like a peacock, devoted like a dog, be afraid like a crow, speak sweet like a cuckoo. He should fix his residence in a quiet unknown place, and should not take his meals, go to bed or use flowers, clothes and ornaments without due observation and scrutiny. He should not without pre-examination go to a public scene or in the midst of a crowd, nor should he plunge into unknown waters. The horses and elephants not tested by experts should not be ridden by

Digitization by Arya Samaj Charitable Foundation, Chennai

him. He should not interfere with a snake nor indulge with an unknown woman. He should not stay at a festival of a God.—69-74.

He should always remain in the midst of his regal paraphernalia. He should protect the distressed and practise self-restraint. Besides all this, a king eager for conquests should have worthy and stalwart assistants. He should always feed the Sâdhûs and servants and respect them.—75-76.

He should appoint the virtuous to conduct acts of righteousness, the brave to carry on warfare, the intelligent to control the revenue department, and persons of good character to all posts suited to them. Eunuchs should be employed in the female apartments of the palace, strong-minded men should be employed to fulfil difficult missions. A king should examine whether a man is of good character or not by privately making him presents through Dharma, Artha or Kâma and then engage him. He should send as spies his trustworthy servants in the garb of Sanyasins as residing in forests to enquire privately into the truth.—77-80.

A king should regulate his affairs like this. A king should not always administer justice with a strong hand. The unpleasant duties of a king cannot be performed through virtuous people, consequently a king should avoid the use of repressive measures, otherwise subjects become dissatisfied. Men should be appointed to hold offices to which they are best suited.—81-83.

The hereditary servants of the state may be employed in all departments without any hard and fast tests. One's own friends should also be placed in charge of works where a king's relatives are not placed. Thus the good results are secured by the king. The wicked and the good emigrants from other empires should be accommodated with respect in his dominions by a king. The wicked when known should not however be trusted but to promote the fecundity of mankind they should also be provided with means of sustenance. The emigrants from the other empires should be well-treated on the understanding that they have come under his protection. Thus they would remain under obligation. The king should not himself be ready to collect his servants; nor should he allow dissensions to crop up amongst his servants.—84-89.

The servants not satisfied with the king should be kept under close watch and ward and the sovereign should keep himself well-informed about their conduct through his reliable spies. They are to be treated as he would behave towards enemies, fire, poison, serpents and swords.—90.

A king should award his capable servants and punish the wicked ones. He should keep himself informed about everyone through his spies. The spies are the eyes of the king.—91.

A king should secretly depute four spies in his country as well as in foreign countries to work out the policy of divide and rule. They should be intelligent, learned, free from avarice, able to put up with hardships, incapable of being recognised by others, simple in habits, able to mix with people, skilled in commerce or medicine. He should not pin his faith in one spy alone. The spies must recognise each other and be of gentle manners.—92-94.

Digitization by Arya Samaj Charitable Foundation, Chennai

The spies should roam in the garb of merchants, ministers, astrologers, physicians or Sannyâsîs. When at least two of such spies corroborate each other, the king should act accordingly. If they contradict each other then spies of more superior talents should be deputed to find out which of his actions are appreciated by his people as well as the causes of their dissatisfaction. The spies should be checked in return. He should then abandon for good what may be against the wishes of the people.—95-98.

O King of the Solar race! the beauty and prosperity of a king always lies in the contentment of his subjects, he should therefore act in such a manner as their love toward their king might be increased.—99.

Thus ends the two hundred and fifteenth chapter of the Matsya Purânam on the duties of a King.

CHAPTER CCXVI.

Matsya said :—O King of Manus! I shall tell you now what a servant of the State should do. Hear.—1.

A servant of the State should carefully listen to what the king says and never interrupt him in his speech. In an assemblage, he should speak sweet and agreeable words to the king, and unsavoury things that may be unavoidable and necessary for his well being should be communicated to him privately. When a sovereign is of a peaceful disposition he may then be approached with a prayer of conferring any favour upon some one, but no prayer should be made for one's ownself. Such a prayer should always be made through some friend. He should be specially careful that one's duty should not be neglected. He should not overwork any one, nor should he misappropriate any money. He should never shew any indifference to the honours conferred by the sovereign and should always try to keep himself in his good graces. He should never imitate the king in his dress, mode of talking nor any other actions. He should avoid what is not pleasing to him and should not equal or excel him in dress.—2-7.

In course of gambling and at the game of dice one should show his skill to the king but make the latter win.—8.

Without the king's permission he should not go about with the custodians of the ladies' apartments of the royal palace, nor should he do so with the spies of the enemies and the dismissed servants of the State.—9.

He should keep secret the kindly or unkindly feelings of the king toward him. He should not utter before any one a thing that is private to the king.—10.

Any thing reproachable or irreproachable communicated by the king should not be disclosed to any one for if one does so one loses the favour of the king.—11

When a king orders any one to perform any service one should readily volunteer himself to do it.—12.

Digitization by Arya Samaj Charitable Foundation, Chennai

Of course this should be done knowing the hours of business, otherwise if one does so at all times, one becomes an object of hatred and ridicule.—13.

One should not repeatedly repeat the favourite words of a king. One should always remain very modest and never knit his eyebrows in his august presence or laugh too much.—14.

He should not talk too much in the presence of the king, nor should he remain silent. He should not be artful or proud, nor should he speak too much of himself.—15.

He should not say anything about the unjust deed of the sovereign and should put on the garments, weapons, and ornaments presented to him by the king on momentous occasions. He should not give away any of the royal gifts and should not sleep during of the day. He should not pass through a forbidden thoroughfare and should not meet the king at an improper place. He should take his seat to the right or the left of the king according to his warrant of precedence and not behind or in front of him.—16-19.

He should not yawn, show signs of weariness, cough, assume angry demeanour, rest himself against anything, knit his eyes, vomit and belch, in the presence of the sovereign.—20.

He should not indulge in self-praise but he should get others to do it for him.—21.

All the servants of the Estate should most loyally serve the sovereign with a clear mind and free from laziness. They should always shun craftiness, wickedness, backbiting, atheism and low morals.—22-23.

Those versed in the Vedas, possessing modesty should always serve the king well for their welfare.—24.

The sons, friends, and councillors of the king should be saluted every day, neither the king nor his minister should be trusted.—25

Nothing should be said without being asked ; and if one says so, that ought to be true and lead to the general welfare. One should always take a measure of the king's mind by his speech and then it is easy for him to act so as to please him ; he is to worship the king.—26-27.

One who wants one's own welfare should mark carefully whether the king is pleased or displeased with him and should act accordingly. —28.

If a king goes against any body, his party will be ruined and his opposite party will rise. The king if disgusted gives hopes but does not confer benefits accordingly. He appears angry though there is no cause of anger and though he remains pleasant, he speaks unpleasant high words. The king may deprive him of his subsistence for his insane speeches.—29-30.

The disgusted king shews his goodwill towards others but hates him with whom he is disgusted. He finds fault with his words and speaks other words not having any concern with the business. The king turns away his attention from the piece of work of his subordinate with whom he is disgusted. These signs shew that a king is disgusted.—31-32.

Digitization by Arya Samaj Charitable Foundation, Chennai

On the other hand when a king becomes pleased he always asumes a pleasant aspect towards him, accepts his words with gentleness, offers seat and asks about his welfare. Know that the king is pleased with him, seeing whom in private place he does not become afraid, hearing whose words his face becomes jolly ; even whose unpleasant words he hears and whose humble offerings the king accepts and whom he remembers with a cheerful expression of his face.—33-36.

A devoted one should serve the king in the ways spoken by me.

The retainers of the king who do serve others not only in times of adversity but always and who adore the king in spite of his being ignorant, go to the domain of Indra that is inhabited by the Devas.—37.

Here ends the two hundred and sixteenth chapter on the king's servants.

CHAPTER CCXVII.

Matsya said :—A king should have his residence in a central place which should be beautiful, with abundance of grass and trees. It should be inhabited by a number of people and where the tributary kings, princes and subjects are loyal and submissive. It should also have some Brâhmaṇas skilled in various rituals and many artisans in its vicinity.—1-2.

It should be surrounded by sweet smelling flowers and fruits. It should be impassable to the foreigner's army. There should be no tigers, scorpions, snakes, lions, thieves round about it. The place should be beautiful and should be elevated and well-supplied with water and should not be heavily taxed. A king should live with his assistants in such a place of happiness where there should be absolutely nothing to agitate him.—3-5.

Amidst such surroundings he should have his fortress. There are six different kinds of forts *viz.*—Dhanuṣadurga, Mahîdurga, Naradurga, Vrikṣadurga, Jaladurga, Giridurga, and of these the last-named Giridurga is the best.—6-7.

Note.— धनुषदुर्गं=A castle surrounded by desert. महीदुर्गं=An earth fort. नरदुर्गं=A place of safety formed by placing the army in a particular position. वृक्षदुर्गं=A place densely surrounded by trees which make it impassable. जलदुर्गं=A fort surrounded by water. गिरिदुर्गं =A hill fortress.

The castle should be surrounded by a ditch and ramparts. The buildings are to be in the centre. It should have abundance of weapons, *e.g.*, Sataghni and others. Its doors should be beautifully made.

Its main entrance should be handsome and big enough to enable the king to pass through it riding on an elephant with his banner streaming. Four roads should be laid out to form squares. There should be a temple in front of one road, the king's mansions in front of the second road. Facing the third one should be the houses of judicial and military officers and the gateway of the city should be in front of the fourth. In

Digitization by Arya Samaj Charitable Foundation, Chennai

such a way a royal city should be laid out no matter if it is oblong, square or circular. Circular one is the best or it may be triangular or drum-shaped, or semi-circular or of other suitable shapes (in the form of military array, diamond-shaped, etc.).—8-13.

The palace on the banks of a river should be of the shape of a crescent; this is the best. Treasure should be kept in the southern portion of the palace, to the further south of which should be the place for the elephants. The elephantyard should have its doorway to the east or the north. The arsenal should be made south-east.—14-16.

In the same direction should be the kitchen and houses for other works. The house of the royal priest should be to the left of the king's mansion where should also be the places for ministers, Vedic professors and students, physicians, stables and cow-sheds and store-houses. The stables should face the north, or the south. It is not well if it faces any other direction.—17-18.

All night there are to be lamps burning in the stables. The horses should stay there. Cocks, monkeys, she-goats and cows with calves should be kept near the stables. She-goats should also be kept for the benefit of the horses. Dung should always be cleared away from the stables, elephant and cow yards before sunset. The quarters for the grooms and elephant drivers and charioteers should be near the stables and the elephant yard. Besides them, soldiers, artisans, those versed in formulæ, veterinary doctors (about horses and elephants, etc.), guests should also be best accommodated within the fortress. For diseases are likely to prevail much in the fortress. Brâhmaṇas and Châraṇas should also be accommodated.—21-26.

A large number of people should not be allowed to enter the fortress. There should be various kinds of cannon and weapons in the fort as well as those who can use them, for weapons that can destory thousands of people protect the king. There are to remain warriors also close by. Besides all these things there should be secret doors as well as other doors within the fort protected by those who killed thousand warriors or are skilled in shooting bows and arrows and throwing various other weapons. A number of bows, clubs, spears, arrows, swords, sticks, maces, big pieces of stones, tridents, battle-axes, quoits, etc., should always be kept ready within the fortress. Shields, skins, pharoas, ropes, canes, various things of artisanship, husks, loads of straw, wood, coals, etc., should also be kept. The tools of all the artisans, musical instruments, various kinds of medicines, drums, weapons, various clothings, gems, iron, etc., should also be kept ready.—29-34.

A good quantity of grass, firewood, molasses, oils, milk fat, sinews, cowhides, hides for drums, all kinds of grains, silk cloths, barley, wheat, jewels, other kinds of cloths, all kinds of irons, all kinds of pulses such as Moth, Mûṅga and Urada, gram, sesamum, cowdung, grain-dust, hemp, resinous exudation of Sâla-tree, bark of the birch-tree, wax, borax, etc., should also be kept in stock in abundance.—35-39.

Poisons of snakes should be kept locked up in jars and similarly lions, deer, birds, etc., should also be kept confined separately. Animals

Digitization by Arya Samaj Charitable Foundation, Chennai

unfriendly to each other should be carefully kept in secret spots, and apart from each other.—40-41.

Besides these things a king wishing the well-being of all should also keep in stock well-preserved all the various articles of the state. The following medicinal plants and articles of purest quality should also be kept, *viz.*—Jîvaka, Ṛiṣabhaka, Kâkolî, Âmalakî, Vâsaka, Śâlaparnî, Priśniparni, Mudgaparnî, Mâṣaparnî, Śârivadvaya, Valâtraya, Vârâ, Śasantî, Vṛiṣyâ, Vrihatî, Kaṇṭakâri, Śringi, Śringâtakî, Droṇî, Varṣâ, Darbha, Reñuekâ, Madhuparṇî, Vidâridvaya, Mahâkṣirâ, Mahâtapâ, Dhanvana, Sahadeva, Kaṭuka, Eraṇḍa, Viṣâ, Parnî, Satâhâ, Mridvîkâ, Phalgu, Kharjura, Yaṣṭimadhu, Śukra, Atiśaka, Kâśmorya, Chhatra, Atichhatra, Vîraṇa, Ikṣu, Ikuṣvîkâra, Phanitâdi, Simhî, Sahadevî, Madhuka, Puṣpahaṃsa Satapuṣpâ, Madhulokâ, Satâvarî, Madhuka, Aśvattha, Tâla, Âtmagupta, Kaṭphala, Dârvikâ, Râjaśirṣakî, Râjaśarṣapa, Dhanyâka, Ṛiṣyaproktâ, Utkatâ, Kâlaśaka, Padmavîja, Govallî, Madhuvallî, Śîtapâkî, Kalingâkṣî, Kâkajihvâ, Urupuṣpikâ, Parvata, Trapuṣa, Guiyâ, Punarbhava, Kaserukâ, Kâśmîrî, Villa, Saluka, Nâgakesara, all sorts of husks, grains, Samidhânya, milk, honey, curds, oils, fat and marrow, Vasâ, ghee, Nîpa, Ariṣṭaka, Akṣoṭa Vâtâmra, Soma, Vanaka, etc.—42-54.

The following things should also be stocked in a king's castle, *viz.*—Pomegranates, Âmrâtaka, tamarinds, lemons, cucumbers, breadfruits, Karamardaka, Rûṣaka, Vîjapura, Kaṇḍura, Mâlatî, Râjabandhuka, Kolakadvaya, all sorts of Parna, Âmrâtadvaya, Pârevata, Nâgaraka, Prâchînâruka, Kahittha, Âmalaka, Chukraphala, Dantaśâtha, Jambu, Navanîta, Sanvîraka, Ruṣodaka, all sorts of wines, Maṇḍa, Takra, curd and all sorts of white things, and other sour things.—55-59.

The following things should also be kept:—all the various kinds of salts, *viz.*—Saindhava, Sâmbhara, sea salt, salt made out of well water, Kṣâra, Maṇiyârî, black salt, red salt, Sanvarchala, Udvida, Vâlaklya, Yavâkhya, Aurva, Kṣâra, Kâlabhasma.—60-61.

The following pungent things should also be kept:—sacred figs and the root of sacred fig-tree, Pippalî, Pippalîmûla, Chavya, Chitraka, Nagara, Kuvera, black pepper, Sigru, marking-nuts, mustard, Kuṣṭhâ, Ligisticum, Ajowân, asaphotæda, Mûlaka, Dhanyâka, Kâravî, bamboo shoots, Yâjyâ, Susukha, Kâlamâlikâ, Faṇijhak, garlic, Bhûstriṇa, Surasa, Kâyasthâ, Vayasthâ, Haritâla, Manaḥśilâ, Amṛita, Rudanti, Rohiṣa, Kankuma, Jayâ, Eraṇḍa, Kâṇḍîra, Śallakî, Hanjikâ, all sorts of Pitta and Mutra, Haritaka, various other fruits, Sûkmaliâ, Hingupatrikâ, and other pungent things.—62-67.

The king should collect the following things in his own city:—Musta, Chandana, Hrîvera, Kṛitâmâluka, Dâruharidra, Haridrâ, Nalada, Usîra, Naktamâla, Kadambaka, Dûrvâ, Pâtali, Kaṭuka, Dantî, Tvakpatri, Vachâ, Chiretâ, Bhûtûmbo, Viṣâ, Ativisâ, Tâliśapatra, Tagara, Saptaparṇa, Vikankaṭa, Kâkodumbarikâ, Divyâ, Surodbhavâ, Saḍgranthâ, Rohinî, Jaṭâmâṅsî, Parpaṭa, Dantî, Rasânyana, Bhringarâja, Patangî, Paripelava, Dusparśâ,

Digitization by Arya Samaj Charitable Foundation, Chennai

Ajumdvaya, Kâmâ, Syâmâka, Gandhanâkulî, Rupaparnî, Vyâghranakha, Manjiṣṭhâ, Chaturangulâ, Rambha, Ankurâ, Âsphotâ, Tâlâsphotâ, Hareṇukâ, Vetrâgra, Vetasa, Tumbî, Viṣâṇî, Lodhrapuspinî, Mâlatî, Karakriṣnâ, Vriśchikâ, Jîvitâ, Parṇikâ, Guḍchi.—68-74.

The following things should also be kept:—Harîtakî, Âmalakî, Bhumyâmalakî, Vibhîtaka, Priyangu, Dhâtakipuṣpa, Mocha, Arjuna, Asana, Anantâ, Kâminî, Tuvarikâ, Syonâka, Katphala, Bhûrjapatra, Śilâpatra, Pâtalâpatra, Lomaka, Samangâ, Trivritâ, Mûla, Kârpâsa, Gairika, Aṇjana, Vidruma, Madhuchhiṣṭa, Kaṇḍikâ, Kumuda, Utpala, Nyagrodha, Udumbara, Asvattha, Kinsuka, Sinasapa, Sami, Priyâla, Pîlu, Kâsâri, Sirîṣa, Padmaka, Vilva, Agnimantha, Plakṣa, Syâmaka, Vaka, Ghana, Râjâdana, Karîra, Dhânyaka, Priyaka, Karankâla, Aśoka, Vadara, Kadamba, Khadiradvaya, the leaves, essence (resin), roots and flowers of all these. The king is to collect all sorts of poisons very carefully. Also he should collect various things of wonderful variegated properties that can destroy poisons, also that can destroy angadas, Râkṣasas and Bhûtas and Piśâchas, that can destroy sins and prevent draught. The bacilli, the poisonous gases and fumes and similar destructive things should also be preserved by a king for the destruction of his enemies.—75-84.

The king should also keep within his fort people versed in dancing and music and versed also in the Kalaśâstras (various arts). He should not allow the timid, the infatuated, the intoxicated, those addicted to drugs, the angry dispositioned, the disgraced ones, the sinful and bad persons to remain in his stronghold. The monarch should always remain in a well-guarded citadel protected by charms, warriors, balconies, and well supplied with all kinds of grains and medicines and inhabited by the merchant classes.—85-87.

Here ends the two hundred and seventeenth chapter on how to protect a fort and a city of a king.

CHAPTER CCXVIII.

Manu said:—Pray tell me, O Lord! the medicines that destroy the demons and dispel the effect of poisons and that ought to be kept in a king's fort.—1.

Matsya said:—The decoction of the following things dispels the poison, *viz.*, Vilvâ, Aṭaki, Yavakṣâra, Pâṭalâ, Vâhlika, Uṣaṇa, Śriparṇî and Śallakî. By drinking and sprinkling the poisoned yava, salt, drinking water, bedding, clothes, seat, water, armour, ornaments, umbrella, châmara and fans with the decoction of the above materials, the effect of poison disappears. The decoctions of the following materials also readily drive away poisonous effects, *viz.*—Śelu, Pâtalâ, Ativiṣâ, Śigru, Mûrvâ, Punarnavâ, Samaṇgâ, Vriṣamûla, Kapittha, Vriṣśroṇita, Mahâdamta, Saṭha.—2-5.

Lâkṣâ, Priyaṅgu, (long pepper, saffron or a particular kind of creeper said to blossom at the touch of women) Manjiṣṭhâ, Elâ, Reṇukâ, Yaṣṭimadhu, Madhurâ, should be mixed with Nakulapitta and buried into the

Digitization by Arya Samaj Charitable Foundation, Chennai

earth for seven nights in a vessel made of horn. Then it should be placed in a golden pendant studded with precious stones which should be used on the hand. It will dispel the poison from everything it touches. Mânâhvyâ, Śamipattra, Tumvikâ, the white mustard, woodapple, Kuda, Manjiṣṭhâ, should be well-powdered and mixed with the bile of a dog and a Kapilâ cow. This great medicine prevents the effects of poisons. Besides these, there are various gems and pearls, Mûṣikâ and Jâtukâ which ought to be held in the arm. They also prevent the effects of poisons.—6-10.

By mixing Reṇukâ, Jatâmâṅsî, turmeric, Madhuka, honey, the bark of Akṣa, Surasâ, Lakṣâ, and the bile of a dog into a paste and applying it over the drums, sounding instruments, and banners; by hearing the sound of such drums and by seeing and smelling such banners one is freed from the effects of a poison.—11-12.

Tryuṣaṇa, five kinds of salts, Manjiṣṭhâ, both kinds of turmeric, cardamums, Trivritâ leaves, Viḍaṃga, colocynth, Madhuka, cane, Kṣandra, should be deposited in a horn and then they should be mixed and boiled in hot water when they will dispel all poisonous effects.—13-14.

The white resinous exudation mixed with mustard, Elavâlukâ, Suvegâ Taskara, Sura, and Arjuna flowers and powdered together and used as incense in the fire drive away the poisonous effects from everything moveable and immoveable in the household.—15-16.

Where the above-mentioned incense is burnt worms, lizards, frogs, poisonous and creeping animals, or Krityâs can not thrive.—17.

When the bark of Palâśa is mixed with the exudation of sandal-tree, milk, Mûrvâ, the juice of Lâvâla, Nâkulî, Taṇdulîyaka, and Kâkamâchi and a thin decoction is prepared, it prevents all sorts of poisons. Gorochanâpatra Nepâlî, Kuṃkuma and Tilaka, if held in the arm, make one from all sorts of poisons and he becomes the favourite of kings. Turmeric, Manjiṣṭhâ, Kiṇihi, Pippalî and Niṃba well grounded together and made into an ointment massaged all over the body take away all the effects of the most deadly poison from the body. The fruits, flowers, leaves, bark and root of the Śirîṣa-tree grounded in cow's urine and rubbed over the body also takes off all poison. Now hear about the most mighty medicines, O King! *viz.*—18-22.

Bandhyâ, Kârkoṭakî, Viṣṇukrâṃtâ, Utkaṭâ, Śatamûlî, Sitâ, Ânaṃdâ, Valâ, Mochâ, Patolikâ, Somâ, Paṇḍa, turmeric, Dagdharuhâ, Sthala-Kamala, Viśâlî, Śamkhamûlikâ, Chaṃdâlî, Hastimagadhâ, Gojâparṇâ, Karaṃbhikâ, Raktâ, Mahâraktâ, Varhisikhâ, Ajaparṇî, Kośâtakî, Naktamâla, Priyâlama, Sulochanî, Vâruṇî, Vasugaṃdhâ, Gandha, Nâkulî, Iśvarî, Śivagaṃdhâ, Śyâmalâ, Vaṃśanâlika, Jatukâlî, Mahâśvetâ, Śvetâ, Madhuyaṣṭikâ, Vajraka, Pâribhadra, Sindhuvâraka, Pâribhudra, Jîvânaṃdâ, Vasuharidrâ, Natanâgara, Kaṃtakâri, Nâla, Jâlî, Jâtî, banyan leaves, Suvarṇa, Mahânîlâ, Kunduru, Haṃsapâdi, Maṃdûkaparṇî, Vârâhî, Sarpâkṣî, Lavalî, Brahmî, Viśvarûpâ, Śukhâkarâ, Rujâpaha, Vridhikâri, Śalyadâ, Rohiṇî Patrika, Raktamâlâ, Âmalaka, Vaṃdâka, Śyâmâ, Chitraphalâ, Kâkolî, Kṣîra-

Digitization by Arya Samaj Charitable Foundation, Chennai

Kâkolî, Pîluparnî, Keśinî, Vriśchikâlî, Mahânâgâ, Śatâvarî, Garuḍî, Vegâ, water lotus, land lotus, Mahâbhûmi creeper, Unmâdinî, Somarâji, and all kinds of jewels especially Marakatamaṇi and other gems obtained from various creatures should be carefully preserved by a sovereign for the prevention of bad influences from Râkṣasas, poisons, and Krityâs.—23-35.

The various things obtained from men, elephants, serpents, cows, donkeys, camels, partridges, jackals, lions, bears, tigers, cats, rhinoceros, monkeys, pigeons, horses, buffalos, deer should be most carefully preserved by the king. A sovereign should have his residence full of such things when he should build a most beautiful mansion for himself.—36-38.

Here ends the two hundred and eighteenth chapter on the various things to be preserved by a king in his fort.

CHAPTER CCXIX.

Manu said :—Lord ! pray tell me what other things are to be kept by a sovereign in his fort for his safety. Kindly reveal to us the secrets.—1.

Matsya said :—The fruits of Śriṣa, figs, Śamî and Vijapura should be prepared in clarified butter and taken at an interval of fifteen days which is known as Kṣudyoga.—2.

Note.—क्षुद्योग=Device of keeping hunger satisfied.

Kaśeru, its fruits and roots, Ikṣumûla, Bisa, Dûrvâ, should be cooked either in milk or clarified butter and made into a ball and eaten at an interval of a month. By using these medicines a man regains his life if wounded by weapons. The place where black bamboos are burnt, and circumambulation is made thrice towards the right is, no doubt, immune from other fire. By burning a snake's sheath in the cotton fire and using it as incense, all the serpents of the household fly away. By washing the house with sea salt, Sâmbhara salt, barley water mixed with the earth of the place struck by lightning, the place becomes absolutely fireproof. Fire should well be placed in a fortress in course of the day when a strong wind blows. Now the means of protecting a sovereign from poisons will be described. A sovereign should keep a number of birds and deer. First of all the cooked food should be tested by fire or some other method. A sovereign should never touch his food, clothes, flowers, ornaments without testing them. The person who administers poison in king's food, etc., turns pale and very much confused, and uneasy when examination is being made.—3-11.

His sight becomes restless ; he becomes absent-minded ; he will drop his upper cloth in confusion, will turn speechless like a wall, agitated, nervous and will try to conceal his person, scratch the floor, shake his head, rub his mouth and scratch his forehead and will be hasty in everything where haste ought not to be done. The king should find out by these signs the men who administer poison.—12-14.

The food mixed with poison will exhibit rainbow colour, look rough, with bubbles, give out bad smell, make an explosive noise and cause

Digitization by Arya Samaj Charitable Foundation, Chennai

headache to a person by its fume ; when put into the fire. A fly will not sit on it and if it does, it will instantly die.—15-17.

By seeing poisoned food the sight of Chikore becomes fixed and the cuckoo loses its melody, the crane moves abrupt ; blackbees begin to buzz, Kraumcha becomes stupefied, cocks begin to cry, parrots shrill, the female parrots begin to vomit, Châmîkar goes to another place, Kâraṇḍa instantly dies, monkey begins to make water, Jîvajîvaka becomes morose, mongoose shoots up its hair, Priṣata deer begins to cry, peacocks become pleased, the poisoned stuff in a somewhat long time becomes rancid like anything kept for a fortnight. It begins to stink and ooze. Then it becomes juiceless and scentless.—18-23.

Sâka when poisoned dries up and watery dishes begin to bubble and the stuff prepared with Saindhava salt begins to froth.—24.

Poisoned grain becomes coppercoloured, milk turns blue, wine and water become of the colour of cuckoo, rice becomes blackish, Kodao turns brownish, and curds become blackish, bluish or yellowish, clarified butter becomes watery, and poisoned matter becomes of the colour of a pigeon, fly turns green, oil gets red, and raw fruits by coming in contact with poison become untimely ripe, ripe ones go stale, garlands get faded, hard fruits become soft, soft ones turn hard, small fruits become disfigured.—25-29.

Poisoned clothes lose their flush and become covered with black circular spots and iron and gems turn pale.--30.

Poisoned flowers and sandal give most disagreeable smell and the bark of the toothstick becomes black and gets thin. These are the signs of poisoned stuff.—31-32.

A sovereign should therefore peacefully live in his fortress, always guarded by all the mantras, medicines, and jewels as mentioned heretofore. —33.

A sovereign is the source of well-being to his subjects ; under the royal protection the whole country flourishes ; every one should therefore guard the king by all means.—34.

Here ends the two hundred and nineteenth chapter on the protection of the king.

CHAPTER CCXX.

Matsya said :—O King ! a king should well-guard his own son. A number of trustworthy servants should be retained to guard and a faithful teacher as well to give him instruction. He should be grounded in Dharma, Kâma, Artha, archery, the use of charriot, elephants and horses, and mechanical arts, and various other physical exercises. A prince should not be so very truthful, should speak sweet words according to necessity that need not be rigorously true. Such instruction should be given to him. Men should be employed to guard him under the pretext of guarding his person. A prince should not be allowed to mix with men of

Digitization by Arya Samaj Charitable Foundation, Chennai

angry or avaricious disposition, nor with persons who had been insulted and looked down upon. His custodians should train him up so that he may be gentle and may not abandon the difficult path of virtue and be led away by passions during his youth. The prince who cannot be easily trained up in all such good qualities by good instructions should be well-guarded in a secret place where he should have all his comforts. A prince devoid of politics and humility soon perishes. Persons well-trained should be employed in different departments of State. First they should be given small offices and then their sphere of work should be gradually widened.—1-7.

They should be kept away from the vices of drinking, hunting expeditions and gambling, for many kings addicted to them have been ruined and their number is legion. A sovereign should also not let the princes sleep in course of the day, nor should they be allowed to travel with no purpose in view.—8-9.

A sovereign should not inflict severe punishment, nor should he use harsh words and speak ill of anyone at his back.—10.

A sovereign should avoid the two evils arising out of wealth, *viz.*—the evils arising out of not being used properly and of being used improperly.—11.

Not to guard well the enclosure walls, not to repair the forts, not to collect wealth from various places, to give out wealth to unfit countries, and to unfit persons in improper times, are regarded as not using wealth properly ; whereas to use wealth in vicious and bad works is regarded as using wealth improperly.—12-13.

A sovereign should tactfully drive away lust, anger, pride, avarice and too much pleasure. After conquering them he should win his retainers and afterwards he should endear himself to his country and city and his subjects.—14-15.

Then he should conquer the external foes. These outside enemies are of various classes according as they are equal to him or under his control or quite accidental and so artificial arising out of needs ; and they should be treated with greater or less caution as they belong to the former or latter class.—16.

The friends are of three kinds : (1) as they are the friends of the father and the grandfather, (2) the enemy's enemy, and (3) an acquired friend arising out of necessity. Among them the previous kinds of friends are superior.—17-18.

(1) King, (2) ministers, (3) country and subjects, (4) fort, (5) penal laws, (6) treasure, and (7) friends are the seven component parts of an Empire.—19.

Of these seven, king is the root of the Empire, therefore he should be chiefly protected. A king should also guard the other six complements of his Empire. If any of these components rise in rebellion, the king should in no time take away the life of that fool. A sovereign should not be mild and simple hearted. A mild sovereign is despised ; nor should a sovereign be hard and grim that he may instil a thrill of dread

Digitization by Arya Samaj Charitable Foundation, Chennai

in his people. A king who is both mild and strong according to circumstances is prosperous in this life as well as in the next one. A sovereign should never joke with his retainers.—20-24.

For the latter begin then to despise him. Besides this he should give up all passionate habits. It is however meet for him to have his hobbies for the acquirement of realms. The subjects of a haughty sovereign are not amiable, he should therefore speak to everyone with a smiling face.—25-27.

He should not show his temper even to those who may be fit to be condemned to death. He should always be dignified.—28.

Such a king always makes himself dear to his subjects and he should be bountiful and generous for a generous king conquers the whole world. He should not give way to laziness, but he should be quick in doing everything; all the works of a procrastinate king suffer. But where too much affection, haughtiness, selfishness, quarrel, vicious and unpleasant acts are concerned, a king should be slow; he is then praised. He should always keep his policy confidential; one who makes it known brings ruination on him. The sovereign whose policy is not known to any until it is accomplished, conquers all the world. Empires always depend on the basis of sound policy, the latter should therefore always be well-guarded.—29-33.

A sovereign should solve his policy through wise and sound statesmen for there is always a risk of its leaking out when placed in unreliable hands. The solution of a policy through desirable channels therefore is a source of incalculable benefit. Many kings are ruined owing to bad advices from ministers.—34.

Many sovereigns have been ruined by the unsoundness of their policy. Appearance, signs, hearing, features, speech, eyes, and face indicate the inward feelings of a man. A king sound in politics has all the world at his command. A king should neither hold council with one man nor with too many. He should not get into a boat without knowing its rower. He should also deal with the robbers that accost him according to the rules of Sâma, etc. He should, by all means, pursue the course that may not be against the wishes of his subjects and may not weaken them.—35-39.

He should minister to every ones comfort in his state. The king who brings about weakness of his subjects out of delusion goes to rack and ruin and he is deprived of his kingdom and his brethren. As a nourished calf becomes fit to carry loads so is a very-well-looked after State able to bear the weight of regality. The king who is kind to his subjects assures the permanency of his rule and achieves great objects. The King should carefully protect by all means gold, grains and land in his Empire and bring them under his control. As a father and a mother well-guard their sons, so a king should well guard his senses from his own persons and from others. He should always enjoy by his senses kept well under control.—40-44.

All the things in this world are under the control of Daiva and the exertions of men. Daiva cannot be clearly recognised, but the

Digitization by Arya Samaj Charitable Foundation, Chennai

exertions are seen to bring about successful results. He should also keep all his passions under his control which should be applied to achieve something useful when there is an occasion for that. Such a king is universally loved which brings him great wealth name and fame from his Empire as well as from outside.—45-47.

Here ends the two hundred and twentieth chapter on the duties of a king.

CHAPTER CCXXI.

Manu said :—" Lord ! which is superior, fate or one's own exertion and effort ? I have got doubts on this ; kindly solve them."—1.

Lord Matseya said :—The actions of the past life are known as *fate* or Daiva ; consequently the wise have always held one's own *effort* and *perseverance* as superior. A man who every day performs righteous and auspicious deeds turns even his ill-luck into a good one. Those who have performed good deeds, and are filled with Satvaguṇa do not get the desired fruits without their personal efforts and exertions.—2-4.

Rajoguṇa class of men get fruits according to their *perseverance* and *efforts*. A, man, by *perseverance* gets what he wants. Those who have performed Tamoguṇa deeds attain their desires with great difficulty. Those who are incapable of persevering regard *fate* alone as supreme. Know, O King ! that men get all their desired ends by their energy and efforts.—5-6.

Consequently *fate* conjoint with the present, the past and the future gives fruits while *perseverance* in most cases bears fruit in the present. *Fate*, *perseverance* and *time* all three conjointly bear fruit to a man.—7-8.

Agricultural prospects thrive by rain which again depends on fixed time and not otherwise.—9.

A man should therefore persevere righteously he then gets high fruits during adversity even. Even if he does not get fruits in this life, he is sure to get them in the next world.—10.

Lazy people and those that only depend on *fate* do not ever gain their objects, so one should always persevere in the path of righteousness.—11.

Prosperity forsakes those who always dream of *fate* and favours those who persevere, one should therefore always be active and alert.—12.

Here ends the two hundred and twenty-first chapter on Fate and one's own Effort and Energy.

CHAPTER CCXXII.

Manu said :—" Lord ! be gracious to explain to me the policies of Sâma, etc., along with their characteristic and applications."—1.

Matsya said :—A sovereign should resort to the following seven policies or expedients at the time of necessity, *viz.*, (1) Sâma, (2) Bheda,

Digitization by Arya Samaj Charitable Foundation, Chennai

(3) Dâna, (4) Daṇḍa, (5) Upekṣâ, (6) Mâyâ, (7) Indrajâla. Sâma is of two kinds, *viz.*—Satyasâma and Asatyasâma.—2-3.

Note.— (1), (2), (3) and (4) have been explained in previous chapters. Upekṣâ (उपेक्षा)= Policy of overlooking or endurance. Mâyâ माया)=Policy of diplomacy. Indrajâla (इन्द्रजाल) =The use of some stratagem in war. Satyasâma (सत्यसाम)=Policy of genuine conciliation. Asatyasâma (असत्यसाम)=Perfedious policy of conciliation.

The policy of Asatyasâma should never be employed in the case of the righteous and the saints for they can only be won over by Satyasâma. If Asatyasâma be applied to them, then bitter and aggressive feelings are aroused virtuous and true and self-restrained saintlike sovereigns of high pedigree should be endeared by praising their lineage and by relating to them their deeds of virtue to make a good impression on them never should Atathyasâma be applied to them.—4-7.

The following is the rule:—Tathyasâma is to be applied in the following manner:—narration of the high pedigree and description of the deeds done for one's benefit and acknowledging one's gratitude, etc. Thus the religious persons are brought under subjection. Though it is heard that Râkṣasas are brought over by the use of Sâma, yet it be remembered that it should never be applied in the case of the wicked. For no benefits will be derived thereby. The policy of conciliation wins all, but it should never be employed in the case of the wicked for they look upon a conciliatory sovereign as one afraid of them. Therefore it should never be applied in the case of wicked persons.—8-9.

Those born in a good family, noble, simple, virtuous and truthful and modest, are the persons with whom Sâma principle is to be applied.—10.

Here ends the two hundred and twenty-second chapter on the Dharma of the kings and the policy of conciliation.

CHAPTER CCXXIII.

Matsya said:—With the class of people who are hostile and wicked to one another, who become afraid and feel themselves insulted, the policy of divide and rule should be employed; for they can best be conquered by creating disunion among them so the politicians say.—1.

The vices and the weaknesses on account of which a certain class of people become disagreeable to others, should be imputed to the latter in order to bring about a disunion among them. This is the rule.—2.

They should be explained about their own faults and defects and they should be frightened by the opposite party. Thus that class of men can be gradually and easily be divided from their party and then brought under submission.—3.

When many kings are bound in alliance, one single king cannot conquer them without creating disunion among them, therefore to create disunion among them is the best policy. Even Indra is unable to bear the influence of the united ones. Therefore the policy of divide and rule is so much praised by the politicians. A king should bear either

Digitization by Arya Samaj Charitable Foundation, Chennai

directly from persons who are to be divided or through others; then he is to test it and if he be satisfied that he is to take up the Bheda policy. Such a policy should however not be launched personally by a sovereign, it should be given effect to through another agency for then it proves more effective.—4-5.

A sovereign should not believe in the efficiency of his men employed in working out a policy of divide and rule; for the people to be disunited may be mostly found anxious to serve their respective ends.—6.

In an Empire there are two sources from which bitter feelings of anger and enmity crop up; one is internal and the other external of these, the internal faction is most to be dreaded; for it is this internal faction that brings about the ruin of kings. The source of anger and enmity coming from outside, from other kings is known as external source of danger. The queen, prince, commander-in-chief, ministers, prime-minister, the princes, the wrath and discontent of these are known as the internal source of wrath and danger. To a king this is indeed terrible. If the internal condition of the Empire be good and satisfactory, then the external source of danger however great, can be easily conquered by a king. He easily wins victory.—7-10.

On the other hand the sovereign who is beset with internal danger, perishes in spite of his being like Indra in power; consequently such a danger and wrath ought to be very carefully guarded against.—11.

A sovereign using the policy of divide and rule in case of his compeers should first try and create disunion among their communities, and kith and kin; but he should very cautiously prevent a similar thing happening amongst his brethren, for distressed kith and kin bring suffering on their overlord; they should therefore be kept intact by gifts and royal regards as a dissension among them is so dangerous to a sovereign.—12-14.

A wise ruler ought to conquer his foes by creating a division among their kinsmen whom the foreign king does not trust.—15.

The greatest of the enemies when disunited are vanquished by a small force therefore it is meet to create disunion amongst the enemies.—16.

Here ends the two hundred and twenty-third chapter on Râja Dharma—the policy of Bheda.

CHAPTER CCXXIV.

Matsya said:—"King!" The policy of winning over another by gifts (Dâna) is the best one. There is scarcely any one who cannot be won over through gifts. Even the Devas also are brought round by mortals through gifts. The gifts are indeed highly beneficial to the people who live thereby; and one who confers gifts on others is beloved of all. Such a sovereign readily wins over his enemies as well as a multitude of enemies conjoint together. Men free from avarice and grave like the ocean although they *never* accept presents, still they side with

Digitization by Arya Samaj Charitable Foundation, Chennai

such a sovereign through gifts. Gifts and presents given elsewhere influence others and bring these people round. Therefore this policy is the best of all. Those who give gifts are known to be the best men in the world. They are always guarded by others like their sons. Such a king does not conquer only this world but he also wins the realm of Indra—the abode of the Devas.—1-8.

Here ends the two hundred and twenty-fourth chapter on Râja Dharma—the policy of Dâna.

CHAPTER CCXXV.

Matsya said :—Those who cannot be subdued by the three expedients above mentioned should be conquered by the unfailing Daṇḍa.—1.

A wise sovereign should conquer the people by launching his policy of Daṇḍa in conjunction with his ministers, according to Dharmaśâstra. In his country as well as elsewhere he should use this policy according to the prescribed politics and after knowing his men for all things are established in Daṇḍa. He should first scan the race of those who have renounced the world, the Vânaprasthas, the sage-like people before resorting to his artifice of Daṇḍa. The above people do not come under the power of Daṇḍa. The people of the different orders in life, as well as those void of them, the worthy, the great, the preceptor in fact any of them found deviating from their prescribed order and duties should be adequately punished by a sovereign. A sovereign however who inflicts punishment on the innocent and lets off those who are guilty, loses his realm in this world and goes to hell in the next..—2-6.

A sovereign should therefore be most cautious in inflicting punishments. He must not go against the Dharmaśâstra and politics.—7.

The subjects of a king in spite of his being of a very simple disposition do not get spoilt where the phantom of a penal code grim in appearance freely moves about and casts its bloodshot eyes on the people.—8.

If a sovereign does not use his rod, there the children, aged persons, the saints, the Brâhmaṇas and widows become severely oppressed by the powerful ones as a younger fish is swallowed up by a bigger fish.—9.

Even the Devas, the demons, the serpents, the birds; they all transgress their limits leaving their prescribed tracks if they be not made to fear the king's rod. Daṇḍa is always seen to exist when a Brâhmaṇa curses; when all kinds of blows are inflicted, when all sorts of powers are exhibited, when anger is manifested and when serious determinations are made. A sovereign inflicting punishments discriminately is revered by the Devas but the one who does not do so is not worshipped. In fact such a sovereign is revered more than many pious souls just as Brahmâ, Puṣâ, Aryamâ, Rudra, Agni, Indra, Sûrya, Chandramâ, Viṣṇu, and other peaceful Devas are not so much revered and worshipped as other fierce Devas are worshipped. It is Daṇḍa that governs all the subjects, it protects all, it is always alert when everything else is asleep, it is known as Dharma by the learned; through its fear the sinners do not sin.—10-15.

Digitization by Arya Samaj Charitable Foundation, Chennai

Some do not commit sins for fear of Dharmarâja and others do not sin for fear of the king's rod; whereas others again do not commit sins for fear of both; others again not being punished, commit sins. So every thing is established on Daṇḍa.—16.

The royal rod of punishment inflicts punishment on the wicked and guilty and also prevents others who have not committed sin from committing fresh sins. So the object is two-fold. It is out of the fear of Daṇḍa that the Devas assembled in the Dakṣa Yajna (sacrifice of the Prajâpati Dakṣa) gave the share of sacrificial oblations to Mahâdeva and gave the post of commander-in-chief to Kârtikeya and Vala granted boons to children.—17-18.

Here ends the two hundred and twenty fifth chapter on Râja Dharma—the Daṇḍa.

CHAPTER CCXXVI.

Matsya said :—A king is created by Brahmâ for the preservation of all the beings, for awarding to the Devas their respective shares of sacrificial oblations and for inflicting proper punishment to the guilty.—1.

A king is like the Sun for none dare look at him with hostile eyes. Everyone is pleased at the sight of him, he satisfies all eyes, therefore he is like the Moon.—2-3.

A king like Dharmarâja bestows his affection and inflicts his punishment on the people according to circumstances. He has therefore the attributes of Dharmarâja.—4.

Just as the God Varuṇa flings His noose round the enemy's neck similarly a king also throws his fetters round the feet of the wicked. This is the king's Vâruṇavrata (vow).—5.

People are satisfied to look at their king as they are at the sight of the Moon. He is always rigorous and strong to curb the sinners and he should burn as fire does, all his enemies who are envious and wicked. This is his Âgneyavrata.—6-7.

He should always observe this Âgneya vrata. As the earth holds up all the beings so a king nourishes all his subjects. This is his Pârthivavrata. As all the subjects of a sovereign are steady in their devotion to him so is he in his devotion to Indra, Sûrya, Vâyu, Yama, Varuṇa, Chandramâ, Agni and Prithvî. He sustains his subjects as Indra pours forth rain for four months during the rains. This is Indra-vrata. He takes revenues from his subjects as the Sun draws in moisture by his rays for eight months. This is Sûryavrata.—8-10.

As air pervades through and through all the being so does the king know the hearts of all his subjects through his spies. This is Vâyuvrata.—11.

Here ends the two handred and twenty sixth chapter on Râja Dharma.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CCXXVII.

Matsya said :—One who has misappropriated anything placed under his custody should be fined by a king which should be equivalent to the value of the thing misappropriated. A king will not thereby lose his religion.—1.

One who does not return anything placed in his custody to the person who placed it with him, and one who mischievously asks for a thing from a person on the mere allegation of having placed it in his custody; are both guilty and should be punished for theft or fined twice as much the amount of the value of the thing placed in custody.—2.

One who defrauds another of any valuable thing should be punished with death along with his accomplices or should be sentenced rigorously as the king considers fit.—3.

One who does not return a thing within a promised time which he took as a loan from another person should be chastised and forcibly made by Purva Sâhasa, to return it to its owner and fined by the sovereign.—4.

One who sells away the property of another through oversight, is not guilty but one who does so knowingly should be punished for theft.—5.

One who does not impart knowledge or mechanical training to his students after having received his fee for the same should be fined the whole amount of his wages.—6.

One who does not feed his neighbour and Brâhmaṇas earns sin instead of virtue and he should be fined also one mâsâ gold, but if he omits to invite any sinful Brâhmaṇa he is not guilty. If a Brâhmaṇa be invited to join a feast and when he has come to the house of one who invited him and is made to go back without any food and without any due cause, then the invitor should be fined 108 Damas.—7-8.

One who does not confer a promised gift on some one should be fined of gold. A disobedient servant should be fined 8 rattis of gold along with his unpaid wages. The master who does not pay his servant at the right time and dismisses him without a fair cause, should be fined 100 Kriṣṇalas. One who promises to give away a village, country or grain fields, etc., and afterwards goes back upon his word and tells false should be banished from his kingdom by a sovereign. If anyone does not pay or get balance of the value of a thing that he bought or sold, within ten days of the bargain then the seller or purchaser should be fined six hundred Kriṣṇalas by the king.—9-13.

One who marries a girl to another without telling her faults should be fined 96 Paṇas and one who mischievously and falsely declares a girl to be not good (a eunuch) should be fined 100 Paṇas. One who shows one girl and then marries a different one should be fined 1,080 Paṇas (Uttam Sâhasa fine). The man who hiding his faults marries a girl is considered not to have married at all and should pay 200 Paṇas to the king. A man who weds his daughter to one and then again marries her to another should be fined 1080 Paṇas, (Uttam Sâhasa fine). Similarly one who sells a thing to another after promising to sell it to some parti-

Digitization by Arya Samaj Charitable Foundation, Chennai

cular person should be fined 600 Paṇas. One who demands more money than agreed upon and promised at the time of a girl's marriage should be fined twice the sum agreed upon. This is the rule of Dharmaśâstra. A man who after paying earnest money for a thing does not purchase it should be fined 540 Paṇas (Madhyam Daṇḍa) and the king should make him return the earnest money. One who after accepting his fee steals the milk of a cow under his charge or does not properly look after it should be fined 100 mâsâs of gold and he should also be tied in iron chains and made to work in fetters.—14-22.

NOTE.—पण=A Coin equal in value to 80 cowries.

The prison should be erected out of a city, it should be 100 Dhanuṣa wide and in big towns, the prison should be twice or thrice the above dimensions. Those prisons should be circled by a wall so high as a camel may not look into them.—23-25.

Note.—धनुष—One dhanuṣa is equal to 4 cubits.

And no inlet for a dog or a swine should be left in the wall. If an animal gets into a field without any inclosure, and eats some of the grass etc., stocked there, then the man in charge of such tresspassing cattle should not be punished. Manu has laid down in his code that if a cow that has calved only ten days ago or a bull set free at the time of Srâddha consecrated to the Deity eats away corns of a field, though enclosed, the keeper of such animals should not be punished. Other cattle besides them, if found grazing in the fields of others, should however be punished by a fine ten times the damage done, being levied from the owner of the cattle, and if the above crime be done wilfully, twice the above fine should be levied.—26-28.

If a Kṣhatriya's fields be harmed by a Vaiśya's cattle the former should be compensated by the latter ten times the damage done. One who usurps any one's house, tank, forest, garden and fields should be fined 500 Paṇas. One who does so unknowingly should be fined 200 Panas. One who annihilates the boundary mark at the time of its laying it out, or one who gives a wrong advice or is a councillor of liars should be deprived of his tongue or should be fined 1,080 Paṇas. This is what Manu has enjoined.—29-33.

If Brâhmaṇas, Kṣatriyas and Vaiśyas do a thing contrary to their prescribed orders they should be made to perform the usual purificatory rites. A woman if she kills any body should keep up the Śûdrahatyâ ordinance.—34.

Note.—शूद्रहत्याव्रत=An ordinance observed to purify oneself from the sin of having killed a Sudra.

If a Brâhmaṇa cannot afford to spend as much as required for the performance of a purificatory rite in killing serpents he should keep up Krichhravrata for the purification thereof.—35.

Note.—कृच्छ्रव्रत=An ordinance causing bodily mortification.

A twice-born is purified by chanting one hundred Vedic hymns if he cuts a fruit-bearing tree or flower creepers.—36.

The sin of killing a thousand beings having bones is similar to that of killing a crore of boneless insects such as mosquitoes, lice, etc.

Digitization by Arya Samaj Charitable Foundation, Chennai

To purify himself of such a sin one should observe the Śûdrahatyâ ordinance and should also make some gift to a Brâhmaṇa in case of killing animals having bones. One becomes purified of the sin of killing boneless insects, etc., merely by Prâṇâyâma.—37-38.

The sin of killing the worms existing in grains, molasses and fruits and flowers is purified by eating clarrified butter.—39.

By cutting the medicinal herbs of a jungle without any necessity one commits a sin of which he is purified by living on milk for a day.—40.

Such sins are cleansed by the observance of the ordinances mentioned above, now the ordinances which ought to be observed by a thief will be enumerated.—41.

By observing the Ardha-krichhra ordinance a Brâhmaṇa becomes purified of the sin of having committed a theft of corn, money, etc., in the house of another of his own caste.—42.

By observing Chândrâyaṇa one is purified of the sin of having taken a woman, house, well, tank, etc., belonging to another.—43.

A man who steals trifles is purified by the observance of Saṃvapana Krichhra ordinance.—44.

The stealing of eatables, conveyance, bedstead, flowers, berries, and fruits is purified by drinking Paṃchagavya.—45.

One who steals hay, wood, tree, dried corn, molasses, cloth, hide, fish and flesh becomes purified by keeping a fast for three days.—46-47.

One who steals pearls, gems, Prabâla, copper, silver, iron, Kâṃsya and stones becomes purified if one eats for twelve days the refuse of rice. A thief of cotton, silk, animals of bisected hoofs, horses, birds, scents, medicines, rope, becomes purified by living on milk for three days.—48.

The ordinance mentioned above purify the twice-born ones of the sin of committing a theft, now the ordinances for the purification of illict connections will be enumerated.—49.

One who is guilty of an illicit connection with his preceptor's wife should observe the ordinance prescribed for the sin of committing adultery with a lady of one's own community. For the purification from the sin of having an illicit connection with one's mother's maid, son's wife, virgin, Chândâlî, father's-sister's daughter, sister, mother, mother's-sister's daughter and righteous lady, or brother's respected wife, Chândrâyaṇa ordinace should be kept up.—50 51.

A wise man should not indulge with the above mentioned class of ladies nor should he marry one's relation, a fallen woman, a woman in menses. He should also abstain from unnatural offence and indulging with lower animals. One who does so should keep up Krichhrasantâpana penance to purify himself of the sin. If one discharges one's semen in water, one is to perform Krichhrasantâpana vrata.—52-53.

One who looks at a sexual intercourse or makes discharge in course of the day is purified by bathing with his clothes on.—54.

A Brâhmaṇa who indulges with a Chândâla woman or a woman of a different caste or eats their food or accepts a gift from them unknowingly

Digitization by Arya Samaj Charitable Foundation, Chennai

falls from his position. If he does so knowingly he becomes of that caste himself.—55.

A woman defiled by a Brâhmaṇa should be kept confined in the house by her husband and so should a woman be kept up who desires for another man.—56.

If even then she remains the same she should be made to keep up Krichnrasantâpana ordinance which purifies her.—57.

A twice-born should have only one meal a day and turn the sacred Gâyatrî on his beads for full three years to purify himself of the sin of having indulged with a girl of twelve years in whom menstruation has not commenced (or a barren woman) for a night. These ordinances purify one for having illicit connections now the ordinances prescribed for those who associate with the fallen will be mentioned.—58-59.

A man who associates with a fallen lot for a year also becomes the same. One becomes fallen even by helping them in the performance of sacrifices, by teaching them, by making them his relation, by interdining with them. A man becomes purified of it by the ordinance prescribed for it. But he will remain like a Preta.—60 61.

A fallen person should be taken outside the village limits by his brethren and made to drink the water of the maid's house. If a fallen man dies the sin that devolves thereby lasts for a whole day and night. One should not talk to a fallen man, nor should one sit on his seat. He should only get enough for his sustenance. On the evening of an inauspicious day, the near kinsmen of the fallen man would perform before the Guru his Udaka Kriyâ. His maid then would throw in the south-west corner one pitcher full of water. His friends are to fast the whole day and night and they would not accept the Aśaucha of that Preta. The friends of the fallen man should not address him or sit with him or travel with him. Nor should they express that he is their near relative. This is the social rule. He should only get enough for his sustenance. He should not be made to entitle himself to his share as an elder brother in spite of his being senior, but the biggest share should go to the most deserving among the remaining ones.—62-65.

One who injures the prestige of a man should be fined Prathama Sâhasa (270 Paṇas).—66.

A Kṣatriya who abuses a Brâhmaṇa should be fined 100 Paṇas, a Vaiśya doing so should be fined 200 Paṇas, and a Śûdra if he does so should be sentenced to capital punishment.—67.

A Brâhmaṇa who abuses a Kṣatriya should be fined 50 Paṇas, if he absuses a Vaiśya, he should be fined 25 Paṇas and if he abuses a Śûdra the fine should be 12 Paṇas.—68.

A Vaiśya abusing a Kṣatriya should be fined Prathama Sâhasa; if a Śûdra abuses a Kṣatriya his penalty should be that his tongue would be severed.—70.

If a Kṣatriya abuses a Vaiśya he would be fined 50 Paṇas; and if he abuses a Śûdra, he should be fined 25 Paṇas. If a Śûudra abuses a

Digitization by Arya Samaj Charitable Foundation, Chennai

Vaiśya he should be fined 1080 Paṇas (Uttama Sâhasa), but a Vaiśya abusing a Śûdra should be fined only 50 Paṇas.—71.

People abusing men of their own community should be fined only 12 Paṇas and those who indulge in most foul abuse should be fined twice the amount prescribed.—72.

A Śûdra should be deprived of his tongue if he abuses violently a twice-born, if his offence be moderate; if his offence be highest, he is to be fined Uttama Sâhasa.—73.

A king should put a red, hot iron spike twelve Angulas long in the mouth of a Śûdra who vilifies violently one, taking his name, caste and house.—74.

A Śûdra who teaches Dharma to the twice-born should also be punished by a sovereign by getting hot oil poured into his ears and mouth. —75.

The person who speaks a lie with regard to his country, caste, Veda and corporeal duties should be fined 2,160 Paṇas (twice the Uttama Sâhasa).—76.

A sinner who abuses a high class man ought to be fined 1080 Paṇas (Uttama Sâhasa) one who violates the ordinance of a king should pay double the amount of fine for he is really a man who tries to upset the determination of the king.—77-78.

If a man who abuses another and then says that he did so in a joke, through love or intoxication and would never do so again, should be fined only half of the amount codified.—79.

The man who speaks ill towards the one-eyed, the blind, the bald-headed, and the crippled by addressing them as such should be fined one tola of silver (Kârsâpaṇa Daṇḍa.)—80.

One who uses harsh words towards his preceptor, mother, father, elder brother, father-in-law and does not make room for his preceptor should be fined 100 Paṇas (hundred Kârsâpaṇas).—81.

One who does not make room for another sagelike person other than his preceptor should be fined one rattî of silver (one Kriṣṇala).—82.

A king should get that limb of a Śûdra severed from his body which he uses in causing pain to the twice-born.—83.

The lips of the man who haughtily spits on another should be cut down. One who mischievously makes water facing another should be deprived of his organ, and similarly the hind part of the man should be dealt with who maliciously makes wind in the face of another.—84.

The lips of a low class man occupying the seat of a high class man should be chopped off with a mark sealed on his hip.—85.

The hands of the one who extends them to catch hold of the hair, feet, nose, neck, scrotum of a high class man should be lopped off by a king.—86.

The one who makes another bleed by his blows should be fined 100 Paṇas, and the one who pricks into the others flesh should be fined 24

Digitization by Arya Samaj Charitable Foundation, Chennai

tolas of gold or silver according to the seriousness of the offence. The one who breaks anyone's bone should be exiled from the country.—87.

The king should get that limb of one's body annihilated by which he breaks another's bone; he should also be fined as much as would be necessary for the aggrieved person to spend in getting himself released from the court.—88.

One leg of the man who kills a cow, goat, elephant and camel should be chopped off. The man who kills small animals, and deer should be fined twice Damas; and the man who kills insects and worms should be fined one mâsâ of silver and the owner of the animals should be paid his price.—89-90.

One who fells his master's or other's tree should be fined gold pieces and double the fine should be imposed on those who cut a tree near a tank, a thoroughfare or a boundary line.—91-92.

Those who break fruit trees, arbours, creepers, and floral plants should be fined one mâsâ of gold.—93.

Even a man chopping grass unnecessarily should be made liable to pay a fine of Karṣâpana; one who beats another should be fined three rattis of Kriṣṇalas.—94.

Out of the fines levied for cutting trees, the king should use his own discretion; he must pay the owner of the trees the price for them and the rest should go to the royal exchequer.—95.

If any harm accrues through an untrained driver of a conveyance the fault lies with the master, but if any such thing occurs through a skilful man the fault lies with the driver for which he should be punished. If perchance anything happens through sheer accident none is to blame. —96-97.

One who knowingly or unknowingly usurps the property of another should appease the man whose property he usurps and pay a fine to the sovereign.—98.

One who steals away a rope from a well or breaks away the place where drinking water is supplied to the passers-by should be fined one máṣâ of gold and the stolen articles should be made good, and he should satisfy the master of the well.—99.

A person stealing more than ten jars of grain should be killed and the one who steals less than that should be fined eleven times more the value of the stolen grain.—100.

The man stealing more than 10 jars of eatables should also be fined eleven times the value of the stolen things; but he should not be killed, and a man stealing gold, silver, fine raiments, wife of a high class man, oxen, arms, medicines and principal jewels should be subjected to death. A king should adequately punish one who steals curds, milk, water, juice, bamboos, utensils, clay pots, powders, according to the gravity of the offence. A man stealing cows, buffalos, and horses of a Brâhmana should have half his leg cut off immediately.—101-105.

Those who steal cotton bales, cotton, wines, cowdung, molasses, fish,

Digitization by Arya Samaj Charitable Foundation, Chennai

birds, oil, clarrified butter, flesh, honey, salt, rice and cooked food should be fined twice the amount of the price of these articles.—106-108.

A man who steals grain out of a field, flowers, creepers, and rice should be fined five mâṣâs of gold or silver and the theft of ripe crop, śâka, berries, and fruits, should be punished with a fine of 100 Paṇas if the thief has no sons and if the thief has son then 200 Daṇḍas. The limbs of a thief employed in the accomplishment of his mission should be cut off. There is no sin if a Brâhmaṇa who is not carrying anything, through hunger plucks a couple of sugarcanes or berries on his way.—109-111.

Manu has said that there is no crime in taking a couple of cucumbers, two melons in fact any two fruits, two handfuls of grain, as well as the taking of śâka in an equally small quantity, the fruits growing on forest trees, forest berries, a small quantity of firewood, grass, the plucking of flowers from elsewhere in the absence of a flower garden for Divine worship. A man found doing any of these things should not be punished. One who kills any animals having claws and fangs such as lions, snakes, etc, does not commit any sin. Neither there is any sin in killing an Atatâyi a man who has come to attack and kills, be he a Brâhmaṇa, a preceptor, a child, a learned man, and an unknown man.—112-117.

Note.—For the definition of an Âtatâyi, see below.

People who deprive others of their fields, those who indulge with the class of women whom they ought to avoid, those who set fire to others property, those who poison, those who treacherously kill another with a weapon, those who act mercilessly against a king are known by the knowers of Dharma as Âtatâyi. If a beggar, a woman, or a vicious person, though prohibited, enters a place, he should be fined twice. Those who are found talking to another woman in a sacred place, forest, or in their own house, those who are detected in breaking a river dam should be punished by the sentence named Sangrahaṇa.—118-121.

If such a person is again found talking to women he should be fined a tola of gold or silver, but there is no serious crime in talking to actresses in private or walking with them in private for it is their profession and they should therefore be fined something for doing so for they earn their livelihood by prostituting their bodies.—122-123.

One who forcibly violates the modesty of an unwilling maid in the household should be killed outright.—124.

If one does so with her consent he should be fined 200 Daṇḍa and the person taking share therein, either inducing or assisting should also be punished with a similar fine (*i.e*, death).—125.

One who allows another to commit such a thing in his house is also worthy of being punished similarly. The person who forcibly commits such an act with another woman is worthy of being killed outright, but the woman so outraged is faultless. If a virgin after getting menses for the third time in her father's house, seeks a husband for herself, should not be punished by a sovereign. One who takes the girl away to a foreign land after marrying her in his own country is a thief and should be killed.—126-129.

If one is carrying away a girl who is without any ornaments or

Digitization by Arya Samaj Charitable Foundation, Chennai

property, then he is not guilty; but if one carries away a girl with money he is liable to be punished instantly. A girl who desires to marry a high class man should be given to him in marriage; and after marriage if the girl be confined in the house, she would remain all right.—130.

If a low caste man wants to marry a high caste girl and does so would be punished with death; similarly a high class woman marrying a low caste man should be punished with death.—131.

The woman who is disobedient to her husband on account of being proud of her brothers, etc., should be driven out of the house by the king.—132.

She should be deprived of her authority and given dirty clothes, and food just enough for her to live upon when defiled by a man of her Varṇa (caste). She should be lodged in one's own house in that condition.—133.

The head of the woman defiled by a superior man should be shaved and ten locks of hair left on her head and she should be given dirty clothes to put on.—134.

A Brâhmaṇa, Kṣattriya, and a Vaiśya who indulges with a Kṣattriya, Vaiśya and Śûdra woman in lower order should be fined Uttama Sâhasa 1080 Paṇas; and if a Brâhmaṇa indulges with a Vaiśya woman, or a Kṣattriya with a Śûdra woman, they should be fined Madhyama Sâhasa and if a Vaiśya indulges with a Śûdra woman, he would be fined Prathama Sâhasa.—135-137.

A Śûdra who indulges with a woman of his own community should be fined 100 Paṇas, double the amount if a Vaiśya does so with a Vaiśya woman, treble the amount if a Kṣattriya does so with a Kṣattriya woman and four times the amount in case of a Brâhmaṇa when he goes to a Brâhmaṇa woman. This amount of fine is in case of only such woman as are without any guardianship; and if the crime committed is in connection with a woman who is under guardianship, the amount of fine levied should be increased.—137-138.

One who indulges with the sister of his father or mother, mother-in-law, maternal uncle's wife, uncle's daughter, aunt, sister, wife of a friend or a disciple, a brother's wife, should be fined twice the amount of fine as above mentioned. The daughter of a sister, the wife of a king, the exiled woman, and a high class woman are not fit to be approached. He who indulges with these, must have his penis cut off and killed.—139-140.

One who indulges with a donkey, etc., should be punished by his head being shaved.—141.

One who indulges with a Chândâla's wife, who eats dog's flesh, should be killed; and that animal should be fed. One who indulges with a cow should be fined a gold piece and a twice-born indulging with a whore should be made to pay her wages.—142.

If a concubine after getting his wages goes to another person she should be made to pay double the amount of it to the man who paid her the wages in advance.—143.

Digitization by Arya Samaj Charitable Foundation, Chennai

If a man takes a prostitute to another person on the pretext of taking her to some particular individual should be fined a mâṣâ of gold.—144.

If a man after bringing a harlot does not indulge with her, the king should make him pay her twice as much and should levy a similar amount of fine for himself. Dharma will not thereby be upset.—145.

If a number of people forcibly indulge with a concubine, the king should make each one of them pay her double the amount of her wages. —146.

Fallen father, mother, wife, preceptor, priests should not be abandoned, but a man doing so otherwise should be fined 600 gold pieces.—147.

Fallen Gurus are not to be abandoned and mother should not be forsaken, even if she does a great vicious crime, for she is superior to all on account of her bearing the son in her womb and nourishing him.—148.

A pupil who reads at forbidden times should be made to pay a fine of 3 Kâhaṇas and the master should be fined twice the amount. If one quits one's âchâra, one would have to pay also three Kâhaṇas, where no fine is specifically mentioned, gold Kriṣṇalas ought to be inferred. Wife, sons, servants, disciples, brothers should be beaten on their back with a rope or a cane when they commit a fault. They should never be beaten on their heads. One who does so should be punished like a thief. If a person sets animals to fight with each other or gambles he should be punished by the sovereign according to his discretion. A washerman should very carefully and cautiously wash fine clothes, on a wooden-plate or on a good stonepiece he should be fined a mâṣâ of gold if he does not do so. If a thing is found missing under the custody of its custodians, they should be made to make it good.—149-156.

If the revenue obtained by a servant from the cultivators be not paid to the king's coffer or to the proprietor, his property is to be forfeited and he should be exiled. If a landlord realizes more rent from his tenants and gives less to the king should be banished from the Empire after all his wealth being forfeited to the crown.—157-158.

The officials of any estate who spoil the interests of the subjects and who are found to be void of sympathy and full of wickedness should be deprived of all their wealth. Those who persecute the subjects by misrepresenting the mandates of the sovereign should also be similarly dealt with.—159-161.

Those who govern intricately who kill women, children, Brâhmaṇa and who eat fishes, should be hanged and the minister or any other official of the state be he a minister or a Prâdirvâka if he is working contrary to the policy of the crown should be banished after being deprived of all his wealth. Those who kill Brâhmaṇa, indulge in drinking, thieves, and those who indulge with preceptor's wife should be killed. If such a man be a Brâhmaṇa he should be banished ; with a mark on his body ;—162-163.

Or they might be branded with different marks, and then exiled. These who indulge with preceptor's wife should be branded with a mark

Digitization by Arya Samaj Charitable Foundation, Chennai

resembling the female privacy, those who drink should be branded with the sign of a flag hung at a tavern, a thief should be branded with the sign of dog feet, and a man killing a Brâhmaṇa with the sign of a headless human body. Men branded with such marks should not be taken in society. None should speak, interdine or live with them.—163-164.

Those who speak irrlevently, eat forbidden things and marry one who ought not to be married should be outcasted by their brethren and the sovereign should take all their wealth and plunge it in the waters in the name of Lord Varuṇa. If a man having a wife is proved to have committed a theft he should be punished, when he is caught with all the stolen things. Those also should be punished who harbour thieves by providing them with food and utensils. The officials of the state who may have created a vice among the subjects should also be punished like a thief. Those who do not go and rescue according to his might where there is a danger, in a village say a house fallen or when a woman is attacked on the way, should be deprived of all their wealth by the sovereign and then exiled. Those who plunder a royal treasure or assist the enemies of the sovereign should also be killed. Those who commit thefts by housebreaking or other similar devices in course of the night should be punished by their hands being cut and they should be hung on a trident. Or they should be punished by being drowned, or by any other means thus punished.—165-170.

Those who stop the course of water in a tank, &c., should also be similarly punished.—171.

Those who break into a royal arsenal or a temple should be killed outright.—172.

Those who, in times of no danger, throw unholy things on the royal road, should be fined one Kâhaṇas and the king shoud make them clear off the road.—173.

If these be crupple, old persons, pregnant women and children, a lame man, they will be chastised by mere speech. A physician who purposely spoils the treatment of a patient should be fined with 1060 Paṇas. Those whose treatment is blameable should be fined Madhyama Sâhasa and the false ones should be fined Prathama Sâhasa.—174-175.

Those who break a state umbrella, banner or an idol should be fined 500 gold pieces and made to repair them.—176-179.

Those who break pure articles and also those who break jewels should be fined Prathama Sâhasa.—180.

One who increases or decreases unjustly the value of anything should be fined accordingly. The prison and the place of capital punishment should be made on a public road at such a place as to enable the sovereign to have an eye on the culprits.—181-182.

Those who break the city walls, ditches or gates should be exiled as well; those who plough not well and instruct the vicious should be exiled.—183.

One who practises Vaśîkaraṇa and Abhichâra practices, etc., should be fined 200 Paṇas. One who sells bad seeds calling them to be good

Digitization by Arya Samaj Charitable Foundation, Chennai

and also one who interferes with the authority of the sovereign should be killed, after being disfigured. The goldsmith who adulterates the articles of manufacture with mischief should be cut down to pieces by weapons and one who taking things from a trader does not pay the price or sells privately those things should be fined Madhyama Sâhasa. A man found selling things by speaking a lie should also be similarly dealt with.—184-187.

If a man finds fault with and blames weapons, sacrifices, asceticism, country idol, chaste woman should be fined 1060 Paṇas (Uttama Sâhasa), and if a similar offence is committed by a group of persons, each one of them should be severally fined twice as much and one who gives rise to quarrels should also be punished.—188-189.

A Brâhmaṇa who eats garlic, onions, ham, chicken and animals of five nails and other uneatables should be banished by a sovereign; and a Śûdra doing so should be fined one rattî (Kriṣṇala) of gold.—190-192.

Whereas Brâhmaṇas, Kṣattriyas and Vaiśyas doing so are to be fined fourfold, threefold and twofold respectively greater than Śûdra; the one who excites them should be fined twice as much. If one volunteers to finance and thus help them to eat uneatables should be fined four times, one who does not pay where ordered by a donor to do so and one who breaks open a lock or crosses an ocean should be fined 50 Paṇas. —193-194.

One who is holy and of a superior class if he touches anything which he ought not, or attempts to do a hard thing, which he is unable to do, or gelds animals, or procures abortion to a maid, or eats in a Śudra's Daiva and Pittṛi Karmas and does not attend the invitation after accepting it should be fined 100 Kâhanas.—195-197.

One who throws about stones or thorns in the house of a good man should be fined one Kriṣṇala of gold and one who gives evidence in a dispute between father and son should be fined 200 Damas, and if he be a honourable man, he should be fined 800 Daṇḍas and one who gives a false evidence in spite of his being aware of the laws should be fined 800 Paṇas and one who uses false weights should be fined 1060 Paṇas, (Uttama Sâhasa).—198-199.

One who kills his wife, son, husband, preceptor with poison or fire, etc., should be punished by his nose being clipped and ears and lips being chopped and then killed near a cow yard. One who sets fire to the farm, crops, stocks or house or indulges with a queen should be burnt in the fire of straw.—200-201.

A king's writer, if he by some defects more and less, in his writing on a stamp-paper frees a thief, would be fined Uttama Sâhasa (1060 Paṇas.—202.

If he be a Kśattriya, he would be fined Madhyama Sâhasa; if a Vaiṣya, he would be fined Prathama Sâhasa and if a Śûdra he would be fined half of it. One who defiles a Brâhmaṇa by making him eat anything unworthy should also be fined 1060 Paṇas, if he does so with a Kṣattriya the fine should be 405 Paṇas, if he does so with a Vaiśya the

Digitization by Arya Samaj Charitable Foundation, Chennai

fine should be 270 Paṇas and in case of a Śûdra it should be 135 Paṇas. —203.

The seller of the cover of a corpse, the one who beats another, the one who sits on the royal conveyance and throne should be fined 1060 Paṇas (Uttama Sâhasa).—204.

One who again files a suit that he has lost should be fined twofold, his appeal being dismissed.—205.

One who does not present himself in obedience to a writ-royal or comes unasked and the man who being sentenced effects his escape from the judge and those who are without any manhood should be made liable to a fine of silver or gold as the case may be. A messenger for his fault should be fined half of the abovementioned fine. One who escapes from the lock-up where he is confined to meet his deserts or receive the award of his quota of punishment as codified, should be punished with eight times the punishment above prescribed.—206-208.

One who gets another's hair or nails clipped in course of harmless discussions should be fined 405 Paṇas.—209.

One who sets at liberty a man kept in confinement or a culprit worthy of being sent to the gallows should be punished twice as much as prescribed for the real culprit.—210.

If the courtiers of a king do anything unmindfully they should be fined thirty times the amount prescribed which the king should offer to God Varuṇa.—211.

If a servant of the state inflicts less or more fine than prescribed, he should be made to recoup the shortcomings out of his own pocket.—212.

The sin that a sovereign commits in taking the life of an innocent person is just the same as is accrued in protecting a man worthy of being condemned to death.—213.

A Brâhmaṇa guilty of any crime, howsoever serious it may be, should not be condemned to death. He should only be deprived of his wealth and banished.—214.

A Brâhmaṇa should never be killed for there is a great sin in doing so, one should therefore avoid doing that.—215.

The king who does not punish a man worthy of being condemned and punishes an innocent man merits enormous discredit and goes to hell.—216.

A king should always punish a guilty person after thinking over duly the gravity of the offence, in consultation with a Brâhmaṇa.—217.

Here ends the two hundred and twenty-seventh chapter on the king's Dharma—his inflicting punishments.

CHAPTER CCXXVIII.

Manu said :—"Lord ! pray tell me how peace-offerings (Śânti) are made to avert the ominious signs seen in the celestial, intermediate and terrestrial regions."—1.

Digitization by Arya Samaj Charitable Foundation, Chennai

The Lord Fish replied :—"King ! I shall now mention to you the ceremonies that one ought to perform to appease the three classes of evils. Out of them those relating to the terrestrial region should be attended to without delay."—2.

The Abhayâ ceremony appeases the evils of the intermediate region. The Saumyâ(+) ceremony averts the evils of the celestial region. An ambitious man persecuted by another and desirous of prosperity and of conquering his enemies should perform Abhayâ rites to obtain his desires and annihilate his enemies. When one becomes afraid in his abhichâra practises (magic or charm for a malevolent purposes) or when one wants to destroy enemies, or when great danger comes up, Abhayâ peace-offering should be performed. Saumyâ-Śanti should be performed by the people suffering from pthisis and other similar diseases. People used to the performance of sacrifices and those wounded should perform also Saumyâ-Śanti. Vaiṣṇavî-Śânti is to be performed when there is an earthquake, or scarcity of grain, famine, excessive rain, drought, visitation of locusts or raid by daring thieves.—3-7.

When lower animals and men begin mostly to die and when terrestrial ominous signs become visible, Raudrî-Śânti should be performed.—8.

Brâhmî-Śânti should be performed when the Vedic lore begins to decline, atheists begin to multiply and the unworthy ones begin to occupy the position of the worthy.—9.

Raudrî-Śânti should also be best performed when a sovereign ascends his throne, when there is a fear from any hostile monarch, when the country is disunited and when the destruction of enemies is intended.—10.

Vâyavî-Śânti should be performed when an uncommonly high wind blows for three days and all the eatables go bad and diseases arising from wind crop up —11.

Vâyavî-Śânti should be performed when the rains hold off, agricultural prospects get ruined or when the tanks run foul.—12.

Bhârgavî-Śânti should be performed when one has to obviate the effects of a curse or spell. And Prâjâpatyâ-Śanti is to be performed when there is any irregularity in the delivery of children. Tâstrî-Śânti(+) should be performed when the vegetables become polluted. Kaumâri-Śânti(+) is very beneficial for the young ones, Âgneiyî-Śanti(+) is necessary to subdue fire, and when commands are not duly executed by the servants, when servants begin to perish. Gândharvî-Śânti is performed when horses begin to get unruly and when horses are desired.—13-16.

When there is an epidemic among the elephants or when elephants are desired, then Âṅgirasî-Śânti should be performed.—17.

Nairitya-Śânti should be performed when evil-spirits cause danger, Yâmyâ-Śânti should be performed when there is a fear of an untimely death, when one has bad dreams, and when there is a fear of hell. Kauverî-Śânti should be performed when riches begin to decline.—18-19.

Pârthivî-Śânti should be performed when the trees and their fruits begin to decline, when riches begin to decline and when prosperity is desired.—20.

Digitization by Arya Samaj Charitable Foundation, Chennai

Âgneyî-Sânti should be performed when any untoward things happen before daybreak or during the night time in the first Yâma when Hasta, Svâti, Chitrâ or Aśvinî asterisms are seen with the Sun in the north-western corner; or when in the second Yâma of day or night Puṣyâ, Viśâkhâ, and Bharaṇî star go with the Sun and ominous signs are seen in the south-eastern corner.--21-23.

Aindrî-Śânti should be performed when any ills occur in the third Yama of night or day when Rohiṇî or Jyeṣṭhâ star is seen with the Sun and ominous sign occurs in the south-east corner.—24-25.

Mahâ-Śânti should be performed when any ills happen in the fourth Yâma, night or day when Aśleṣâ, Ardrâ, Puṣyâ or Mûlâ star is seen with the Sun and ominous signs appear in the west.—26-27.

When any ills occur at noon during day two propitiatory rites should be performed. Rites performed when there are no disturbances beget no consequence.—28.

The prescribed propitiatory rites avert the ills as an armour saves one from a volley of arrows.—29.

Here ends the two hundred and twenty-eighth chapter on the propitiatory rites or Sântis.

CHAPTER CCXXIX.

Manu said :—" Lord ! be gracious enough to tell me about the chief and peculiar ominous signs, the consequences thereof and the ways of averting them, for you are the knower of all things."—1.

Matsya said :—O King ! I shall relate to you what the hoary sage Garga told to Atri once upon a time sitting on the banks of the river Sarasvatî when the fiery sage Atri asked the most illustrious Garga.—2-3.

Atri asked :—"Sage ! pray tell me how men, cities and kings look before their destruction."—4.

Garga said :—" The gods become angry at the incessant evil doings of men and then untoward things crop up. They are of three kinds, *viz.* ills pertaining to (1) Celestial, (2) Intermediate and (3) Terrestrial regions. When stars and planets are malefic celestial and intermediate portents become visible, *e.g.*, the shooting of stars, the preternatural redness of the sky, modifications in the halo of the Sun and Moon the sight of the city of the Gandharvas in the sky, the unnatural rains, etc., are the portents in the intermediate regions. Disturbances among the movable and the immovable, earthquakes, changes in the waters of the rivers, etc., are the portents of the terrestrial region. The terrestrial portents show a little result and get fructified within a short time.—5-9.

The celestial portents produce middling effects ; and get fructified within a comparatively longer time. If there is a good rain within seven days of the happening of any kind of portent the latter becomes void of all effects. All the ills should be averted by the performance of the propitiatory rites, otherwise they are bound to produce their effect ; the very

Digitization by Arya Samaj Charitable Foundation, Chennai

terrible ones last for three years by endangering the king, his preceptor and city.—10-12.

Their fructification takes place on the body of the kings, ordinary men, in the entrance of the city, in the sons or in the treasury.—13.

I shall also explain to you the influence of the various seasons of the year on the various portents, that really turn their ills into good-luck, as for instance, the falling of a thunder-bolt, earthquake, the thunder in the evening, loss of agricultural prospects, the Sun and Moon being circled by a halo, the sky being covered with dust, or smoke the directions assuming a red hue at the time of sunrise or sunset, the gush of myrrh from a large number of trees, the increase of cattle, birds, and honey are all very lucky signs during the vernal season, the months of Chaitra, Vaiśâkha. The appearance of a comet or a malignant star, the falling of meteorites, the Sun and sky in the evening turning tawny, the sky getting dark, tawny, red, or oceanlike, the loss of water in rivers, during the summer months are very lucky. The appearance of a rainbow, the falling of a thunder-bolt, lightning and meteors, the peal of laughter, the crackings in the earth, the shaking of bridges, earthquake, the overflow of rivers and tanks, the excitement among the horned animals and boars during the rainy season are very lucky. Cold winds, frost, the loud speaking of deer and birds, the sight of apparitions and spirits and voice speaking in the Heavens, the pervasion of smoky darkness in the directions, the blowing of high wind, the sunrise and sunset at great altitudes are very good signs during the Hemanta season. The sight of Divine ladies, Gandharvas, extraordinary things seen in the Vimânas, stars, planets, the Daivavâṇî (celestial voice) the sound of music coming from the hills and wood, the increase in agricultural produce, the production of juices, in crops are very lucky signs during the autumnal season. Frost, wind, the production of young ones by the she-goats, birds and mares, the sprouting of leaves in the trees, the shooting of meteors, the sight of extraordinary forms, the sky looking black, the falling of stars are good signs during Śiśira, the cold season.—14-25.

These are the lucky signs if they occur during the periods mentioned above, if anything otherwise happens, a king should at once take measures to avert those ills —26.

Here ends the two hundred and twenty-ninth chapter on Santi offerings.

CHAPTER CCXXX.

Garga said :—Where the idols of the Devas begin to dance, shiver, shine like fire; vomit smoke, blood, any unctuous substance, fat; weep, laugh, perspire, stand up, walk, breathe, terrify, eat, throw away the banner, etc., at a long distance, cast their head down; or move from one place to another one should not stay there for the king with his Empire where such things occur, or sins increase, are ruined. Such things forebode ill of the country where they happen. Such portents manifest through

Digitization by Arya Samaj Charitable Foundation, Chennai

Lingas of the Devas or through the temple where the Deva is installed or through the Brâhmaṇas in the temples. Know that the country is in danger where evil signs are seen when the Devas march in procession in Deva Yâtrâs. One would quit that place even if it be the place of the grandfathers. The mischiefs amongst animals are caused by Rudra; the mischiefs amongst kings are caused by Lokapâlas; Svamikârtika causes them amongst the commanders of an army and Viṣṇu, Vasu, Indra, and Viśvakarmâ cause the mischiefs among the rest of the creation.—1-7.

Gaṇeśa causes them amongst the chieftains; the Divine spies cause mischief among the spies of a sovereign; and the Divine ladies cause mischief amongst the ladies of a sovereign.—8.

These evil portents by the grahas are caused by Vasudeva. When the Divine images and idols undergo such uncommon changes, the learned in the Vedas, the preceptors of a sovereign should worship the Divine images with incense, flowers, madhuparka, etc., and then decorate them with ornaments and should sacrifice and offer oblations in the Fire for a week without giving way to laziness.—9-11.

They should also feed the Brâhmaṇas with sweets and other things for a week and on the eighth day give away cows, land, gold, etc., which then averts the effects of all such omens.—12.

Here ends the two hundred and thirty-eighth chapter on propitiations for the bad omens.

CHAPTER CCXXXI.

Garga said :—The country where the burning takes place without fire and fuel and where fuel fails to produce it, is sure to be harassed by some foreigners.—1.

Where flesh is cooked only in water; where a part of a kingdom is burnt, where forts, gateways, palaces, temples, catch fire or be struck by lightning; the sovereign is in danger.—2-3.

Where darkness pervades during the day, the sky becomes covered with dust without a duststorm, smoke pervades without fire; great calamity befalls there.—4.

Where flashes of lightning are visible without clouds, stars are visible during the day time, great ills are sure to happen.—5.

When stars, planets become mortified and lose their colour or positions; where the stars become unusually mortified, where quadruped deer and birds are seen in cities, Vâhanas and conveyances; where fiery weapons become pale; where wealth is being taken away from the Treasury, one should infer that great battle is sure to ensue.—6-7.

Where without fire, sparks appear anywhere, where arrows are fixed in bows in an unusual way, where weapons get deranged, war is sure to ensue. When these bad omens appear, the royal priest should fast for three days and pour offerings of sesamum and ghee into the fire kindled up by the

Digitization by Arya Samaj Charitable Foundation, Chennai

wood of milky trees and afterwards the Brâhmaṇas should be fed and given gold, cloths, lands, which will then avert all the calamities that befall by the rage of fire.—8-11.

Here ends the two hundred and thirty-first chapter on Sânti.

CHAPTER CCXXXII.

Garga said :—The cities where the trees, inhabited by the Devas, begin to cry, laugh, eject sap, drop their branches without any cause or high wind ; the plants that are only three years old bear fruit ; trees begin to overflow with milk, oily substances, blood, honey, or water ; they suddenly dry up without disease ; the dried ones begin to sprout ; the fallen ones stand up, the standing ones fall down ; all such things forebode ill of them. The weeping of the trees indicates the approach of some epidemic, and the country becomes anuihilated by their laughing.—1-5.

The breaking down of their branches foretells a war, the bearing of fruits by the three years' old plants meaus the death of babies ; plethora of fruit and flowers means the disunion in the empire, the flow of milk indicates the loss of milk in cows, and that of oil forebodes a famine.—6-7.

The flow of wine means the destruction of conveyances, the flow of blood foretells war ; the flow of honey means diffusion of great diseases, and the flow of water means drought.—8.

The drying up of trees without disease means famine ; the sprouting of the dried up trees means the loss of vitality and grain.—9.

There is danger of disunion foretold by the fallen trees standing up and the standing ones falling down, and their moving from one place to another means the annihilation of the country.—10.

There is loss of wealth where the trees begin to weep or laugh and their barks are burnt. These are the portents which transpire through adorable trees.—11.

Where the fruits and flowers of trees undergo change the sovereign is sure to die. Such ill-forebodings should be averted. The tree in which the above signs appear should be covered with clothe and adored with sandal, incense and then an umbrella should be stretched over it. Then Lord Śiva should be worshipped and an animal should be sacrificed near the tree.—12-14.

Then the mantra " Rudrebhyoh, etc." should be uttered and oblations offered unto Fire and the Rudra Mantra is to be muttered. Afterwards Brâhmaṇas should be worshipped and fed with clarified butter, rice cooked in milk and sugar, sugar, etc., and then give them presents of land. Then rejoicings should be held in the house and Lord Śiva should be worshipped with music and dancing.—15.

Here ends the two hundred and thirty-second chapter on Graha Sânti.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CCXXXIII.

Garga said :—There is always fear of a famine by excess of rain as well as by drought or want of rain. Copious rain at an improper time (other than the rainy season) is dangerous. Rain without clouds means death of a sovereign and the weather getting warm and cold at unusual times means danger to the sovereign from his foes.—1-2.

Where there is a downpour of blood, there is always fear from weapons and war, and the city where there is a rain of dust and cinders perishes.—3.

Showers of marrow, bones, oily substances mean the increase in the death-rate of men. Showers of fruits, flowers, grain mean a great danger and a downpour of dust, stones and small beings indicate the approach of an epidemic and a shower of bored grains foretells the loss of agricultural prospects.—4-5.

If there be no shadow seen while the sun shines brilliantly, there being no clouds or dust in the sky, it means ill-luck to the country.—6.

If a rainbow is visible towards the north-west during the night in the absence of clouds, if meteors shoot, and the directions become unusually red, and the Gandharva regions are visible and the Sun and Moon surrounded by halos; then there is sure to happen some unrest in the land and fear from some foreign power.—7-8.

To avert these ills, sacrifices should be performed in the name of the Sun, the Moon and the Wind and money, cows, and gold should be given to Brâhmaṇas.

Here ends the two hundred and twenty-third chapter on Sânti.

CHAPTER CCXXXIV.

Garga said :—If rivers, lakes, or cascades advance close to the town or recede to a great distance away from it, and if the waters of the tanks and streamlets, etc., become tasteless and if the water of the rivers turns warm, dark, of an unnatural colour, and full of froth and sand if it turns milky, oily, winy, or bloody; the empire where such things happen is bound to pass into the hands of another sovereign within six months from the time of such happenings. When reservoirs make unusual noise, and kindle up, or look as if smoke, fire and dust are coming out of them or water suddenly springs up, without there being dug a well or so, or a multitude of beings plunge into water, and when all the reservoirs begin to produce musical sounds; there is always a great danger of dreadful epidemics. To avert the calamity, Ganges water or other holy water, clarrified butter, honey and oil should be poured into the waters and the head should be turned on the mantra sacred to Lord Varuṇa and sacrificial offerings should be performed in the water.—1-6

Afterwards Brâhmaṇas should be fed with clarrified butter, honey, and given cows covered with white cloth and jars full of water.—7.

Here ends the two hundred and twenty-fourth chapter on the extraordinary peace offering when reservoirs of water go bad.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CCXXXV.

Garga said :—The bringing forth of children by women at unusual periods, their giving birth to twins, the birth of other beings from human fœtus, the birth of mouthless offspring as well as of those having more than ordinary limbs, or of the lower beings, birds, scorpions, snakes mean the destruction of that country and family in which such birth, takes place.—1-3.

The women giving birth to such progeny should be sent out of the country by the sovereign and he should then adore the women and the Brâhmaṇas are to be fed satisfactorily.—4.

Here ends the two hundred and thirty-fifth chapter on the extraordinary Sânti on the delivery of women.

CHAPTER CCXXXVI.

Garga said :—It is a most unlucky sign when first class horses and other similar conveyances do not move in an orderly manner, when made to do so while they go regularly when not intended so. A geat danger is sure to come.—1.

The drums and other sounding instruments not giving any sound when beat or struck or emitting sounds without being struck, the moving of the immovables, the not going of the movable objects when made to move, the sound of the drums, etc., coming from the sky as well as the singing of the Gandharvas, the wooden ladles, axes, etc., undergoing unusual changes, cows fighting among themselves with their tails cocked up and women kill women and changes occur in young ones ; these indicate a war.—2-4.

Brâhmaṇas should be made to worship Lord Vâyu with barley meal and the head should be turned on the formula sacred to Vâyu. Afterwards presents should be given to Brâhmaṇas and they should be fed with Paramânna and be given fees in abundance.—5.

Here ends the two hundred and thirty-sixth chapter on unusual peace offerings.

CHAPTER CCXXXVII.

Garga said :—The emigration of wild deer and jackals from the jungles into the town is a bad omen ; so is the emigration of village birds and deer from village into the jungles. The inauspicious howling of jackals fearlessly in front of a royal mansion and the entrance gate of the city is most unlucky. When the land animals go to water and when the aquatic animals come over to land, the time is very inauspicious.—1-2.

The roaming about freely of the animals in course of the night, that usually prowl in the day and *vice versa* as well as the desertion of their usual habitation by the village animals forebode the desolation of the place where such place where such things occur.—3.

Digitization by Arya Samaj Charitable Foundation, Chennai

The sauntering about of the dogs and other animals of habitation in a circle in the evening, and their waiting in an unpleasant chorus, also forebode the desolation of the place where they do so.—4.

The crowing of the cock in the evening hoarsely, the laughing of the cuckoos and the howling of the she-jackal facing the rising sun are also most inauspicious signs.—5.

The swarming of pigeons in a dwelling-house, the coming down of fire on a man's head, the laying of the honeycomb by the bees within the house, foretell the death of the owner.—6.

If fire occurs on an enclosure entrance gate or within a house or on any entrance, or on a shop, mart, banner or weapon and if any such place or things be covered with an anthill or if the honey flows out of a honeycomb in their places, the desolation of the country and the death of its ruler are certain.—7-8.

If a place be infested with too many rats and locusts, disease arises out of hunger or when there are seen charred pieces of wood bones, and dogs with horns, the diseases of the monkeys occur, where crows are seen with grains in their mouths and those who are skilled in the arts of warfare fearlessly subdue all people then a dire famine is sure to occur; and the people are doomed to bear the sufferings of a great war. If a monarch chances upon a white crow in course of his amorous pastimes he is either destined to die or his country and wealth are on the verge of ruin.—9-11.

The king in front of whose gateway or in whose palace an owl is visible, is doomed to die or lose his treasure.—12.

To drive away the ill-effects of such unlucky forebodings a sacrifice should be performed, and terrestrial Śanti is to be performed; and fees presents should be given to the Brâhmaṇas, and five Brâhmaṇas should be made to turn their heads on the prescribed formulæ *viz.*, Devâkapotâh, etc."

Afterwards some cows adorned with gold and cloth should be given away to obviate the impending disaster.—14.

Here ends the two hundred and thirty-seventh chapter on extraordinary Sântis due to birds and deer, etc.

CHAPTER CCXXXVIII.

Garga said :—There is a fear of sovereign's death when his palace, gateway, balcony, fort, etc., fall down abruptly—1.

The directions being covered with dust and smoke, the waning of the Sun, the Moon and the stars foretell the impendig danger of a sovereign—2.

When Rakṣasas put on their appearance, when Brâhmaṇas become void of their duties, when seasons are subverted, the unworthy ones are worshipped when stars fall, know these are the signs of death. When the Sun and Moon are eclipsed, when the halos of the Sun and the Moon appear porous; when Ketu rises and when the stars and planets look pale

Digitization by Arya Samaj Charitable Foundation, Chennai

they forebode ills and great danger. Where women are quarrelsome where boys kill boys, where prescribed religions are not practised, where fire in course of propitiatory offerings does not shine well; where the marching of ants from the north into fire takes place, where jars full of water become empty or where the loss of charrified butter occurs or where there is the absence of propitious formulæ, the waning of the voice of the Brâhmaṇas, the dimness of the musical instruments in the temples, the hatred towards the preceptors and friends and the worship of the enemies, the loss of the prestige of the Brâhmaṇas and friends, and honoured persons occur, where atheism prevails as to the auspicious effects of Homa and other sacred ceremonies and the destruction of the country or the death of its sovereign is at hand.--3-11.

Now hear the signs that are seen on the impending ruin of a king. The finding of faults of the Brâhmaṇas by the king, the harassing Brâhmaṇas and usurping their wealth, the wish of killing Brâhmaṇas, the disregard of Brâhmaṇas in the performance of religious rites, the presence of anger when anybody asks for cutting, the love for decrying them, the disinclination to praise them, the causing of pain to them out of avarice; not paying attention to one's own duties, the levying of fresh taxes out of avarice, are also most unlucky signs to obviate the consequence of which Indra with Indrâṇî should be worshipped, Brâhmaṇas should be fed and sacrificial offerings should be made to the Devas. The Brâhmaṇas and good men should be worshipped and given presents.—12-15.

High class Brâhmaṇas should be given cows, gold and lands, sacrifices should be performed, and Devas should be worshipped. Thus sins will be destroyed and order restored again.—6.

Here ends the two hundred and thirty-eighth chapter on extraordinary Sântis on unlucky signs.

CHAPTER CCXXXIX.

Manu said:—"Lord! How should a king perform Griha-yogya, Lakṣa-homa, and Koṭi-homa the dispeller of all evils? pray tell me all about them." I want to hear in details the methods how these sacrifices are to be done by a king wanting to avert the danger and desirous of Śânti.—1-2.

Lord said:—"King! I shall answer your question fully, please listen to me." A sovereign who has the well-being of his subjects at heart should always perform Griha-yajña and Lakṣa-homa. Griha-yajña should be performed at the confluence of rivers as well as before the Divine images and on the plains. First a king should find out a suitable spot in company of his preceptor and Ritvikas which should be a level piece of ground. A sacrificial pit measuring one hand in length and breadth should be dug then. The sacrificial pit for a Lakṣa-homa should be of double the size (*i.e.*, two hands in length and breadth) and that for a Koṭi-homa, four times (*i.e.*, four hands in length and breadth).--3-6.

Digitization by Arya Samaj Charitable Foundation, Chennai

There should be two Ritvikas and eight Brâhmaṇas well-versed in the Vedas who should live on fruits or curds and milk before they perform the sacrifice. Various kinds of gems should be thrown by them on the pit, the enclosure of sand should be made and afterwards sacrificial fire should be lit.—7-8.

Ten thousand sacrificial offerings should be made by reciting the sacred Gâyatrî, 6,000 by reciting the formulæ 'mânastokenau,' 30,000 by reciting the prescribed formulæ of the Navagrahas (nine planets), 4,000 by reciting the formula sacred to Viṣṇu, 5,000 by reciting the Kûṣmâṇḍda richas, 16,000 by reciting the Kusumâdi formulæ, and 10,000 by reciting the Bâdana formulæ, and 14,000 by reciting the formulæ sacred to Lakṣmi, 5,000 by reciting the formulæ sacred to Indra. Thus 1,00,000 offerings should be made after which one should bathe out of the sixteen pitchers of the consecrated water containing a piece of gold. Such a bath brings peace to the devotee and then presents given to the Brâhmaṇas avert all the ills of the household. The sacrificial fees given on such occasions are considered of high merit.—9-14.

Elephants, horses, chariots, lands, clothes, oxen, and 100 cows and buffaloes should be given to the Ritvijas (priests).--15.

Presents should be given according to the means of the devotee, and he should never be miserly here. Lakṣa-homa should be concluded within a month.—16-17.

Koti-homa should be performed on the banks of the Ganges, on the confluence of the Yamunâ and the Sarasvatî or on the confluence of the Narmadâ and Devikâ.—18.

There should be 16 Ritvijas in this Lakṣa-homa and presents should be given to Brâhmaṇas on the occasions of each sacrifice.—19.

A devotee should first commence the preliminary rites in the month of Chaitra, especially in the month of Kârtika; then he should remain initiated for one year with Ritvijas and Achâryas and then sacrifice should be performed or he should perform it once every year. The devotee should live on fruits or milk.—20-21.

Barley, rice, sesamum, mustard, Mâṣakalâi, and Palâśa fuel are best for the sacrificial fuel, and streamlets of clarrified butter should also be run on walls. The priests should be fed with milk during the first month and rice and pulse cooked together, which helps one in Dharma, Kâma, and Artha, should be used during the next month.—22-23.

During the third month they should live on barley gruel and in the fourth month laḍḍûs should be given to the Brâhmaṇa priets.—24.

During the fifth month they should be given curds and rice, Sattû during the sixth month, mâlapuâs during the seventh month, ghevara during the eighth month, Sâmṭhî rice during the ninth month, barley during the tenth month and urada during the eleventh month. The Rivijas should thus be fed.—25-26.

During the twelfth month they should be given all the various kinds of eatables and fees should be given to them every month. The Brâhmaṇas should put on pure clothes (never torn clothes) and perform sacri-

Digitization by Arya Samaj Charitable Foundation, Chennai

fice in the noon and the devotee should always remain with the Brâhmaṇas which pleases Indra and other gods, and for the satisfaction of the gods animal sacrifice should also be made. Afterwards Agniṣṭoma sacrifice should also be performed; afterwards Purṇâhutî is to be duly performed. In one hundred Homas two hundred Purṇâhutis are to be performed; in one thousand (1,000) Homas twice that (*i.e.*) 2,000 Purṇâhutis are to be performed; thus up to one lâkh Homas, this rule of doubling is to be followed. The Brâhmaṇas should then offer the sacrificial offerings for the Puroḍâśa for the satisfaction of the Devas. Afterwards the devotee should adore the manes, and offer libations as prescribed. Thus the ceremony is completed.—27-33.

A king should give handsome Dakṣiṇâs on the conclusion of this sacrifice. He should give his weight in gold and queen's weight in silver. He should not be led away by avarice. He should give one lâkh umbrellas of gold or silver. In fact if anyone gives away everything in this sacrifice, he will get the benefits of the Râjsûya sacrifice. The Ritvijas should then be dismissed.—34-37.

Then the following is to be recited. Let the lotus eyed Hari, the Lord of sacrifices be pleased. When Hari is pleased, the whole world becomes satisfied.—38.

Thus I have described to you all the ills due to Devas, men or other beings and show they ought be appeased and the devotee the performer of these three sacrifices becomes virtuous when he does not grieve even in death. In fact nothing more is left for him to accomplish. He gets the benefit of having bathed in all the sacred tîrthas.—39-40.

Here ends the two hundred and thirty-ninth chapter on Graha-yajñas, etc.

CHAPTER CCXL.

Manu said:—Lord! now be pleased to tell me when and how a king should march for war?—1.

Matsya said:—A king should march when he finds his enemy pressed by some valiant king or his tributary chiefs. He should first see that he has abundance of strength and fighting men and materials and then he should leave a powerful guard to protect his stronghold before starting to face his enemy, without which he should never set out. To protect his own country, the base of all operations, there should be many more fighting persons and generals than the other kings and chiefs engaged in conquering his enemy. He should never start when his tributary chiefs and the neighbouring kings are not subject to him. It becomes very hot during the month of Chaitra, so Chaitra should be chosen for an expedition as far as possible; or the month of Agrahâyana when rains cease might be chosen otherwise he should take every advantage of his enemies' adverse circumstances.—2-6.

A king should take every advantage of the planets and celestial, intermediate and terrestrial influences that completely harass for his

Digitization by Arya Samaj Charitable Foundation, Chennai

enemy; or when his enemy has broken his hands or legs or is become defective in any of his organs.—7.

He should set out to the direction that gets unusually red where there are myriads of falling meteors, or thunderbolts when there has been an earthquake, and meteors come out of the earth, when a comet is visible. He should also go to fight against the country when people lead a vicious life, where there are too many flies and insects, where the king is addicted to some particular hobby and is oblivious of his affairs, where the people are atheists and disrespectful, the country that is under the rage of diseases, plague or famine. He should certainly encounter foe upset with rage. A king is undoubtedly victorious when he invades the country of the infidels, of the thoughtless and of those who have bad generals in the army. Where the people are divided against themselves. —8-13.

A king is to start against his enemy whose soldiers have no weapons and fighting materials, whose bodies tremble, and who see bad dreams. A king who is full of ambition, hilarity, and has valiant generals in his army and his soldiers energetic and glad; should face his foe. He should at once set out against his foe when his auspicious limb vibrates and when there are other similar auspicious signs, when the sweet peacocks echo, etc.—14-15.

He should start to conquer his foe when he is under the influence of the six lucky stars presiding over Janma, Sampat, Kṣema, etc., when the planets are auspicious and when the astrologers predict auspicious times.—16.

A king should be blessed by the Devas, after worshipping them and he should consider the time, place, and circumstances and he should feel himself sufficiently powerful. An ambitious king should not lose the opportunity of vanquishing his foe who is under unlucky stars and has his country and times against him. As a crocodile is subdued by an elephant on land, an elephant by a crocodile in water, a crow by an owl during the night, an owl by a crow during the day; so should a king start against his foe taking a measure of the current circumstances.—17-19.

He should march with a good force of infantry and elephants during the rainy season; of cavalry and chariots during the dewy and cold season; he should march with camels and mules during the hot weather; and with forefold forces during the vernal season. A king whose infantry is strong can attack his foe with great vigour.—20-22.

An elephant corps can win a foe situated in a muddy surrounding, or in a woody country, and a cavalry and chariots can vanquish a foe on even land. If the king be helped by a number of allies, he should respect them by presents and kindness. If a king who has a strong mule and camel corps should be subdued during the rains and taken prisoner, he should still fight on as there is chance of his recovery.—23-25.

During the winter season a king should have a good store of straw and fire wood to enable him to vanquish his foe. Vernal season is known

Digitization by Arya Samaj Charitable Foundation, Chennai

as the best time. A king should set out in the summer season against a country that is wetty and covered with snow.—26.

A king should always think well over the present circumstances, past and future and take the advice of his minister and Brâhmaṇas before setting out against his enemy.—27.

Here ends the two hundred and fortieth chapter on the march of a King.

CHAPTER CCXLI.

Manu asked :—"Lord ! you are the knower of all, so be pleased to tell me the auspicious and the inauspicious omens."—1.

Matsya said :—The vibration of the right limbs is said to be generally auspicious. The left sides of the back and heart are also auspicious. —2.

Manu asked :—"Lord ! How should one know what is going to happen on the vibration of the several limbs of the body ? Pray explain all that to me fully."—3.

Matsya replied :—The vibration of the head in dreams means the acquirement of another empire ; that of the forehead means acquisition of further lands ; that of the eyebrows and the nose means the prospect of meeting some dear friend.—4.

The vibration of the eye means death ; near about the eye begets wealth, if the centre of the eye throbs one becomes very anxious ; the closing of the eyes begets an early victory, and of the outer corner of the eye means the enjoyment with a handsome lady. The vibration of the ears makes one to bear good thing, that of the nose brings happiness, of the upper and lower lips begets progeny, of the neck bring enjoyments and pleasures, of the shoulders means the increase of enjoyments.—5-7.

The vibration of the arm means the love of a friend, of the hand brings in wealth, of the back means defeat, of the chest means speedy victory.—8.

The trembling of the belly means affection, the vibration of the breast means the impregnation, that of the navel means the loss of one's position, that within the navel begets wealth, that of the knees means the union with some powerful enemy, and that of the ankles forebodes the destruction of some portion of the country.—9-10.

The vibration of the feet begets good situation, that of the soles gets wealth and other dress and presents.—11.

These are meant for men ; that of the women are contrary. If the above mentioned right limbs of a woman vibrate, the results are contrary, but in the case of men they are most auspicious.—12.

Vibrations of the limbs contrary to those mentioned above are unlucky. Gold should be given to Brâhmaṇas to avert the evils arising out of their throbbing.

Here ends the two hundred and forty first chapter on the vibration of different limbs and their effects.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CCXLII.

Manu asked :—" Lord ! be pleased to tell me all about the effects of the dreams that a king may see as well the auspicious signs when he goes out on some purpose. How should those different dreams be interpreted ? "—1.

Matsya said :—" Now listen to the effects of the various kinds of dreams. If one dreams that grass has grown all over his body excepting on the navel, or that pieces of bell-metal have been pasted on the head, or that his head is clean shaven, or that he is naked or that he has put on poor clothings or that he has fallen down from a height, or that he is besmeared with mud or oil, or that he is collecting molten iron, or sees the carcass of horses, red flowers, red trees, red halos, or that he is riding on a boar, bear, donkey or a camel, or that he iseating cooked flesh, oil or kichari (rice and pulse cooked together), or sees dancing, merry-making, marriage, hears songs, etc., or the playing of musical instruments other than the Vîna or the guitar, or that he is plunging himself in the source of a river, or that he is bathing after rubbing himself in waters dirty with cowdung, or that he is bathing in muddled water, or that he is in his mother's womb, or that he is on a burning pole, or that the banner set up in honour of Indra has fallen, or the fall of the Sun and the Moon, or the various ills that arise in the Celestial, Intermediate or Terrestrial regions, or that the gods, the twice-born, the king or the preceptor are angry, or that he is embracing virgins, or the males committing unnatural offence, or that he has lost a limb of his body, or that he is besmeared with vomit or stool, or that he is going towards the south, or that is laid up with some disease, or that the fruits and flowers are on the decline, or that the houses have tumbled down, or the houses are being swept, or that he is playing with demons, monkeys, bears or men, or that he is discarded by his enemies, the sight of one wearing gerua (red) cloth, or that he is drinking oil or bathing in it, or that he is wearing red garlands; or his body is besmeared with red paste are all unlucky signs. It is always good to tell such bad dreams to other people. Also it is advisable to go to sleep again after seeing such dreams.—2-15.

By bathing after rubbing over his body some grain paste, performing a sacrifice with sesamums, or worshipping the Brâhmaṇas, worshipping Viṣṇu, and by listening to the story of the liberation of the elephant by the Lord (Gajamoksan) the evil effects of bad dreams are driven away. A dream dreamt in the first part of the night gives its fruit in the first year; if it is dreamt in the second part of the night it gives its fruit in six months; if it occurs in the third part of the night it gives fruit in three months and if it comes in the fourth part of the night, it undoubtedly gives its fruit within a month.—16-18.

If one gets a dream just before sunrise, it gives fruit within ten days. If one gets a couple of dreams in the night, the last one bears fruit consequently one should not go to sleep after he has dreamt a good dream.—19-20.

If one rides on a horse, an elephant or an ox or climbs a hill or a palace or on a tree bearing white flowers; it is very auspicious.—21.

Digitization by Arya Samaj Charitable Foundation, Chennai

It is also equally auspicious to see in dream that a tree or some grass has grown in one's navel, or that he has several arms, heads, or the luxuriance of fruits, or that he is wearing white raimants and withered garlands, or that he sees the eclipse of the Sun, the Moon or the stars or that he catches hold of the rainbow, or that he sweeps a floor or so, or that the heaven and the earth are under his subjugation, or that he has killed his enemies. The seeing of these dreams brings victory in battle and gambling. When a man dreams that he has eaten raw flesh, fish or rice cooked in milk and sugar, or he sees a flow of blood, or that he is bathing in blood, or that he is drinking wine, blood, or milk, or that he is intwined in the intestines, or sees a clear sky, or the lioness, the she-elephant, and the mare or cow yields milk from their mouths, or that he is getting favours from the Devas, Brâhmanas or his guru or spiritual teacher, all these are auspicious dreams. When a man dreams that he is being anointed with waters from the cow's horns or moon, he will have chance of getting a kingdom. When a man dreams that he is being installed in a throne or that he is beheaded, or that he is burnt in a fire and dead, or that his house or person is on fire, or that he has been blessed with the regalia of kingship, or that he is hearing the playing of guitar these also indicate the getting of sovereignty. The dream of crossing the water by swimming, or that he is crossing an uneven country, or that a mare, a cow or a she-elephant is giving birth in his house, or that he is riding on horses, these are auspicious; or that he is weeping, or that he has obtained good women, or that he is embracing beautiful women, or that he is fettered, or that he is besmeared with filth, or is being visited by a living king or friends, or the sight of the Devas or crystal waters, these are auspicious.—22-34.

One who sees such dreams readily gets wealth without any effort and if a sick person gets such dreams he is sure to be cured ere long. —35.

Here ends the two hundred and forty-second chapter on dreams and marching.

CHAPTER CCXLIII.

Manu asked :—"Lord! be gracious enough to tell me the good omens that are propitious at the time when a king marches on his journey.—1.

Matsya said :—The following are the bad omens at the time of a journey, *viz.*, the sight of useless medicinal herbs scattered, black grain, cotton, hay, dried up cowdung, firewood, cinders, molasses, oil, dirty men covered with oil, naked men, poor head dress, men with loose hair, diseased men, hermit clad in red, coloured robes, mad man, distressed person, eunuch, Chândâla, iron, mud, hide, refuse, fowler, sinner, pregnant women, husks, ashes, skulls, broken utensils, utensils stained with blood. Just before sunrise, at the Brâhma Muhûrta if an indistinct sound is heard in front or a loud sound of a broken vessel letting waters flow in a stream be heard, it is auspicious; but if the sound be heard from the back, it is inauspicious. "Go" if such a sound is heard in front it is auspi-

Digitization by Arya Samaj Charitable Foundation, Chennai

cious, "go" on the other hand is most inauspicious, if it comes from the back. "Where do you go." "Do not go" "Stay" "what use in going there," these are all inauspicious words and indicate danger.—2-10.

If a Râkṣasa sits on a banner it is unlucky and so are the falling down of the conveyances, the overlapping of the dress, the striking of the head against the door, the falling down of the banner, umbrella, cloth at the time of departure are unlucky signs.—11-12.

If there is thus seen one bad omen at the time of departure one should adore Viṣṇu and praise Madhusûdana and then resume his mission, but if there is another one for the second time, he should return home.—13-14.

The following are good omens, *viz.*, the sight of white flowers, pitchers full of water, aquatic animals, bird's flesh, fish, cows, horses, elephants, goats, Devas, idols, friends, Brâhmaṇas, blazing fire, dancing girls, green grass, wet cowdung, gold, silver, copper, all the gems, all the medicines, barley, sesamum, bhadrapîtha, sword, umbrella, banner, clay, weapons, emblems of regality, clarrified butter, curds, milk, various kinds of fruits, the eddy of a river, Kaustubha gem, melodious music, nice and deep songs, the tunes Gâṃdhâra, Ṣadaja, Riṣabha, pot marked with Svastika sign.—15-21.

If a dry dust storm blows against at the time of departure it is unlucky.—22.

On the other hand if a gentle and pleasing wind blows favourably it is very auspicious and so is the chorus of kites, etc., as well as the mild thunder of glossy clouds resembling elephants, and the sight of rainbow.—23-24.

The sight of Sun's and Moon's halo is inauspicious as well the rains; the good influence of stars particularly the rising of Vrihaspati, (Jupiter) in anuloma, mind full of devotion, the adoration of the worthy, the sight of the things very dear to one's mind are all lucky things at the time of departure.—25-26.

The hilarity of mind at the time of journey is the indication of victory and in fact it equals all the good omens in point of good luck.—27.

The king whose mind is full of joy is sure to win and so is the case with the one who hears auspicious words at the time of his departure and when all his conveyances are very eager to start.—28.

Here ends the two hundred and forty-third chapter on auspicious signs at the time going out.

CHAPTER CCXLIV.

The Riṣis asked :—Sûta ! you have related to us the duties of a sovereign and also about the various omens and effects of dreams; now we are desirous of hearing the glory of Lord Viṣṇu. Pray tell us why the Lord in His Vâmana incarnation made Bali the great demon king a captive? How did He make His Dwarfish form increase all over the three worlds?"—1-2.

Digitization by Arya Samaj Charitable Foundation, Chennai

Sûta said:—Rişis! the same question was put by Arjuna to the Muni Śaunaka in Vâmanâyatan in days gone by when the former was on a pilgrimage. When Arjuna violated his promise with Yudhişthira about living with Draupadi, he went on pilgrimage for the expiation of his sin. The image of Vâmana was installed in Kurukşettra. When Arjuna saw the image of Vâmana, he asked Śaunaka why Vâmana, was worshipped? and why did He assume the Dwarfish form? Why Lord Viṣṇu incarnated Himself as Vârâha and how this Kşettra became so dear to Vâmana?"—3-7.

Śaunaka replied:—I shall relate to you in brief the glories of Vâmana and Vârâha." In the past decade, when Indra was vanquished by the Dévas, then Aditi the mother of the Devas began to practise rigid austerities for sons again.—8-9.

For one thousand years she worshipped Lord Krişṇa by living on air alone, and on seeing Her children oppressed by the Devas she said to Herself that Her sons were born in vain and she then saluted Lord Viṣṇu and became very distressed.—10-12.

Aditi said:—O Lord! the Dispeller of all the troubles of the devotees on mere remembrance, the one who wears a garland of lotus flowers, the Prosperity of all beings, I salute Thee.—13.

O Lotus-eyed one! Thou art the Prime Deva; Thou art more auspicious than the most auspicious. From thy navel sprang the lotus; O Lord of Lakşmî, the One, armed with a quoit, I salute Thee.—14.

My salutations to the One from whose lotus, navel has sprung Brahmâ; O Thou, the self-manifested! the One armed with a conch, sword, etc., Thy essence is goldlike; salutations to Thee.—15.

O Âtmayogin! O Âviśeşa! O Yogachintya! O Âtmajñân! O Vijñanasâmpanna! O Nirguṇ! my salutations to the One within whom the universe exists but whose majestic glory the universe does not realize. I salute that Being, the Deva Hari, who is the gross of the gross and the subtle of the subtle. Who hold conch in His hand.—16.

I salute Him whom ordinary eyes do not see in spite of their seeing the universe, who although enshrined in every heart is not accessible to the mind of the wise even, in whom exist the grain, milk, rivers, and in fact the whole universe, the sustainer of the whole universe, who is the very first Prajâpati, the Lord of all the creation, the Lord of all things, the Lord of all the Devas, who is Krişhṇa, the ordainer, who is adored both in the Pravritti Mârga and Nivritti Mârga by one's own karmas, who is the giver of heavenly joys and emancipation, who drives away all the ills by a mere devotional meditation of Him, by realizing whom the soul is liberated from the cycle of births and deaths, the Deva worshipped in the form of sacrifices, the One Who is said to be inherent in all the Devas, the One from whom the universe emanates, the One in whom the universe ultimately merges, in whose infinite glory the whole universe from Brahmâ downwards is sustained, the Supreme Lord Who sustains the universe in the form of water, by devoting to whom with all heart and soul people cross over all ignorance, Who exercises His influence in the minds of all beings by dancing in forms of dismay, contentment, anger, etc., the Great Deva who

Digitization by Arya Samaj Charitable Foundation, Chennai

like the Sun destroys the demons, who destroys in the shape of wisdom and knowlege of Kapila, the darkness of ignorance, Who witnesses with His eyes the Sun and the Moon, all the actions of the beings of the universe, the Lord Viṣṇu Who is true to all my sayings. In Viṣṇu, the Lord of all, all the truths that I have expressed are existing; nothing false is there. I adore that Unborn, Undecaying Hari.—17-33.

If what I have said in my prayer be true as I believe it to be, let all my wishes be fulfilled.—34.

Śaunaka said :—Lord Viṣṇu, unseen by all, instantly appeared before Aditi, and said "O Virtuous Aditi! you shall certainly have your desires fulfilled ere long. Ask for a thing that you may wish without delay, you will prosper for my sight never goes fruitless."—35-37.

Aditi replied :—"Lord! if you are pleased at my devotion, I wish my son Indra to become the Lord of the three regions, which boon be pleased to grant. The demons have deprived him of his realm and share of sacrificial offerings. Let all that be restored to him through your favour. Lord! I am not so much grieved at the defeat of my son in the hands of the Asuras as I am grieved at the loss of his realm and rights and that he has been driven out of Heaven.—38-40.

Lord Viṣṇu said :—"O Devi! I am quite pleased with your devotion; I shall therefore be born of you through Kaśyapa when I shall kill all the demons."—41-42.

Aditi replied :—"Lord! be pleased; how can I bear you in my womb? You in whom is established this universe; you are the Lord of the creation."—43-44.

Viṣṇu said :—"What you say is true. Verily all the universe rests in Me. Even the Devas, Indra, etc., cannot hold Me; I hold you along with the universe, the Devas and Kaśyapa, etc. Do not be anxious; you will be blessed. You will feel no trouble when I will enter within your womb. The favour of Mine that is so very difficult for others to get, you have got that.—45-47.

"When I am in your womb I shall deprive by My glory those who dare to despise your progeny. Do not be sorry."—48.

Śaunaka said :—Saying so Lord Viṣṇu vanished from sight and Aditi bore Him in Her womb in due course.—49.

When Viṣṇu entered Her womb the universe began as if to go down in that direction where Aditi walked on the mountains began to quiver, and the oceans receded and all the demons began to decline.—50-52.

Here ends the two hundred and forty-fourth chapter on the Vâmana incarnation.

CHAPTER CCXLV.

Śaunaka said :—Afterwards the demon king Bali on seeing the demons bereft of their fire and energy asked Prahlâda, his own grandfather. thus :—"O Sire!—1.

Digitization by Arya Samaj Charitable Foundation, Chennai

All the demons have become suddenly void of their glory and look like coals charred in fire. They therefore appear as if visited by Providential calamity. How is this? Are these the symptoms of their approaching death?—2.

Have the enemies raised up a kritya for their destruction. Will they now fall on account of having thus lost their glory?."—3.

Prahlâda after a long pause said to Bali:—"All the mountains are being shaked, this earth has become unstable, the demons have become day by day, void of their lustre; the planets do not follow the Sun. I believe the lustre of the demons has been eclipsed by the glory of the Devas. The Devi Lakṣmî has become pleased with them. Lord of the demons! great calamity is going to befall us; do not consider this to be any ordinary sign of coming misfortune.—4-7.

Śaunaka said:—Saying so, Prahlâda concentrated his mind devoutfully and meditated on Hari, the Lord of the Devas.—8.

He brought to his mental vision where the Lord Viṣṇu was then.—9.

He saw Hari, in the form of Vâmana (dwarf) in the womb of Aditi and saw within Him the seven regions, Vasus, Rudras, Aśvani Kumâras, Maruts, Sâdhyadevas, Viśvedevas, Âdityas, Gandharvas, Uragas, Râkṣasas, Virochana (his own son), Bali, Jambha, Kujambha, Narakâsura, Vâṇa and other Asuras, his own soul, the seven oceans, sky, earth, air, water, fire, trees, Nandî, lower animals, deer, all the mankind, serpents, scorpions, Brahmâ, Îśâna, the planets, stars, mountains, Dakṣa and other Prajâpatis and became amazed; he then came back to his senses and said.—10-13.

Prahlâda:—"I now know the reason of these demons turning so lustreless; hear it from me."—14.

"The Deva of the Devas, the source of the universe, the Unborn, the eternal, the beginning of the universe, the most best, the greatest of the great, the authority of the authorities, the Guru of the Guru of the seven realms, the Lord of Lords, the one without beginning, middle and end, the Lord of the three regions, the Infinite, Lord Viṣṇu, has been born of Aditi by His one Aṃśa.—15-17.

Lord of the demons! He whom even Brahmâ, Rudra, Indra, Sûrya, Chandramâ, and the sages like Marichi, etc., fail to know sufficiently; that Lord Vâsudeva has thus manifested Himself by His one Aṃśa.—18.

The very same Lord killed my father in His form of Nriśiṃha in the past days, it is He who has now come down, the knower of all yogas, the Great Time and the Refuge of all.—19.

He is eternal Brahma, the knowers of whom through their knowledge are liberated from their sins and merge into Him. Those who merge into Him are not reborn, I salute the same Vâsudeva every day.—20.

As the surges emanate from the ocean, so do all the creation, and the infinite beings spring from Him. I salute the Lord Vâsudeva in whom all the universe is ultimately absorbed.—21.

I every day salute Lord Vâsudeva, the Supreme Being whose form, glory and desire are not properly known even to the Devas like Brahmâ and Śiva.—22.

Digitization by Arya Samaj Charitable Foundation, Chennai

I salute the One who has given eyes to all the beings to see, the skin to feel the tongue to enjoy the taste, the ears to hear, the nose to smell, the One who brought the land from Pâtala on His one tusk in the form of Vârâha for the good of mankind, in whom all the universe reposes, the eternal Viṣṇu, Who cannot be felt through the organs like the nose, and the ears, etc., and can only be discerned by the mind.—23-24.

I salute Him who has made the demons void of their lustre by coming into the womb of Aditi. He is endless, and is the hewer of the worldly tree (by ending there worldly phantasmagoria).—25-26.

He is the great cause of the universe, He has entered the womb of the mother of the Devas by His one-sixteenth part and He has taken away all your splendour and fire."—27.

Bali said:—"Who is Hari who has caused us terror? There are demons more valiant than this Vâsudeva.—28.

Look at Viprachitti, Śivi, Saṃku Ayah, Saṃku, Ayahaśirâ, Aśvaśirâ, Bhaṣmakârî, Mahâtanu, Pratâpa, Praghasa, Śaṃbhu, Kukura, and several other demons are the most valiant. They can lift the world even. Viṣṇu is not powerful like one of them even.—29-31.

Śaunaka said:—Prahâlâda the most virtuous, hearing such words from his grandson, exclaimed:—"Fie, fie unto you."—32.

Bali! when there is a king like you, void of discrimination, vicious, I think all the demons will no doubt come to their end. Who else than you, so vicious, can utter such words regarding that Unborn illustrious Deva of the Devas, the Lord Vâsudeva.—33-34.

Which other sinner than yourself can blaspheme the most Supreme, the Eternal, Lord Vâsudeva?—35.

All the demons named by you, the Devas like Brahmâ, etc., the Daityas, the world, the movable and immoveable, the oceans, the peninsulas, yourself, myself, the rivers, the trees, all the seven regions cannot become equal to the Lord Viṣṇu.—36.

Who else than you, who are on the road to destruction, indiscriminate, vicious and disrespectful of the sayings of the noble-minded old persons, can use such words of Lord Viṣṇu who is highly adored, all pervading, the Highest Self and on whose one foot this whole universe is established.—37-38.

I am awfully ashamed of your having been born in my house for you profane the name of Lord Viṣṇu.—39.

The devotion towards Viṣṇu is the dispeller of all the mundane sins. Nothing is dearer to me than the devotion to Kriṣṇa and every one knows about it; but you wicked do not know it. Hari is dearer to me than my life. You have the audacity to show me disrespect by despising Hari.—40-42.

Bali! Virochana is your father and I am his father and Nârâyaṇa who is my Guru is the Lord of the universe whom you despise. You shall therefore lose your kingdom ere long.—43-44.

Digitization by Arya Samaj Charitable Foundation, Chennai

Lord Viṣṇu, Janârdana is my Deva. He is my Guru. I have abandoned you for having despised Him and I pronounce my curse on you in consequence of it. Thus Hari will be pleased with me.—45-46.

I feel as if you have wounded me more than if you had severed my head by using such words about the Lord. You shall now be soon bereft of your realm and I may see that.—47.

I do not know of any one else excepting Śrikriṣṇa who could be my protector in this ocean of the world. And as you have blamed Hari, the Lord of the three worlds, I curse you thus. Love your kingdom and be fallen.—48.

Śaunaka said :—That demon king hearing such words of Prahlâda bowed down again and again and made repeated attempts to please him.—49.

Bali said :—" Be pleased. I uttered such words through delusion, ignorance and cenceit.—50.

Delusion clouded my intellect. I am indeed a sinner. You have done well in cursing me.—51.

I shall certainly not be sadder to lose my realm than I am by being disowned by you.—52.

It is not difficult to attain the realm of the three worlds nor is it difficult to acquire even more than that, but it is indeed very difficult to get a Guru (spiritual teacher) like your worthy self in this world; therefore be pleased upon me and shake off your anger. I am tormented by your wrath."—53-54.

Prahlâda said :—I have no anger. It has sprung up by your ignorance and consequently I have cursed you.—55.

If my sense had not been overshadowed by your ignorance, how could I, the knower of Hari, the all-pervader, have cursed you in whom Hari too resides?—56.

Demon king! the curse that I have pronounced on you is bound to take its effect, but do not be sorry for from this time forward your devotion in Lord Viṣṇu will take place and He will be your protector.—57-58.

Under the influence of this curse you will always remember me and I shall always seek your welfare.—59.

Saying so Prahlâda held his peace and later on in due time Lord Viṣṇu was born as Vâmana.—60.

After the birth of the Lord, Aditi the mother of the Devas, was freed from all her troubles.—61.

Bracing and balmy breeze began to blow, the sky became quite clear of its dusty layer, and all the beings were fixed in the path of righteousness;—62.

And all the Devas, even the Demons, men, earth, heaven, sky became peaceful.—63.

Digitization by Arya Samaj Charitable Foundation, Chennai

On the birth of Vâmana, Brahmâ performed the prescribed natal ceremonies, etc., and began to pray.—64.

Brahma said:—"Victory to you Eternal Lord. O, Omnipresent, free from birth, old age &c., endless, Achyuta, etc., O Unconquerable One! O destroyer of all! let victory attend on you! Thou art, the supreme object, the Supreme Knowledge, Victory, the Infinite, the great beholder of the universe, the Guru of the universe; Thou art immeasurable, unmanifested, Thou art the highest reality, Thou art knowable through knowledge; Thou always roamest in self. Victory to Thee.—65-67.

Thou art the witness of the universe! Thou art the Lord of the world! Thou art the world Teacher! Thou art endless. Victory to Thee. Thou art the protector of the world. Thou art limit; Thou art limitless, the beginning, the middle, the end, the ocean of supreme intellect, the incomparable, the giver of emancipation to Yogis, seated in the hearts of all, having thy ornament the virtues like Dama, &c; the most subtle, the incomprehensible, the image of the universe; victory to Thee. Corporeal, most subtle, the Cognizance of the senses, beyond the senses, fixed in the Yoga of the great illusion caused by the Self, the Imperishable, the uplifter of the earth by the tip of a single tusk; victory to Thee.—68-71.

Thou art all this universe; Thou art resting on Thy Mâyâ; Thou sleepest on Śeṣa serpent O Aghora! Victory to Thee. The opener of the hearts of the enemies, Nrisiṃha, the Soul of the universe, Vâmana, Keśava; victory to Thee.—72.

The unconquerable, covered by the Mâyâ of Thyself, Janârdana, Prabhu; victory to Thee.—73.

Hari, thou growest infinite by the evolution of the attributes of Mâyâ; all the virtues are centered in Thee; victory to Thee.—74.

Hari! even Śiva, Indra, Devas, Seers, Sanaka and other Riṣis, ascetics cannot amply comprehend your nature.—75.

Deva! the whole universe is covered by Thy illusion; who can therefore penetrate this veil and realize you without Thy grace?—76.

Deva! the one who only thinks of Thee and loves Thee can know you. None else can realize you.—77.

Thou art sprung of Thyself for the creation of this universe, mayst Thou grow ever. Victory to Thee! Nandîśvara, Îśâna, Lord, Vâmana grow prosperous and sustain the universe.—78.

Śaunaka said:—Vâmana thus prayed by Brahmâ, smiled and gravely said:—79.

"Brâhmana! Kaśyapa had prayed to me along with you and the Devas like Indra, etc., and I knew your object. Later on when Aditi prayed, then I also said that Indra would be the Lord of the three realms free from any foes.—80-81.

Again I say this truly unto you all, that I will keep my promise by making Indra the Lord of the three realms."—82.

Then Brahmâ gave Vâmana a deerskin, Vrihaspati invested Him with the sacred thread, Marîchi the son of Brahmâ gave him Daṇḍa (mace),

Digitization by Arya Samaj Charitable Foundation, Chennai

the sage Vaśiṣṭha gave him Kamaṇḍala, Aṃgira gave Him Kuśa grass and the Vedas, the sage Pulaha gave Him Akṣasûtra, Pulastya gave Him white raiments; then all the Vedas with the most sacred Oṃkâra; the Sânkhya and the Yoga Śâstra and the Sâkhâs of the Vedas began to worship Him.—83-85.

All the Śâstras such as Sâṃkhya Yoga, etc., were also attained by Vâmana. Afterwards Vâmana with his long hair, daṇḍa, kamaṇḍala and umbrella visited the sacrifice of the demon king Bali. The portion of the land on which Vâmana put His feet in walking sank down and a deep hole appeared there and He made the whole world with all its mountains to oceans, and earth with island quiver though He walked slowly.—86-90.

Here ends the two hundred and forty-fifth chapter on the incarnation of Vâmana.

CHAPTER CCXLVI.

Śaunaka said:—The demon king Bali on seeing the land quaking with all its forests and mountains, bowed down to his preceptor Śrî Śukrâchârya and said:—1.

"Preceptor! why does this land with all its oceans, forests and mountains shake and why does Agni not accept the offerings made in the name of the demons?"—2.

On being thus questioned by Bali, Śukra said after a deep meditation:—"Lord Hari has been born as Vâmana in the house of Kaśyapa and He is coming to your sacrifice. This earth is trembling on account of the thumping of His feet. For the same reason the planets are quivering, the oceans are being agitated. This land cannot bear His weight. The Devas, the Gandharvas, the demons, the Yakṣas, the Kinnaras united cannot bear the weight of Viṣṇu. He is holding this earth; therefore this earth is sustaining fire, water, sky, air, all the Manus, etc. He is the sustainer and the sustained; He is now tormenting this earth; it is the thick Mâyâ of Śrikriṣṇa that is the cause of this world.—3-8.

The earth is so much agitated on account of its becoming the holder instead of remaining the held. The sacrificial fire refuses to accept the offerings owing to the Lord being in such a close proxmity."—9.

Bali said:—"I am indeed blessed for Lord Viṣṇu the lord of sacrifices is coming to grace my sacrifice with His presence, who can be really more blessed than myself. The Lord whom the Yogis wish to acquire through their asceticism will come to my sacrifice, which other man than myself will have the good luck of attaining the Lord whom the Hotas give a share in the sacrificial offerings and whose praises are sung by the Udgâtas. Preceptor! be pleased to advise me as to what would be meet for me when Śrî Kriṣṇa the Lord of all comes here."—10-13.

Śrî Śukrâchârya said:—"Demon! on the authority of the Vedas only the Devas are entitled to the sacrificial offerings, but you have given that privilege only to the demons.—14.

Digitization by Arya Samaj Charitable Foundation, Chennai

Lord Viṣṇu, pervades the universe and sustains it through Satva and the very same Lord annihilates the creation in His manifestation of Śiva. Now the Lord Viṣṇu is engaged in sustaining the creation, so you should be on your guard. Demon king! if Viṣṇu finds a place, in your sacrifice, He will grow stronger. So you should not commit yourself to Him. You should put Him off.—15-17.

You should simply say that you are not in a position to give Him anything for Lord Kriṣṇa is coming here to fulfil the object of the Devas."—18.

Bali said :—"Deva! I never refuse the prayers of anyone, how can I possibly do so in case of the Lord Viṣṇu who is the dispeller of all ills?—19.

Lord Viṣṇu is worshipped by means of various ordinances, what can be more to me than the asking of the Lord for something?—20.

What can be the greater fruit of an asceticism to me than the asking of the Lord for something from me! It indeed means my uncommon good fortune that the Lord for whose sake various asceticisms, gifts, sacrifices, etc., are performed will accept my gift in person? Oh! certainly I did lots of good work in my previous births, I performed severe asceticism, and I did many sacrifices; therefore Hari will take gifts from my hand in my sacrifice.—21-24.

If I refuse to comply with the requst of the Lord I shall indeed render my life fruitless.—23.

If Lord Viṣṇu the Lord of sacrifices asks me to give him my head even, I shall not hesitate to comply with His request.—24.

How would it be possible for me to say 'No' to the Lord when I do not do so with any other person? It is not my habit to tell "No" when anybody asks anything from me.—25.

It is said to be good even if one invites adversity on him through charity. The charity in the performance of which hitch arises is said to be void of good fortune.—26.

There are in my kingdom no poor, unhappy suffering, agitated, angry people nor those void of ornaments, garland, etc. All my people are contented, strong, and happy. I am happy in every way. Through your favour I have got such an opportunity of giving a gift to such an worthy personage! If I sow the seed of my gift in the receptacle of the Lord Viṣṇu, what will remain for me to achieve? If the Devas prosper by virtue of my gift, even then I shall have tenfold benefit. This is indeed an opportunity to win eternal fame. All the objects are attained by the sight of Lord Viṣṇu, what can be greater bliss to me than the acquirement of the Lord's grace?—27-32.

Deva! if the Lord comes to me in fury for my having stopped the sacrificial offerings of the Devas and even if He kills me in His wrath, that too would be best for me as my death at the hands of Lord Viṣṇu would lead me to Emancipation.—33.

It is indeed exceedingly kind of Lord Viṣṇu who has everything at His command to come and ask me for something.—34.

Digitization by Arya Samaj Charitable Foundation, Chennai

How would Lord Viṣṇu who creates and sustains the universe and annihilates it at His pleasure, devise means to kill me ?—35.

Noble Preceptor! keeping all this in view, you should not stand in the way of my charity Srî Govinda, the Lord of the universe, and you should also present yourself before Him when He comes."—36.

Śaunaka said :—As the discourse between the preceptor and the pupil was going on, Lord Viṣṇu the great incomprehensible, appeared there in His (dwarfish) Vâmana form.—37.

At His sight all the demons present at the sacrifice lost their lustre and all the sages present there began to pray the Lord and mutter Japam and the demon king Bali also thought himself blessed.—38-39.

The demons did not speak anything to any one and all present there adored the Lord mentally with great devotion.—40.

Lord Vâmana, the witness of all, the Lord of the Deva of the Devas seeing the demon king Bali so meek and mild and looking at the seers assembled there; began to praise sacrificial Agni, Yajamâna, Ritvijas, sacrificial articles and the courtiers engaged in the performance of sacrifices.—41-42.

After a few moments all assembled there became highly pleased with Vâmana and Bali the demon king also shared the feelings of all present, said :—" Sâdhu ! Sâdhu!" and got up to offer Argha to the Lord, and said :—43-44.

" Lord Vâmana ! you look so dear and charming. I shall be pleased to give you heaps of gold, gems, elephants, horses, fairest women, clothes, ornaments, villages, the land of the seven oceans. Ask for anything out of these that you may like best. I will give that to you."—45-46.

When Bali uttered such words with so much feeling, Lord Vâmana smiled and gravely said :—" King ! give Me simply land measured by My three feet. Give gems, gold, villages, etc., to those who ask for them." —47-48.

Bali said :—" Why do you ask for three feet of land only ? What purpose of yours will be served by that ? You are most welcome to take hundred or thousand feet of land."—49.

Vâmana said :—" I shall be amply satisfied with this much land. I only want this much. The rest of your gifts you may confer on other people who ask for them".—50.

Hearing those words of Vâmana, the demon king Bali gave three feet of land to the Lord.—51.

After the Lord had received the promise that Bali would make the required gift. He instantly began to grow, who is composed of all the Devas.—52.

He had the Sun and the Moon for His eyes, the heaven was His forehead, the earth became His feet, the demons were the fingers of His feet, the Guhyakas the fingers of His hand, the Viśvedevas in His knees, Sâdhya Devas in His ankles, the Yakṣas in His fingernails, the nymphs in His streaks, all the solar rays in His hairs of the head, stars in His eyes

Digitization by Arya Samaj Charitable Foundation, Chennai

and hairs, the Riṣis in His small hair over the body. Similarly His arms were the intermediate directions, ears were the directions in which were enshrined Aśvanî Kumârs, the wind was located in the nose; the Moon in His cheerfulness, Dharma in His mind, Truth in His speech, the Goddess Sarasvatî in His tongue, the Divine mother Aditi in his neck, the knowledge in His wrists, Maitra on top of the skull, the door to Heaven; Tvaṣṭâ and Puṣâ in His eye-brows, Agni was the mouth, Prajâpati the testicles, Para-Brahma the heart, the sage Kaśyapa His manliness, Vasus the back, Marudgaṇa in all the joints, the Sûktas and the Richas the teeth, planets and stars in His lustre. Lord Śiva was in His chest, the ocean was the forbearance, the valiant Gandharvas were the stomach, the Goddess Lakṣmî, Intellect (Medha), Steadiness (Dhriti), Lustre, (Kânti), and all Knowledge (Vidyâ) were in the waist. Then supernatural strength and energy came to that Being and the Munis saw that in His belly, breasts were the Vedas; in His belly, the great sacrifices and the loins were the eyes. The demons also saw that Form composed of the Devas and they were also blessed. They all were attracted to Him like the insects in the fire of His glory and Lord Vâmana assuming the huge form rubbed the sole of His feet, as if He was bringing the destruction of the race of the demons.—53-65.

Thus, to protect the Devas, He spread His vast Form and He measured the earth in the twinkling of an eye. Then the Sun and the Moon came in a line with His breast, and when He brought out his third foot, they fell in a line with His thighs; when He started measuring the still more higher regions. They reachad His knees. Thus the mighty Divine form of Viṣṇu spread all over and conquered all the three realms and killed the great Asuras for the benefit of the Devas. He triumphed over all the demons and bestowed the three realms on Indra, and gave the lower region of Sutala to Bali to live in and said "King Bali! since you have given Me a gift which I have accepted therefore you will live a good long life for a Kalpa. After Vaivasvata Manu is succeeded by Sâvarṇi Manu, you will become Indra.—66-72.

Now as I have given the three realms to Indra, I shall keep him here for a period till the four Yugas come and go 11 times. Bali in ancient times you had worshipped me most devoutfully, so I will always destroy your enemies. You go and live in Patala at My behest. You go and enshrine yourself in the region abounding in excellent gardens, palaces, luxuriant flowers, lakes, rivers, beatified by the dancing of dancing girls, where you will have various kinds of eatables at your command.—73-79.

You will have all these enjoyments at your pleasures for a Kalpa as ordained by Me. You will prosper as long as you do not molest the Devas and the Brâhmaṇâs and the moment you do so, you will be undoubtedly entangled in the noose of Varuṇa, knowing which you should never go against the Devas and the Brâhmaṇas."—80-81.

Hearing such words of the Lord, king Bali saluted the Lord and most cheerfully said :—"Lord! be pleased to tell me how I will be able to get all the things of enjoyments in Pâtâla".- 82-83.

Digitization by Arya Samaj Charitable Foundation, Chennai

Śrî Bhagavâna said :—"Bali ! you shall attain all such good things through misguided charities, through the Sradha ceremonies void of Brâhmaṇas, oblations on the Fire without any faith, sacrifices without any fees, works without following any rule, through studies without any vow—performed by various persons.—(84-85.

Śaunaka :—Having thus conferred the kingdom of the three realms on Indra and that of Patala on Bali, the Lord vanished then and there.—86.

Afterwards Indra also began to sustain the three realms under his sway and similarly king Bali enthroned in Pâtâla began to enjoy the best of the luxuries and comforts.—87.

Thus the Lord had tied the demon king Bali for the benefit of the Devas, in the Pâtâla who is there unto this day. O Arjuna.! your kith and kin, Lord Śrî Kriṣṇa Who is enshrined at Dvârikâ, is also there with the object of vanquishing the demons. He will be your charioteer. O Arjuna ! as you wanted to hear the history of Lord Vâmana, I have narrated to you all about Him.

Arjuna said :—O Lord ! I have heard from you all about the glory of Viṣṇu. Now permit me to go to Gangâdvârâ. Sûta said :—Thus saying Arjuna went away ; and Śaunaka went to the forest of Nâimiṣâranya. One who reads or listens to this piece of glory of Lord Viṣṇu will be liberated from all sins."—88-92.

One who thinks of the discourse of Bali and Prahlâda, or that of Bali and Śrî Śukrâchârya, or the dialogue of Bali and Lord Viṣṇu ; will be freed from all the doubts arising in his minds and will never be laid up with any dangerous illness nor will he even be deluded.—93-94.

A king who has lost his realm regains it by hearing this narration and one who is separated from his dear and near ones get them back.—95.

Here ends the two hundred and fifty-sixth Chapter on the incarnation of Vâmana.

CHAPTER CCXLVII.

Arjuna said :—"In the Purâṇas are narrated the glorious deeds of the Omnipotent Lord Viṣṇu but I do not know the doings, virtue, intelligence, of His Vârâha manifestation. Which form did the Lord assume in His Vârâha manifestation ? What Deva was He ? What did he do in that manifestation ? Pray be pleased to tell me all about Him in detail, especially before this assemblage of Brâhmaṇas."—1-4.

Śauna said :—"Arjuna ! I shall relate to you all about the Vârâha manifestation of the wonderful Krishṇa. Hear the most interesting history of Vârâha as sung in the Vedas. Hear attentively how He raised the earth from the oceans, assuming the form of a boar, and lifting the earth on His tusks. It is most sacred and you should listen to it attentively. It should never be related before an athiest but before one who believes in the Vedas, the Purâṇas, the Sâṃkhya, the Yoga etc.—5-9.

Digitization by Arya Samaj Charitable Foundation, Chennai

Viśvedevâs, Sâdhyas, Rudras, Âdityas, Aśvanî-Kumâras, Prajâpati, Saptariṣis, other seers born out of mind and thought, Vasus, Marudgaṇa, Gandharvas, Yaṣas, Râkṣasas, demons, evil spirits, serpents, all individual souls, Brâhmaṇas, Kṣatriyas, Vaiśyas, Śûdras, Mlechchhas, lower animals, birds, other moveables, and immoveables; all go to Nirvâna after thousand yugas pass and a day of Brahmâ elapses, when Vriṣâkapi manifests Himself like Fire and consumes the three worlds by His three-fold flashes. Then all the things and persons above mentioned become burnt and discoloured by the rays coming out of that Fire. At that moment the Upaniṣadas, Vedas, Purâṇas, Itihâsas, entire knowledge, Dharmas, the 33 crores of Devas with Brahmâ merge into Nârâyaṇa the Supreme Being having mouths on all sides that high-souled, Supremely imperishable soul, the Lord Hamsa. This is known as their death as the Sun rises and sets continually; so the creation and re-absorption again and again, of all these worlds which I am relating to you. When the thousand yugas forming a kalpa expire, all the karmas of all the Jîvas get finished. Then the universe sleeps within the Supreme Brahma. In other words Lords Viṣṇu after annihilating the Devas, demons, men and all the regions remains all by Himself. He then begins to create the universe in the beginning of the next kalpa and destroys everything at the end of it. He is Avikâśî, (eternal) Dhruva and the whole universe belongs to Him—10-23.

When the Sun loses his lustre, the Moon and the planets vanish, when wind emits fire and smoke, when the sacrifices and Vaṣaṭ become weak and powerless, when the roads become void of birds and other beings, when the Raudra become void of their honour, when all the quarters become covered with darkness, and when all the regions or Lokas disappear due to the want of any work, then there being no enmity everything assumes a peaceful aspect and this universe rests in Nârâyana. When He goes to sleep He looks beautiful with His red eyes, yellow garments and cloud-like colour, and with his thousands of black rays resembling matted hairs. A garland of one thousand lotuses hangs on his breast; He becomes anointed with red-sandal paste; Lakṣmî Devi rests on Him. Then He goes to wonderful yogic sleep, that peaceful Soul, bringing good to all the worlds, till the completion of a thousand yugas. Then discarding His yogic contemplation He gets up, becoming the Lord himself. He thinks to create the world and through the perseverance of Brahmâ, He creates the universe with the Devas, men, insects, etc. The very same Nârâyaṇa is the Creator, Abstainer from business, Annihilator and Prajâpati. Verily Nârâyaṇa is the supreme truth, final beatitude, the Highest region, the highest sacrifice, the self-manifested; He is Sarva, the All; worthy of being known by the Devas, etc. He is the sacrifice and Prajâpati.—24-37.

What is worthy of being comprehended by the Supreme Lord of the universe, cannot be known by anyone. Prajapati along with the Devas and Riṣis contemplate and do not get the end of the very same supreme spirit, His highest form cannot be seen by the Devas. Brahmâ and the Devas only adore that form of His which He manifests Himself and which the Devas see.—38-40.

Digitization by Arya Samaj Charitable Foundation, Chennai

And if he does not like to show His form, His form then cannot be seen by any. He is the strength inherent in the Devas, Agni, Vâyu and all the beings of the village.—41.

He is the repository of fire, asceticism and immortality, the ruler of the Dharmas of the four Âśramas, the enjoyer of the sacrificial fruits of Châturhotra, the grantor of salvation up to the four oceans and the originator and mover of the four yugas. He withdraws Himself the whole universe and places it within His comb for one thousand years. He then brings forth the great egg of the universe. That Lord then created the whole universe with all the Devas, demons, lower animals, birds, serpents, Siddhas, Châraṇas, Gandharvas, Yakṣas, nymphs, mankind, mountains, trees, medicinal herbs and Guhyakas; by means of His glory. At that time the Vedas did not exist.—42-44

Here ends the two hundred and forty-seventh chapter on Vârâha incarnation.

CHAPTER CCXLVIII.

Saunaka said :—In olden days, this world was is in the form of a golden egg; and this egg was in the form of Prajâpati. This is the Vedic Śruti.—1.

This very egg was ripped open on its upper side by Lord Viṣṇu at the end of a thousand years; O king! The Creator then pierced the lower end of the egg, for the creation of Lokas.—2-3.

Again it was divided by Viṣṇu, the Creator and the great Divider, into eight parts. The hole in the upper half of it became the sky, and that in the lower half formed the Pâtâla. Kâṃchanagiri was formed by the water that came out first of the egg created by Viṣṇu for the formation of the Lokas.—4-5.

Then thousands of mountains sprang up, and these extended to many thousands of yojanas wide; the earth was overweighed with them and, becoming unable to bear the load, the earth became very much tormented. She became viod of the golden tejas (energy) of the all-powerful Divine Nârâyaṇa, and being oppressed with the weight of the above energy became unable to bear the weight and sank down. Seeing the earth sinking down, Viṣṇu wanted to raise Her for Her welfare, and He said :—" This Universe, unable to bear my glory, is going down like a cord sinking in a swanp."—6-11.

Hearing those words of the Lord, the Universe began to pray to Lord Viṣṇu : " I salute you, O, the most valiant one, in all the three realms, the most illustrious Mahâvarâha, the most powerful of all the Devas, the one armed with sword, quoit, club, &c. This world has come out of you, and the Puskara land is born of you. Brahmâ, the Creator of the Universe, has been born out of your body and has acquired sempiternity amongst the beings.—12-13.

Through your glory alone, Lord Indra enjoys the pleasures of heaven, O, Lord Janârdana! the demon king Bali, has been conquered by your

Digitization by Arya Samaj Charitable Foundation, Chennai

wrath. You are the Sustainer, the Creator and the Annihilator. The whole creation rests in you. The Manus, the Dharmarâja, Agni, Vâyu, Clouds, Varṇâśramadharmas, oceans, trees, rivers, Dharma, Kâma, sacrifices, with rituals, are all the component parts of your supreme person.—14-16.

You are knowledge and that which is to be realised through knowledge. You are all these beings, Modesty, Lakshmî, fame, stability, forgiveness, Purâṇas, Vedas, Vedâṃgas, Sâṃkhya, birth and death, immoveable objects, the three periods ; these all are the products of your glory.—17-18.

You are the giver of higher fruits to the Devas, you are the winner of the hearts of heavenly ladies, you are the mind of all, you captivate, you are the great, forest-like, wide expanse of ether (mahâkâsa), the minds of all ; of which the rain clouds are the shoulders ; satya loka is the branches ; the oceans are the juice extracted ; the nether regions are the basins for water dug round the tree. Airavata is the foot of the tree, all the beings are the birds, and you are the great tree, consisting of all the Lokas, with goodness, gentleness and the other best qualities forming the sweet scent ; you are the great ocean in the form of the three Lokas ; the twelve Âdityas are the islands thereof ; the eleven Rudras are the the foundations and towns ; the eight Vasus are the mountains, the Siddhas and the Sadhyas are the billows ; the birds are the winds ; the Daityas are the crocodiles ; the Uragas and Râksasas the fishes ; Brahmâ is the great patience ; the heavenly ladies are the gems ; Buddhi Lakṣmi, modesty and fame, are the rivers. Time is the great knot ; sacrifices are the moments thereof. O Nârâyaṇa ! you are mighty by your yoga ; you are the great time and become delighted by the clear waters of your own.—19-26.

The three regions created by you are annihilated again by you fury. All the yogis, impelled by you, again merge into you. You are the fire that is ablaze at the end of each yoga, you are the time, the clouds and you manifest yourself in all the yogas to bring deliverance to the universe.—27-28.

You assume white appearance during Satayuga, like champaka during Treita and red in Dwâpara, and black in Kaliyuga ; and you get discoloured and pale in the evening of the yugas, and the Dharmas also get pale. You are shining, you are walking, giving heat, protecting, trying, becoming angry, getting fame, illumining, giving rains, laughing, remaining quiet, waking, and annihilating all the beings at the end of a yuga.—29-32.

You mark the time of progress, cessation, unconsciousness, and the end of the age ; you annihilate everything. You are Seṣa, for you alone are left, when all else is destroyed by the fire that burns at the end of the age. You do not fall even when Brahmâ, Indra, Varuṇa and other Devas fall ; therefore, you are known as Achyuta.—32-34.

Note =The rest.

You control Brahmâ, Indra, Yama, Rudra, Varuṇa, and other Devas, and then attract them to you ; and that is why you are known as Hari. You are known as Sanâtana, for you give body, fame and pros-

Digitization by Arya Samaj Charitable Foundation, Chennai

perity, etc., to all the beings; you are Ananta, for the Devas, Brahma, etc., and sages do not find your end.—35-38.

You do not wane or perish, even in course of crores of Kalpas; consequently, you are called Akshaya Viṣṇu; you are Viṣṇu, for you pervade the universe, moveable and immoveable. You are omnipresent in the three Lokas in the immoveable objects; and the Yakshas, Gandharvas, serpents and the Universe rest in you; hence Brahmâ calls you Viṣṇu. The philosophers call the waters Nâra, and you first reposed yourself in the Waters; therefore, you are called Nârâyaṇa. You revive at the end of every yuga the lost Vedas; that is why you are known by the Risis as Govinda. You are the master of the senses (Hrisis); therefore, you are known as Hrisî Keṣa.—39-44.

You are Vâsudeva, for at the end of the ages Brahmâ and other Devas rest in you, as well as on account of your Omnipresence in all the beings. You absorb everything by drawing them unto you at the end of each Kalpa, that is why you are named Saṃkarṣana. You are Pradyumna, for the Devas, the demons are sustained in their respective orders and taught duties by you. You are Aniruddha, for there is none other in the creation that can act as a brake on all the beings. You bear the whole universe, you annihilate it; I only hold what is held by your glory. I can never hold anything which you do not hold yourself.—45-51.

Nârâyaṇa! You give deliverance to the world at the end of each age, when it is oppressed heavily.—52.

Supreme One! come to my rescue. I have gone down on account of my not being able to cope with your glory. I am at your mercy.—53.

I am greatly oppressed by the demons and Râkshasas; and O, Sanâtana! I am at your mercy since eternity.—54.

Deva! You are the Bull; and I had all fears till I do not seek mentally your support from my heart, and now what is the fear when I have placed myself under your shelter. Lord of the Devas! when the Devas, like Indra, etc., are not in a position to sing your praises adequately how can I do so?" There is no other equal to you. You alone are your equal, and you know only who is your equal.—55-56.

Śaunaka said:—Hearing such a prayer of the Earth, Lord Viṣṇu was pleased to meet its wishes, and said:—"Devi! One who repeats the prayer just uttered by you will never be overtaken by any misfortune. He will also attain the pure loka of Vaiṣṇavas. Its repetition will give the benefit that one attains by reading the Vedas.—57-60.

Dharani! Kalyâni! do not fear. Be in peace I shall situate you nicely."—61.

Afterwards Lords Viṣṇu thought of all His Divine manifestations as to which would be most appropriate to enable Him to relieve the sufferings of the Earth at that moment.—62-63.

Then the Lord manifested Himself as a boar that He might enjoy the playing in waters. That mighty Lord, incomprehensible by mind and speech of all the beings, that Brahma extended Himself to hundred yojanas in length and twice that in height. Shining and thundering like

Digitization by Arya Samaj Charitable Foundation, Chennai

the blue clouds, looking like a mountain, with white sharp tusks, full of lustre like the sun, lightning and fire, with a high waist; with such a formidable form, adorable by all, He sank down into the Rasâtala to lift the world. The Lord, in that mighty manifestation, having the Vedas for His feet, the sacrificial post for His tusks, the sacrificial pit for his mouth, the fire for His tongue, the Kuśa grass for His hair, Brahmâ for His head, night and day for His eyes, Vedâṃgas for His ears, sacrificial clarified butter for His nose, the sacrificial ladel for his snout, the chant of the Sâmavedâ for His breast, truth, virtue and deeds for His courage and effort, purificatory rights for His claws, sacrificial beings for His knees, all the sacrificial emblems as the seed, medicines for the results; the sacrificial altar for His inner self, sacrifices for His bones, soma for His blood, the Vedas for His shoulders, Sâkalya for His aroma, conjoint with the divisions of havya and kavya, the sacrificial fees for His heart, the Vedas as His passages, Upâvarmas for His lips, Pravargyas for his ornaments, with mysterious Upaniṣadas for His seat, the protector of His shadow like better-half, majestic like the mountain; He raised up the earth on His tusk from the Rasâtala, and located it in its proper place. In other words, He let the Earth drop that was sticking to His tusk, though holding Her mentally, after which She felt blessed and made Her obeisance to the Lord. Thus Varâha came to the rescue of the Earth for the welfare of all, and then wished to make partitions on Her.—64-78.

The Lord Vriṣakapi, of unequalled valour and prowess, has thus brought deliverance to the Earth in the most excellent Boar-form, by means of His single tusk.—79.

Here ends the two hundred and forty-eighth chapter of the Matsya Purâṇam on the incarnation of Varâha.

CHAPTER CCXLIX.

The Riṣis asked :—We do not feel amply satisfied by listening to the glory of Nârâyaṇa that you have been pleased to relate to us. We feel keen to hlear more and more about it. Pray tell us how the Devas became immorta. What karmas they did, what tapasyâ they practised, or whose favor they gained, or whose energy they imbibed, that they obtained immortality in ancient days.—1-2.

Sûta said :—They became immortal when Nârâyaṇa and Śiva helped the Devas in ancient days.—3.

In days gone by, when war ensued between the Devas and the Asuras, hundreds of Devas used to be killed; but amongst the Daityas, when they were killed, they were restored to their lives by Sukrâchârya, the son of Bhrigu, with the help of Sanjivanî mantra. Lord Siva was pleased with Bhârgava and gave him this wonderful Mrita Sanjivanî mantra. Knowing that Sukrâchârya was acquainted with the above Mâhesvarî Vidya, direct from the mouth of Lord Śiva, the Daityas began to fight with the Devas, when Sukra restored to life the Daityas that were killed. Sukra obtained from Sankara that knowledge, which all the worlds, the Devas, Râkṣasas, Nâgas, Riṣis, Brahmâ, Chandra and Viṣṇu could not get;

Digitization by Arya Samaj Charitable Foundation, Chennai

so Sukra became very pleased. Thus, when the great war ensued again between the Devas and the Dânavas, the Danavas" army, when killed, were early called to their lives. Then Indra and Vrihaspati, and the other Devas became powerless and greatly depressed. It dismayed the Devas, seeing which, Brahmâ addressed them thus on the summit of the Mount Meru.—4-12.

"Devas! You should follow My advice and make peace with the distracted demons; then you should make an effort to churn the ocean of milk for nectar. You should win the sympathies of Lord Varuṇa, and then appeal to the mighty Viṣṇu for help. You should in churning the ocean employ the Mount Meru as churning-stick, the Sêsa serpent as the string of the churning-stick. For the time being you should appease Bali, the king of the demons, so that he may be the supervisor in this work and pray to Kûrma, the tortoise-incarnation of the eternal Viṣṇu, in the Pâtâla, as the base, and the Mount Mandara also for help.—13-16.

Hearing those words of Brahmâ, all the Devas went to Pâtala and said to the demon king Bali:—"Bali! Do not be hostile to us now, we are your slaves. Endeavours should be made to churn the milk-ocean for nectar, for which purpose Śêṣa has to be utilised as the string of the churning-stick. Demon-king! we will undoubtedly become immortal by the nectar obtained through your grace." Bali said:—"Devas! I shall do what you say. I can alone churn the milky ocean. I shall certainly acquire nectar to help you to become immortal, because one who does not oblige his enemies that come from far, is ruined in this life as well as in the next. I shall therefore give you my full support."—17-22.

Saying so, that demon-king Bali, accompanied the Devas, and they all prayed to Mandarâchala as follows:—23.

"Mandarâchala! the king of the mountains, be pleased to help us in churning the milk-ocean for nectar. Befriend us, for this is a great work for the Devas and the demons."—24.

In accepting their prayer, the lord of the mountains said: "I shall be the churning-stick, and let some one who may be strong enough to volunteer himself to act as a receptacle, on which I can revolve, then I will be able to churn the ocean; also the Seṣa serpent to coil round the stick. Afterwards the most valiant turtle and Sêṣa, endowed with ¼ of Viṣṇu's power, went to support the Earth, and haughtily the Turtle said:—"When I can easily hold all the three regions on my back, how can I feel the weight of this Mandara mountain?"—25-28.

Śêsa said:—"I can coil round the three regions, what difficulty can therefore, be in my coiling round this Mandara mountain?"—29.

Afterwards all the Devas and the demons hurled Mandarâchala into the milk-ocean, after which Śêṣa coiled round it, and kûrma (turtle) placed Himself underneath it as the support of the mountains. When the demons and the Devas could not manage to turn the floating Mandarâchala, all the Devas with Bali went to the abode of the Lord Viṣṇu, in Vaikuntha, that was shedding its lustre like a white lotus, where the mighty Lord was lying absorbed in deep meditation, wearing yellow

Digitization by Arya Samaj Charitable Foundation, Chennai

clothes, adorned with armlets, &c., shampooed by the Goddess Lakshmi, fanned by the wings of Garuḍa and prayed for by the Siddhas and Châraṇas and the Vedas incarnate, reclining on His left hand, placed under His head. All the Devas and the demons prayed to the Lord :—30-36.

By surrounding Him with folded hands, they all saluted Him, and said: "Lord of the three regions, overpowering by your lustre more than the myriads of the suns, the enemy of Kaitabha, the Great Cause of the universe, the Protector of the creation, we all salute you.—37-38.

O, Annihilator of all, invincible even by the trident, enemy of and as it were a conflagration of the demons, we salute you.—39.

From your navel-like lake, the lotus-wombed great mountain has sprung up ; you are the creator of Brahmâ ; we salute you. O, one who measured the universe with three strides, the Creator of the three regions, the destroyer of the formidable demons, the originator of the highest attributes, shining like a great blaze, the Creator of the universe out of the lotus stick springing up in your navel, the most dear one to all, we salute you.—40-41.

Lord of all the realms, the cause of deeds and all causes, the destroyer of the enemies of the Devas, Participator in the great war, we salute you. The one who draws in the honeyed aroma of the Goddess Lakshmi's lotus-like face, the receptacle of fame, we salute you. Pray, do churn the ocean by holding the mountain by one of your valiant arms to make us immortal. Hearing this prayer, Lord Viṣṇu shook off His yogic repose, and said :—42-45.

"Devas and others ! Hope you had no inconvenience in the way ; Pray tell me the object of your having come here."—46.

The Devas said :—"Deva ! In order to obtain nectar to make Ourselves immortal, we all are churning this ocean, but without your assistance we are helpless. We will be successful, if you lead us." Hearing those words, Lord Viṣṇu followed the Devas to that spot where Mandara was floating. The great mountain was then encircled by the Sêṣa and the Devas and the Asuras took hold of the string. The Devas took hold of the tail end of the Śêṣa, and the demons, Râhu and others, took the head ends. Lord Viṣṇu caught hold of the summit of Meru with His left hand and Bali held the thousand heads of Śêṣa with His left hand, and with his right hand he caught hold of his body ; Śêṣa firmly coiled round the Mandarâchala, after which the Devas and the demons started to churn the ocean for a hundred Divine years.—47-54.

When all the Devas and the demons were overcome with fatigue in churning the ocean, Indra caused the rains and cool wind to refresh them. But, in spite of all that, when the Lord Brahmâ found them giving way to fatigue, He shouted out: "Go on churning. Those who persevere are undoubtedly blessed with the highest prosperity." —55-57.

The Devas, thus encouraged, applied themselves heart and soul to the task of churning the ocean, when the motion of the Mandarâchala 1,000 yojanas high, caused herds of elephants, wild boar, Śarabha, other

Digitization by Arya Samaj Charitable Foundation, Chennai

animals residing on that mountain, trees began to fall down into the ocean.—58-59.

Afterwards the juice of the fruits, flowers, the sap of the medicinal herbs, falling into the ocean, was churned along with it, when all the contents of the ocean assumed a curdy appearance.—60.

Innumerable beings were powdered in that violent churning, the fat and marrow of whom, coming in contact with the waters, produced wine, the smell of which pleased all the Devas and the demons, and the taste of it recouped the vigour of the latter. They then churned the ocean most vigorously and the Mount Mandarâchala became fixed.—61-63.

Viṣṇu came forward, and with his arms, holding the lotus and as long as Brahmânda, caught hold of the Mandara mountain, placing His hand on the hood of Vâsuki. Viṣṇu turned black on account of His having covered the mouth of Śèṣa. Then emitted from the oceans sounds like thousands of thunders. Indra, Sûrya, Rudra and Vasus, Guhyakas placed themselves at the second end of Vâsuki.—64-66.

At head of them, Viprachitta, Namuchi, Vritra, Śaṃvara, Dvimûrdhâ, Vagrudaṃṣtrâ, Râhu, Bali, &c., facing the mouth of Śêṣa, applied themselves to the churning of the ocean.—67-68.

Now here, then, was a thundering din caused by the churning of the ocean, thousands of the aquatic beings fe dead by the blow of the Mandara mountain.—69-70.

Many of the aquatic beings living in Pâtâla also met with the same fate.—71.

Later on, the trees on Mandarâchala fell down into the ocean along with birds on them rubbing against one another.—72.

The rubbing of the trees produced a blaze of fire like lightning which enveloped all that mountain and also consumed all the elephants, lions, &c., residing on it, which also fell charred dead into the ocean. Afterwards Indra quenched the fire by bringing down rain.—73-75.

When myrrh of the various trees and the juice of several plants trickled into the ocean.—76.

Through the potent sap of those plants the Devas of golden colour felt themselves immortal (?)

Then the occean turned like milk and clarified butter came out of it by admixture of the various saps.—78.

The Devas, then said to Brahmâ:—"We all feel quite exhausted and the nectar has not yet come out. Excepting Nârâyaṇa, the Devas and the Daityas won't get nectar, even if they go on churning for a long, long period." Hearing which Brahmâ prayed to Nârâyaṇa: "You are the supporter of them all, therefore, be pleased to impart them strength." —79-81.

Viṣṇu said:—"I am imparting strength to those that are exhausted; now move the Mandarâchala carefully and steadily."—82.

Here ends the two hundred and forty-ninth chapter of the Matsya Purâṇam on the churning of Amrita.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CCL.

Sûta said :—Hearing such words of Nârâyaṇa, the Devas and the demons began to churn the ocean with great force.—1

Then the beautiful Moon with its refreshing rays came out of the ocean.—2.

Next came out the Goddess Lakṣmî, wearing white raiments followed by Surâ Devi ; after whom was obtained the horse Uchaiśrava ; later on came the precious divine Kaustubha gem, necktarlike, cheering which Viṣṇu took it and placed on His chest. Afterwards came out the charming Pârijâta flower shrub with bunches of golden flowers. Shortly after the Devas and the demons found the sky covered with smoke which gradually spread in every direction and caused terrible headache to everyone making them senseless and lie down. They all sat down on the coast holding their heads. In the meantime that smoke turned out to be the unbearable Bârabânala (conflagration) by the the heat of which many Devas and demons were singed and began to run about in all directions ; after it Dundubha snakes, various kinds of red and black snakes, living on air alone, came forth. Also came out serpents with long teeth, red-coloured snakes, snakes living on air alone, also white, yellow and variously coloured snakes, also snakes came out of Gnasa class.—3-10.

Next came forth mosquitoes, flies, centipedes, and innumerable kinds of venomous insects and terrible beings.—11-12.

Then came out most deadly poisons by the mere fumes of which the mountain summits were consumed as well as Śâruga, Halâhala, Musta, Vatsa, Kangaru, Bhasmaga, and Nîlapatra and hundreds of other poisonous things.—13.

Shortly after the Devas and the demons beheld in that vast ocean a terrible form of blue colour, like Bhringa Anjana and mountain, shining like golden clouds, full of precious gems and roaring like clouds ; the most deadly poison—Kâlakûṭa—strong like fire. It is throwing off awful breath ; and enveloping all the Lokas by its body ; its hairs blazing like fire. Its body was decked with golden gems ; it was dressed in yellow robes ; a crown on the head and adorned with various flowers. It began to make dreadful noise in the ocean. Its fumes pervaded all round and caused an awful consternation among those present there. Under its deadly influence, many became petrified, most of them began to vomit froth. They all were awfully terrified and most of them were rendered senseless.—14-17.

By its fumes Viṣṇu, Indra, demons, etc., became burst and other divine beings turned into cleaned coals. Lord Viṣṇu addressing this form said :—18.

"Who are you of this death-like nature and what is your object? Whence have you come? How will you be pleased?" Hearing those words of Lord Viṣṇu, Kâlakûṭa thundered out like a huge kettle-drum.—19-20.

Digitization by Arya Samaj Charitable Foundation, Chennai

"I am Kâlakûṭa poison born out of the churning of the ocean. I am born to kill the Devas and the demons for their having churned the ocean so furiously.—21-22.

I shall now destroy them in a moment. They should now either swallow me or go to Lord Śiva."—23.

Hearing those fearful words, the Devas and the demons placing Brahmâ and Viṣṇu in front of them repaired to the abode of Lord Śiva and stood at His gateway. They were announced to the Lord by His attendant Gaṇeṣa and with His permission went inside His cave in the golden Mandarâchala the steps of which were studded with precious stones, having pillars of Vaidûrya gem. Then they knelt down and prayed to the Lord under the leadership of Brahmâ.—24-27.

The Devas and the demons:—"Virûpâkṣa! having divine eyes, armed with bow, thunderbolt and Pinâka, we salute you.—28.

O, One armed with trident, the Lord of the three realms, the receptacle of all the beings, we all salute you.—29.

O, destroyer of the enemies of the Devas, having for your eyes, the Sun, the Moon and the fire, the one who manifest yourself as Brahmâ, Viṣṇu and Rudra, Sâṃkhya Yoga, ordaining welfare to all the beings, we salute you.—30-31.

Annihilator of Cupid! destroyer of the Lokas and time! the Lord of all the Devas, our salutations to you. Ekavîra! Śarba, the one with plaited hair, the Lord of Pârvatî, the destroyer of the sacrifice of Dakṣa and Tripura, the cause of the universe and giver of bliss and freedom to all, of the forms of Indra, Agni, Varuṇa, the three Vedas, Rik, Yajur, Sâma; you are the Puruṣa, you are Īśvara, Vipra, having Śrutis for your eyes as well, you are Sattva, Rajo and Tamoguṇas, eternal, we salute you. You are the foremost; you are the formidable.—32-36.

Note.—एक वीर=Pre-eminent warrior, hero.
शर्व=An epithet of Śiva.

The darkness is also Your Form; you are eternal and changeful; you are manifested; you are unmanifested; you are both manifest and unmanifest; you are dear to Nârâyaṇa; we salute you.—37.

Beloved of the Goddess Pârvatî, residing in the mouth of Nandî, you are the seasons, the Manvantaras, the Kalpas, fortnights, months, days; the one who manifests himself in many ways; you are Muṇḍî (with shaved heads), Rathî, Dhanvî Yati, and Brahmachârî. Holder of the lotus, having directions for your garments, we salute you."—38-40.

After that prayer the Lord Śiva became pleased and said:—"Devas and demons! why have you come here? Why do you look so helpless and suffering? What shall I do for you? Tell me your object outright." Hearing such words of the Lord the Devas and the demons said:—41-42.

"We have churned the mighty ocean for nectar, out of which has come out the most deadly Kâlakûṭa poison which threatens to destroy us all, if we do not gulp it down.—43-44.

We are unable to devour that poison. We have come to you being overpowered by it. It sends up its fumes powerful like the

Digitization by Arya Samaj Charitable Foundation, Chennai

flashes of lightning and has blackened Viṣṇu, dismayed Dharmarâja, rendered many unconscious and killed several.—45-46.

Lord! as the pelf of the unfortunate becomes the source of misfortune, and as in misfortunes the objects of the weak are not fulfilled, similarly this deadly poison has come deadly to us. We have, therefore, come to you for succour and be pleased to give your helping hand to us.—47-48.

You are clement on your devotees, knower of all motives, the recipient of the first share of sacrificial offerings, the most Supreme Lord, the annihilator of Kâma; you are Soma, and Saumya and doing well to the Devas; you alone are our strength, you are the protector of the attendants; pray be pleased to swallow it and thus rescue us from the danger of our being destroyed by the formidable poison."—49-50.

Mahâdeva said:—"I shall swallow the Kâlakûṭa; and shall also fulfil if there is any other difficult mission to be accomplished by you."—51-52.

The Devas and the demons were filled with extraordinary delight on hearing those words of the Lord; their eyes were moist with tears of joy and their voices got choked.—53.

Afterwards Lord Mahâdeva set out on his quick-going buffalo as swift as wind on the aerial track when the Devas and the demons also followed Him on their respective conveyances, favouring the Lord with chowries.—54.

The Lord's knotted hairs, standing up on high became tawny coloured by the fire of His third eye. Then the Lord saw Kâlakûṭa on getting to the coast of the ocean.—55.

He went to a shady place and quaffed it holding it in His left hand. The Devas and the demons thundered out with glee when they saw the Lord drinking it. They also danced and sang, and Brahmâ and other Devas began to pray. When the venom was deposited in the throat of the Lord, Bali along with the Devas and the demons said: "O Lord! white like the lotus, the venom looks awfully beautiful like bees in your throat.—56-59.

It looks as if you are wearing a garland of black bees. Let this remain in your throat." The Lord replied that if that be the case He would let it lie there and not allow it to settle down, Śiva thus returned home after quaffing the poison and the Devas and the demons again resumed the churning of the ocean.—60-61.

Here ends the too hundred and fifty-fifth chapter on churning the milk-ocean.

CHAPTER CCLI.

Sûta said:—When the ocean was churned again the great physician Dhanvantari, the author of Ayurveda, came out.—1.

Next came out the broad-eyed Madirâ, the nectar and the cow Surabhi, the dispeller of the fears of all beings.—2.

Digitization by Arya Samaj Charitable Foundation, Chennai

Lord Viṣṇu took Lakṣmî and Kaustubha gem. Later on came out the famous elephant Airâvata ; and they were taken by Indra and Dhanvantari, the giver of health to all the beings, was taken by the Sun.—2-3.

Dhanvantari, the great professor of Âyurveda, brought relief to the sufferings of the creation. The famous umbrella that came out of the ocean was taken by Varuṇa. Then came out two earrings which were taken by Vâyu.—4.

Pârijâta tree was taken by Indra. Then Dhanvantari assuming a charming form and taking a Kamaṇḍalu came out with the pot of nectar in his hand. At that time the Devas and the demons shouted out for nectar " It is ours, It is ours," when Lord Viṣṇu assumed the appearance of a bewitching damsel.—5-7.

And He fascinated the demons, who, being deluded, placed the pitcher of nectar into the hands of the Lord and then ran towards the Devas to fight with them, with various arms in their hands. In the meantime the Lord most ingeniously brought the pot of nectar before the Devas and the demons, when the Devas began to drink it. The demon Râhu, assumed the form of a Deva took his seat along with the Devas and was going to drink the nectar.—8-12.

The Sun and the Moon drew the attention of the Devas to this for their benefit. When the nectar had gone into the throat of Râhu, Lord Viṣṇu severed his head by His quoit ; but the severed head of the mountain like demon, that fell down and shook the earth remained alive and became immortal which is known as Râhu. Thus Râhu became the enemy of the Sun and the Moon and he takes vengeance on them even up to the present day at the time of their eclipses.—13-16.

Afterwards Lord Viṣṇu leaving His form of that enchanting damsel began to inflict blows on the demons with his various weapons.—17.

Hundreds and thousands of powerful sharp Pâśâstras then began to fall. The Asuras got pierced with Chakra which made them vomit blood.—18.

Most of them fell on the ground by the blows of sword, trident, etc., and the skulls of many were ripped by the terrible Paṭṭiśastra and fell down with garlands round them.—19.

Then most of the mighty demons, soaked in blood, shining like burnished gold fell dead on the ground.—20.

The battle went on till evening. They fell down like the mountains of red chalk and a huge din was made by their fight and fall.—21.

In that terrible fighting all the arms were dyed in gore and the universe resounded with the war cries " Cut them clean into two, break them, run away, throw them down, etc."—22-23.

When the universe was filled with that din then Nara and Nârâyaṇa resorted to the battlefield ; Lord Viṣṇu, seeing the bow in Nara's hand remembered His Sudarśana quoit; and at that very instant Sudarśana, the destroyer of the enemies, descended from the heaven and seeing that mighty weapon, the annihilator of the enemies, shining like the Sun, burning

Digitization by Arya Samaj Charitable Foundation, Chennai

like fire ; Lord Viṣṇu violently hurled the terrible Chakra at the demons which repeatedly struck them.—24-28.

Then that quoit shining like the brilliant form of fire, mercilessly killed thousands of demons. At some places it burnt them like fire aided by wind ; it cut them into pieces ; then it rose into the air and hurled flames of fire on the demons and drank their gore. The demons began to hurl mountains after mountains on the Devas and crushed them. But by the force of that quoit many mountain chains looking like the banks of clouds fell down with mighty trees when the world began to quake and rumble. The mountain tops were also shattered by the arrows of the Devas and the demons. Then Nara hurled his great arrow, decked at its fore-end with gold, and covered the atmosphere. The Devas were frightened when He cut assunder all the tops of the mountains by arrows. Then the demons harassed by the Devas entered into the ocean, and others down into the bottom of the earth.—29-34.

The power of the fiery weapon Sudarśana then subsided. And the mount Mandarâchala was put back into its original position through the glory of Sudarśana. The Devas worshipped the mountain Mandâra duly before refixing it and uttered sounds of joy. The Devas then returned to their abodes with joy and stored the nectar most carefully and kept it under the charge of Viṣṇu.

Here ends the two hundred and fifty-first chapter on the churning of the ocean.

CHAPTER CCLII.

The Riṣis asked :—"Sûta ! be gracious enough to tell us how royal palaces and other houses are constructed: Also explain to us what is Vâstu Deva."—1.

Sûta replied :—(1) Bhrigu, (2) Atri, (3) Vaśiṣṭha, (4) Viśvakarmâ, (5) Maya, (6) Nârada, (7) Nagnajit, (8) Viśâlâkṣa, (9) Indra, (10) Brahmâ, (11) Svâmikârtika, (12) Nandiśvara, (13) Śaunaka, (14) Garga, (15) Śrî Kriṣṇa, (16) Aniruddha, (17) Śukra, and (18) Vrihaspati are the chief eighteen preceptors of the Vâstuśâstra. Lord Matsya had explained briefly the Vâstuśâstra to the king Vaivasvata Manu ;—2-4.

Which I will now relate to you. In days gone by, perspiration (water) trickled from the forehead of Śiva at the time of His fighting fiercely with the demon Aṃdhaka in course of which the latter was killed ; and out of this sweat of the fatigued Śiva was born an attendant, grim in appearance, who looked as if to swallow the whole universe with seven islands and the sky. He then began to drink the blood of the Aṃdhaka demons that lay scattered on the ground ; but he was not satisfied with it. Then that hungry attendant began to practise tapasyâ with the object of devouring the three regions, in honour of Śiva. The Lord Śiva in due time was highly pleased with the devotee and asked him to select a boon.—5-10.

Digitization by Arya Samaj Charitable Foundation, Chennai

The devotee said :—" Lord ! be pleased to permit me to eat of the three realms " and the Lord said :—" Be it so. " Then that devotee beseiged and brought all the three regions, under his clutches and then fell down on this earth.—11-12.

The terrified Devas, Brahmâ, Śiva, demons, Râkṣasas got round and captured him from all sides ; the being, thus imprisoned, remained there and since then, owing to all the Devas remaining there and living round him, he came to be recognised as Vâstû Deva.—13-14.

Seeing the Devas thus predominant and finding himself thus besieged the being, that sprung from Śiva's sweat, said " Devas ! you have now made me motionless ; be pleased ; how can I stay, thus imprisoned, with my head downward ? " The Devas replied, " You will enjoy the sacrificial offerings of the Viśvedeva sacrifice and the offerings that will be given within any dwelling-house and one who will perform sacrifices without the prescribed method will also be your food.—15-17.

You will also enjoy the sacrificial offerings made in course of other ordinary sacrifices. That Vâstu Deva then became highly pleased to hear those words and since then the Vâstu worship became extant to appease Vâstu Deva." '—18-19.

Here ends the two hundred and fifty-second chapter on Vâstu Deva.

CHAPTER CCLIII.

Sûta said :—"I shall now tell you about the different auspicious periods of building a house. One should always select an auspicious time to start a building."—1.

If the foundations of a house be laid in the month of Chaitra, the owner of it gets ill ; if in Vaiśâkha, he gets cows and gems ; if in Jyeṣha, he dies ; if in Âśâḍha, he gets good servants, gems and domestic animals ; if in Śrâvaṇa, he gets good servants ; if in Bhâdra, he becomes a loser of something ; if in Aśvin, he loses his wife ; if in Kârtika, he gets wealth ; if in Mârgaśîra, he gets plenty of grains and eatables ; if in Pauṣa, he has a fear of thieves ; if in Mâgha, he gets good lots of various things but there is a risk of fire also ; if in Phâlguna, he begets a son and gold ; such is the influence of time, of these different months. Now I shall tell you about the influence of different asterisms. Aśvini, Rohiṇî, Mûla, Uttarâṣâḍhâ, Uttarâ Phâlgunî, and Mrigaśira, Svâtî, Hasta, and Anurâdhâ are said to be the auspicious asterisms.—2-6.

Barring Tuesday and Sunday all the other days are said to be auspicious. The following are known to be the evil Yogas for building a house, *viz.*, Vyâghâta, Sûta, Vyatîpâta, Atigaṃda. The following Yogas are beneficial :—Viṣkambha, Gaṃda, Parigha, and Vajra. The following are said to be the best Muhûrtas, *viz.*, Śveta, Maitre, Mâhendra, Gâṃdharva, Abhijita, Rohiṇî, Vairâja and Sâvitra. First see that the Sun and Moon are benefic ; and fix an auspicious Lagna ; then leaving all other work, fix a pillar within the ground. This is the rule to start a building, well or tank.—7-10.

Digitization by Arya Samaj Charitable Foundation, Chennai

In laying the foundations of a building or digging a tank or well first it is necessary to test the nature of the soil before commencing the operations and lying Vâstua. White earth is lucky for the Brâhmaṇas, red is good for the Kṣatriyas, yellow earth for the Vaiśyas, and black earth is auspicious for the Śudras. This can be ascertained by digging. The earth tasting sweet is good for the Brâhmaṇas, pungent one is suited for the Kṣhatriyas, the bitter earth is fit for the Vaiśyas and the astringent earth is good for the Śûdras. After the earth is examined a hole is to be dug one foot and a half square and it is to be leeped with cowdung; melted butter is then to be placed on a kuchcha earthen pot and four wicks should be placed in it, one in each direction. If the eastern wick burns more bright than the rest, it means the plot of land is good for the Brâhmaṇas, similarly if the southern wick is more bright, the land is good for the Kṣatriyas, if the western wick is more bright the land is good for the Vaiśyas, the brightness of the northern wicks shows that the land is good for the Śûdras; and if all the four wicks are equally bright the land is good for all the four class of people. Such is the test of the land dugged in one and a quarter cubit of land.—13-16.

The hollow is then to be filled with excavated earth; if the excavated earth be greater than the hollow filled, then the buildings reconstructed on that ground will bring in riches and influence; if the earth be insufficient it means loss and if it be just equal, then the result will be normal. The second test is to get the land ploughed and sown with some seeds; if the seeds sprout and become big in three, five or seven days the land should be known to be best; if the sproutings are small, that land is to be avoided; if the sproutings are tolerably high, that land is middling.—17-18.

After thus testing the land one should wash it with Panchagavya and sprinkle with the water of all the medicinal herbs; then lines should be drawn in gold forming 81 squares (a square containing eighty-one smaller squares in it). Then the lines should be encircled with a thread dyed in lime or any other mixture of colours. Ten lines should be drawn towards the east, ten towards the north and on the nine divisions on each side $9 \times 9 = 81$ divisions are known to be 81 feet or rooms of Vâstu Deva (ten lines are to be drawn to have nine divisions within them) and 45 Devas should be worshipped there and out of these 32 Devas should be worshipped outside (the smaller squares lying on the eastern, southern, western and northern sides) and 13 inside. The 32 Devas outside should be worshipped with ghee in the north-east (Iṣâna) corner. The following are the 32 outside Devas:—(1) Śikhi, (2) Parajanya, (3) Payanta, (4) Indra, (5) Sûrya, (6) Satyâ, (7) Bhriśa, (8) Âkâśa, (9) Vâyu, (10) Pûṣṇa, (11) Vitatha, (12) Gṛihakṣata, (13) Yama, (14) Gandharva, (15) Mṛiga, (16) Bhṛingarâja, (17) Pitṛis, (18) Dauvârika, (19) Sugrîva, (20) Puspadaṃta, (21) Palâdhipa, (22) Asura, (23) Śeṣa, (24) Pâpa, (25) Roga, (26) Ahi, (27) Mukhya, (28) Bhallâṭa, (29) Soma, (30) Sarpa, (31) Aditi, (32) Diti, these 32 Devas (31?) are worshipped outside Vâstu in the north-east corner and the following are worshipped inside the Vâstu. Apa, Sâvitrî, Paya, Rudra and Brahmâ and the other eight Devas close by

Digitization by Arya Samaj Charitable Foundation, Chennai

these 13 Devas are worshipped in the nine feet of Vâstu and around Him are eight Devas, the Sâdhy as in their respective stations, *viz.*, Aryamâ, Savitâ, Vivasvâṇa, Vivudhâdhîpa, Mitra, Râjyakṣâ, Prithvîśvara, Apavatsa ; these are to be worshipped in the eastern side and the five Devas, *viz.*, Âpa, Apavatsa, Parajanya, Agni and Diti are to be worshipped in south-eastern corner. This is the mode of worship of the Devas at several corners. Âryamâ, Vivasvâna, Mitra, Prithvîdhara, these are worshipped amongst the twenty and on the outside ; and on the eastern and southern side are worshipped the Devas presiding over three feet. Brahmâ is in the centre of all. In such a way 45 Devas are present in Vâstu.—19-33.

N. B.—Draw the figure Vâstumaṇḍalam of 81 Padas and put the Devas and colours in it. Then everything will be clearly understood

Now the Vaṃśas are being stated in due order, *viz.*, from Vâyu to Roga, from Pitṛis to Agni, Mukhya to Bhriśa, Śeṣa to Vitatha, Sugrîva to Aditi, Mṛiga to Parjanya ; at certain other places from Mṛiga to Jaya is considered one family or Vaṃśa. The smaller squares where the Devas are located are termed Pada, Madhya and Sama ; they are named also Madhya, Trisula and Koṇaga. These are always to be avoided in the ceremonies Stambhanyâsa and Tulâdividhi (where gifts are made in gold equivalent to the weight of the performer of the ceremonies). The Vâstu is always to be fixed on the lines of Pitṛis and Vaisvânara. Impurities (Uchhiṣṭa) and Upaghâtas, etc., are to be carefully avoided.—34-38.

Agni is on the head of Vâstu, Âpa on the mouth, Prithvîdhara and Âryamâ on its breast, Âpavatsa on the chest, Diti and Parajanya on the eyes, Aditi and Jayambhaka on the ears, Sarpa and Indra on the shoulders, the Sun and the Moon on the two arms, Rudra and Râjayakṣmâ on the left hand, Sâvitra and Savitâ on the right hand, Vivasvâna and Mitra on the stomach, Pûṣâ and Aryamâ on the wrist, Asura and Śoṣa on the left side, Vitatha and Grahakṣata on the right side, Yama and Varuṇa on the thighs, Gandharva and Puṣpadanta on the knees, Sugrîva and Bhriśa on the shanks, Dauvârika and Mṛiga on the ankles, Jai and Śakra on the organ, manes on the feet, Brahmâ in the heart and on the ninth feet in the centre.—39-46.

Brahmâ has said that Vâstu with 64 feet should be worshipped in the Prâsâda (verandah or outer yards). There Brahmâ is located in the 4 feet or smaller squares in the centre ; the Devas with half feet are in the corners, the Devas with $1\frac{1}{2}$ feet are in the outer corners, 20 Devas are with 2 feet. Vâstu thus has 64 feet.—47-48.

N. B.—Draw the figure Vâstumaṇḍalam of sixty-four smaller squares in a bigger square to mark the rooms and the Devas and their colours.

At the commencement of a building if the owner feels an itching sensation on his body, it is to be inferred that there is a nail or some foreign matter under the ground. And he should remove the nail from the portion of Vâstu in which corresponding part of his own body he feels itching.—49.

Digitization by Arya Samaj Charitable Foundation, Chennai

For a nail in the vital part of Vâstu is dangerous it is very auspicious. If there be any part defective or part in excess then it should be avoided.—50.

Now hear the names of Vâstu with four śâlas, three śâlas, two śâlas and one śâlas.—51.

Here ends the two hundred and fifty-third chapter on the ascertaining of Vâstu (site) for buildings, etc.

CHAPTER CCLIV.

Sûta said :—"I shall first tell you the names and the details of chatuhśâlâs." The building (chatuhśâlâ) has four doorways, one in each direction and it is encircled by an enclosure wall. If the palace or temple be made into a chatuhśâlâ, it is known as sarvatobhadra. Such a mansion built for a king or a god is very auspicious. The house having three entrances, *i.e.*, if the western doorway does not exist, it is known as Nandyâvarta.—1-2.

The mansion that has three entrances, *i.e.*, if there be no southern gateway, it is known as vardhamâna; the one without any gate towards the east is known as svastika, the one without any gate towards the north is known as ruchaka. If the houses be slightly unsymmetrical, the building is known as triśâlâ or as known as dhanyaka. It is auspicious and brings prosperity to the owner and gives him a good many sons. The mansion having no wing to its east is known as sukṣetra.—3-5.

It is known to be the giver of longlife and destroyer of woes and delusions. The mansion without any wing to the south and whose rooms are big is known as the annihilator of the family and causing all sorts of ill, and the one that is without its western wing is known as pakṣaghna. It is the destroyer of the sons and friends of the owner and causes many fears. The mansion having only two rooms on the west is very auspicious. It gives lots of wealth and grains and sons to the owner.—6-8.

The mansion having rooms on the west and the north is known as Yamasûrya. It has fear from king and fire and is the destroyer of the family. The one having rooms on the north and east is known as Daṃda. It is inauspicious for the owner of it has a danger from other kings and untimely death. The one having rooms on the east and south is known as Dhanâkhya. It is also inauspicious as the owner has danger from arms and of dishonour. The one that has fireplaces built for cooking purposes on the east and west causes the death of the owner and widowhood to the womenfolk and causes also many fears. The mansion having two rooms on the south is also the cause of fear to the owner. Such mansions forebode ills and should not be built by the wise. The big rooms known defective as Siddhârtha and Vajrayukta are always to be avoided by the intelligent ones. Now the ways of building a royal mansion are described.—9-14.

A royal palace is of five different classes in descending order of merit. The best one is 108 hands in breadth, and the remaining of the

Digitization by Arya Samaj Charitable Foundation, Chennai

four classes are each 8 hands less respectively. The length of all of these is $1\frac{1}{4}$ of their breadth.—15-16.

Similarly the mansion of his heir-apparent is also of five different classes, *viz.*, the first best is 86 hands broad, and the remaining four are each six hands less respectively. They are in length $1\frac{1}{3}$ of their breadth. Now the dimensions of the Commander-in-Chief's mansion will be described.—17-19.

His best house should be 64 (sixty-four) hands in breadth and the remaining four are each six hands less respectively. Their length is $1\frac{1}{6}$ (one and one-sixth) of their breadth. Now the mansions of the other chief servants of the sovereign are described.—20-21.

The Prime-minister's house should be 60 sixty hands broad and the remaining four are each 4 hands less respectively. Their length is $1\frac{1}{8}$ (one and one-eighth) of the breadth.—22.

The houses of captains and other ministers :—48 (forty-eight) hands wide and the remaining four are each four hands less respectively. Their length $1\frac{1}{4}$ (one and one-fourth) of the breadth. The houses of the architects, artisans, sentries, concubines are also of five kinds. The best one is 28 (twenty-eight) hands in breadth and the remaining four are each less by two hands.—23.

Their length is twice their breadth. Now the quarters of the maids, etc., will be described—24.

Their best house is 12 hands in length, the remaining four can be made $2\frac{1}{2}$ hands less each respectively. Their length should be $1\frac{1}{4}$ of the breadth.—25.

Now the five kinds of houses of the Astrologer, Preceptor, Physician, Councillor and Priest will be described. The best of their houses are 40 hands in breadth and the remaining are each four hands less respectively. Their length is $1\frac{1}{6}$ of the breadth.—26-27.

Now the dimensions of the houses of the men of the four castes are described. The best house of a Brâhmaṇa should be 32 hands in breadth, of the remaining four each should be less by four hands respectively. The house of a Kṣatriya should be 28 hands in breadth, that of the Vaiśya 24 hands and of the Śudra 20 hands. The length of a Brâhmaṇas house should be $1\frac{1}{10}$th times of Kṣatriya $1\frac{1}{8}$th times, of Vaiśyas $1\frac{1}{5}$th times, of Śudras and $1\frac{1}{4}$th times of their respective breadths. The houses of the lower castes are to be upto (sixteen) hands wide. A sovereign should have his own residence between the capital and the house of the commander-in-chief and at the same place should be built the store-room. The houses of the Brâhmaṇas, etc., those revered always by the king should be round the mansion of the commander-in-chief. Besides these, the sleeping-rooms of other lower men and those residing in the forest are to be fifty hands long. Similarly the sleeping-rooms of the king and the commander-in-chief are to be seventy hands long. Within 35 hands from that, the outer verandah is to be laid. Thus are related the arrangements of houses. —28-33.

The house of a Brâhmaṇa should be 36 hands and seven angulas

Digitization by Arya Samaj Charitable Foundation, Chennai

long. He ought never to discard the above figures and follow other dimensions. Similarly the length of the house of a Kṣatriya ought to be 36 hands and 10 aṅgulas and that of a Vaiśya ought to be 35 hands and 13 aṅgulas. The measurement of a Śûdra's house ought to be as previously mentioned and fifteen aṅgulas more. If the building be divided into three parts where there is a road-way in the first (front) part and whose back side is elevated and beautiful, it is named Soṣṇîṣa. Where there is a road-way on one side, that is named Sâvaṣṭambha and where there are road-ways all round the building that is named Susthita; all these buildings are auspicious to the Brâhamaṇas and three other classes. The height of the ground-floor of the building erected on small areas is to be one-sixteenth of its breadth together with four hands ($\frac{1}{16}$ breadth + 4 hands). The height of the upper-floor (on the ground-floor, *i.e.*, the first floor) is to be $\frac{11}{12}$th of the height of the first floor; that of the second floor is to be $\frac{11}{12}$th of the first floor and so on. The foundations should be of well-burnt bricks and its width is to be one-sixteenth of the breadth of the house; the foundations may be of timber or it may be of mud also. In the latter case its dimensions is to be the same as that of the middle of the house. The width of the door-way is to be in a certain ratio to the width of the room and the height of the door-way to be twice the width.

The thickness of the jambs of a door [two inside pieces (vertical)] should be as many fingers as many hands there are that will give their height and the thickness of the lower horizontal piece (the sill) is $1\frac{1}{8}$th of the thickness of that of the jambs.—34-44.

Here ends the two hundred and fifty-fourth chapter Vâstu vidya.

CHAPTER CCLV.

Sûta said :—"Now I shall tell you the measurements of the pillars." Multiply the alitude of the house by 7 (seven) which divided by 80 (eighty) will give the breadth of the pillars. If the pillars be square, they are known as ruchaka and if they be octagonal they are called Vajra.—1-2.

A sixteen-sided pillar is known as Dvi-vajra and the one with 32 sides is known as Pralînaka and the one that is circular in the centre is called Vritta.—3.

These five pillars are mahâ-stambas (huge pillars) and are auspicious for all the buildings. Paintings and beautiful carvings should be made in all these pillars. Lotuses, creepers, leaves, earthen pots and jars, are to be nicely carved. Divide all the pillars into nine parts and the lowest one for carving should be made the base of the pillar. Above it in one part should be made ghata and in the other one lotus. Then in the other part beautiful carvings should be made and the rest of the parts should be left in a clean polished square. The weighing balance (sutâ) is also to be carved equal to dimension of the pillar; $\frac{2}{3}$ or $\frac{3}{4}$ of that can also be done; and then it is called upatula.—4-6.

Now the ways of locating the doors in a house will be described. The eastern doorway should be named Indra and Jayamta, the southern ones should be named yâmya and vitatha.—7-8.

Digitization by Arya Samaj Charitable Foundation, Chennai

The western doorways should be named Puspadamta and Vâruṇa and the northern ones should be named Bhallâta and saumya. Thus the experts say.—9.

The doorways should never be blocked with anything. The exits and entries should not be hindered by anything. These being blocked by a thoroughfare, tree, corner of another house, are inauspicious. By its being blocked up by a lane means the annihilation of the family ; by being blocked up by raised earth it brings jealousy, by being blocked up by moist soil or mud, it brings misery ; by being blocked up by a well it gives epilepsy ; by being blocked up by a waterfall, it brings in some evil ; by being blocked up by some nails, it brings in danger from fire, by its being blocked by any Deva there is danger of destruction. If there is the corner of another house in front of it, it means the death of the master. The doorway being blocked by a filthy drain or other impurities causes sterility to women. If there be any obstruction in the shape of pillar it indicates difficulties to the wife ; and if it be obstructed by the house of a lower caste, it indicates the fear from weapons. No obstruction is recognised at a distance greater than twice the height of the house.—10-14.

The family of the houseowner whose doors open by themselves becomes mad and whose doors shut by themselves, become extinct.—15.

The houseowner whose doors are higher than the specified height has a danger from a king and if they be lower than the fixed standard then he has a danger from thieves. If the doors be above one another the house is known as the den of death.—16.

A very big house, impregnable and situated on an open roadway is like a vajra ; it brings in ruin of the owner of the house within a short period.—17.

The house the doors of which interlap with other doors get and obstruction with other things is very inauspicious. Other doors of a house should not be made like the main entrance door and the latter should be decorated with the ornamental work containing pitchers, flowers, leaves or the images of Lord Śiva's attendants. Every day the main entrance gate should be attended to with water and durva grass.—18-19.

A banian tree to the east of the house is auspicious and all desires are fulfilled and a fig tree to the south, a pipul tree on the west, and Plaksa tree (webleaved fig tree) to the north of it brings fortune to the owner. If Kautaki trees, milky trees, Asana tree and the straight trees be planted in the house in the above mentioned directions respectively then it means misery to the lady of the house and her children. If one does not cut down such a growth, he should plant auspicious trees near them. A house with the following trees in its vicinity is very auspicious *viz.* Pun-nâga, Aśoka, Bakula, Samî, Tilaka, Champaka, Pommegranate, Pippalî, Drâksâ (grape) Kusumamaṇḍapa. The following trees bring prosperity and increase riches, *viz.* Jambîra, Puga, Maltikâ, cocoanut, kadalî, Pâṭalî.—20-24.

Here ends the two hundred and fifty-fifth chapter of the Matsya Purânam on Vâstu-vidyâ.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CCLVI.

Sûta said :—A wise man should first of all examine the site well and then construct the pillars as above mentioned and the building with specified heights and having downward slopes towards the north with the turrets level and gradually ascending heights.—1.

A dwelling house should not be made close to a temple, or near a wicked man's house or near a minister's house or near a square where four ways meet. By doing that one invites grief and misery on himself.—2.

Some space should be left all round a building. The front of a building should not be covered with trees ; rather the back of the house should be so covered in the trees. If the house be built on the southern side of the ground, then ruin ensues ; for the south is the place where the head of the Vâstu deva remains so it is best to construct houses on the left side for thus all the desires of persons are fulfilled. After choosing a good and lovely site one should lay its foundation in an auspicious hour ascertained by an astrologer after putting some jewels underneath it. Over the jewel is to be placed a stone and on the stone all sorts of seeds are to be kept ; then a pillar is to be erected and worshipped by the Brahmanas. Then that pillar is to be bathed with all medicinal plants by the Brahmans wearing white clothes and versed in the Vedas. Then that pillar is to be fixed by the artisans after putting round it clothes and ornanents, when the vedas are chanted and the auspicions musical instruments are sounded next the Brahmanas are to be fed. Lastly Homa ceremony is to be performed with ghee and honey with the mantra "vastospate Pratijânîhî etc.," after the Brahmanas are feasted with Pâyasânna. The fixing of the pillars, the laying out of threads, placing a pillar at the entrance gate and doing the ceremonies and worships above-mentioned at the time of entering the house are to be performed.—3-10.

If there be any defect, then to make up for the deficiency the Vâstu Deva should be appeased by performing five fold Vâstujajna a string should be drawn in the N. E. pillar is to be then fixed in S. E. ; the house should be circumbulated, and foot-prints of Vâstu should be written by the forefinger, thumb, middle finger with young shoot gems and gold waters. This is the best.—11-13.

Vâstu should never be designed by nails, weapons, leather ashes, burnt wood, bones of horns skulls etc. It is most inauspicious to do so with these things. It brings in grief and calamities. At the time of entering the house the artisan is to make these especially things all the auspicious ceremonies laying out of thread and fixing of pillars etc., is to be done. —14-15.

When an evil omen occurs *e.g.* a vulture shrieks, facing the sun or it touches some part of the body of the owner ; it is to be understood that on the corresponding portion of Vâstu, underneath it there is the bone of an elephant or of a terrible carnivorous animal, indicating danger.—16-18.

If a dog or a jackal jumps over the thread spread out or an ass starts braying hoarsely when the line is stretched, it shows that there is some salya or foreign matter underneath and great misfortune in store for the

Digitization by Arya Samaj Charitable Foundation, Chennai

owner. If a crow be crowing not harshly in the N.-E. corner it shows that treasure is buried there at one of the four corners. If that string is cut, it means the death of the owner and if the nail is curved downwards it shows that illness is in store for the owner. If at the time of digging the ground coals come out, it means the owner is to run mad and if skull comes out the owner is to get confused.—19-21.

If a conch is unearthed the lady of the house is to turn loose and the confusion of the artisans indicates the end of the owner or of the house itself.—22.

If the pillar or the pitcher falls down the owner gets some disease in the head and if the jar be stlon the family of the owner is perished. The breaking of the vase of water means the death of the artisan and if the computation on the fingers goes wrong it means the death of the owner.—23-24.

There is a fear of evil spirits in the house in which seeds and medicinal plants are destroyed. The pillars should be circumambualated from right to left otherwise there is a fear of misfortunes. The prescribed propitiatory rites should be performed to drive away the ills arising from fixing up the pillars wrongly and not circumambulating it.—25-26.

The ceremony " Prâkudakravan " is to be performed with regard to the pillar ; but one should be careful not to make error as to direction ; on the top of the pillar is to be placed a young twig with fruits attached to it. If there are confusions and errors as to the directions with reference to pillar houses, rooms or doors or dwelling room, it means, the extinction of the family.—27-28.

Such a flaw should be carefully avoided in fixing up the pillars making the doorways and also in the dwelling places for if it is allowed to remain in them, it means the destruction of the household. The house should not be extended in one direction only. If extension is to be made, it should be made uniformly and symmetrically in all directions. If it is to be extended towards the east it creates enmity.—28-29.

If it is go to the south it means death ; if to the west it means the loss of wealth, if it is to the north it means misery, if to S.-E. it means the danger from fire.—30-32.

If it is to S.-W. it means the loss of children, if it towards the N.-W. it means maladies and gout ; if it is so to the N.-E. it means the loss of grain. In the north east corner of the house the place of worship should be made as well as the sâuti grihas, kitchen should be made. In the S.-E. corner, close to the north should be made the water godown, and the general godown of the household should be S.-W —33-34.

Bathing place and Badhasthan (place of killing) should be made outside the house ; granary should be made in the N. W. corner and the office is to be located outside. Such a house is lucky to the owner.—35.

Here ends the two hundred and fifty sixth chapter of Matsya Purânam on Vâstu Vidyâ.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CCLVII.

Sûta said:—"Now I shall tell you the ways of hewing trees for the supply of wood for a building." Dhaniṣṭâ, and the four Nakṣattras following it, (*viz.*, Śataviṣâ, Pûrvabhâdrapada, Uttarabhâdrapada and Revatî) and Viṣṭyâ and the following Kâraṇas should be avoided. On an auspicious day one should go to the forest and first he is to offer the sacrifices and worship to the trees proposed to be cut.—1-2.

If the tree falls towards the north-east it is very lucky and it is unlucky if it falls towards the south.—3.

The wood of bo-tree and of other milky trees should not be used for a building nor should the wood of trees inhabited by a large number of birds, or one burnt up by fire, be used. Nor the tree cut and torn by wind is auspicious.—4.

The wood of the trees broken by elephants, struck by lightning, semi-dried up, or dried up of itself or those growing near a chaitya or sacrificial place, temple, confluence of two rivers, burial ground, well and tank should in no case be used for house building by one desirous of great influence and wealth. These trees are to be specially avoided.—5-6.

Neep, Neem, Bibhîtak, Sleṣmâtmak, mango and Kaṇtaki trees should be avoided. Asana, Aśoka, Mahuâ (madhuka), Sarja, Sâla, are the auspicious timber-trees.—7-8.

It is very auspicious, to use sandal, and Panasa wood for a building.—9.

Deodâr and Haridra are auspicious when used in the building in one, two, or three pieces. But if more pieces are used, it is, dangerous Śiṅśapâ, Śrîparṇî or Tindukî are auspicious in house building when only one of these is used; but the mixture is inauspicious. Similarly Syandana, Panasa, Sarala, Arjuna and Padmaka trees alone are auspicious, but when mixed are inauspicious. A tree cut and brought down to the ground is named Godhâ. If the colour of the tree at the time of cutting down a timber-tree is that of a Bengal madder, the tree is termed Bhika; if the wood is of the blue colour, it is named Sarpa; if it is red, it is termed Sarata; if it is of th colour of the pearls it is termed Sukâdi; if it is of tawny colour it is termed Muśika; if the wood is of the shape of a sword, it is known as Jalachhedâ; one should avoid the use of such timber for building purposes.—10-14.

If the wood of an auspicious tree previously cut be lying somewhere, one should fetch it and use it, multiply the length of the tree by the circumference in hands and then divide it by eight, if the remainder is 1 it is dhwaja, if the remainder is 2 it is Vriṣa, if the remainder is 3 it is Sinha, if the remainder is 4 it is Vriṣabha, if the remainder is 5 it is Gardhava; if the remainder is 6 it is Hastî and if the remainder is 7 it is Kâka. Of these dhwaja is auspicious in all directions and is good. Especially it brings all sorts of happiness when used in towards the western door in direction.—15-17.

Sinha is auspicious towards the north, Vriṣabha, towards the east.

Digitization by Arya Samaj Charitable Foundation, Chennai

and Hastî is auspicious towards the south. This is what the Riṣis have said and all these are lucky. The other trees face the corner directions and they should be avoided.—18-19.

Similarly multiply the remainder above obtained by eight and divide by twenty-seven ; whatever remains is known as Vyaya ; if this figure be in excess, it means inauspiciousness. Therefore the excess in Vyaya is to be avoided. Bhagavân Hari says :—Peace comes in Âyâdhikya (excess of incomes or profitor).—20-21.

After building according to the above prescribed formulæ the brick-work one should place a vase full of water, curds, uncooked rice, fruits, flowers, gold along with the Brâhmaṇas. Then gold and clothes should be given to the Brâhmaṇas ; and then entry into the auspicious house should be made on Tuesday. Homa and sacrifices should be made according to the Vedas for the expiation and appeasing of any defects or faults that may arise to the Vâstu Deva ; the Brâhmaṇas are to be feasted with various delicious food ; then the owner, wearing white dress should enter and take his seat in the house incensed with Dhûpa, etc.—22-23.

Here ends the two hundred and fifty-seventh chapter on Vâstu vidya.

CHAPTER CCLVIII.

The Riṣis said :—How do the householders attain success through karma-yoga ? It is said that karma-yoga is superior to thousands of jñâna-yogas.—1.

Sûta spoke :—"I shall explain to you the karma-yoga of Divine worship and reciting the name of God for there is nothing like it in the three realms to bestow enjoyments and Mukti (freedom)."—2.

Know that as the karma-yoga which severs the bondage to this world which is the installation of the Devas' images, the worship of the Devas, reciting their names and holding sacrifices and Utsabs (festivals) in honour of them.—3.

The ways of making the image of Lord Viṣṇu that is highly beneficial will now be described. It should be made holding conch, quoit, club and lotus, having a canopy over the head, with neck like a conch, beautiful eyes, raised nose, ears like the shells of mother of pearl, peaceful and serene in appearance.—4-5.

Eight, four or two hands should be made and the image is to be installed in the abode by the priest.—6

The image with eight hands should be made to hold a sword, a club, an arrow and a lotus in the right hands ; and a bow, a shield, a conch and a quoit in the left hands. The image with four hands should be made to hold a club and a lotus in the right hands and a conch and a quoit in the left hands. Thus persons desirous of wealth and opulence should follow with regard to the four-armed Viṣṇu.—7-9.

Digitization by Arya Samaj Charitable Foundation, Chennai

The image representing the incarnation of Lord Srî Krisna should be made to hold a club in the left hand; this is better; and the conch and quoit may be placed high or low if so desired by the devotee.—10.

Earth is to be located below between His legs. Garuda is to remain in a bowing posture on His right side.—11.

The Goddess of wealth and prosperity—Laksmî Devi with auspicious face and lotus in hand is to be placed on the left of the Lord. Those who desire prosperity should place Garuda in front of Him and Śri and Pusti adorned with lotus on either side of the image. The temple and the entrance gate should be made with an ornamental arch containing the image of Vidyâdhara, sounded with Deva Dundubhis (sweet sounding musical instruments) furnished with Gandharva couples, ornamented with leaves, floral works, lions and tigers and kalpa latikâs (creepers).—12-14.

The figures of the immortal Devas in praying posture, and chanting hymns should also be made close by. The pedestal of the image should be divided into three parts.—15.

The heights of the Devas, Dânavas and Kinnaras are 9 tâlas (1 tâla= the space between the thumb and the middle finger stretched respectively).—16.

Now a table of measurement is being enunciated. The particle of dust that is seen dancing in a sunbeam is called a trasarenu. Eight trasarenus=1 bâlâgra; 8 bâlâgras=1 likhyâ, 8 likhyâs=1 yûkâ, 8 yakâs =1 yava, 8 yavas=1 anguli (finger),—17-18.

and twelve Angulis (as for as one's own finger goes)=1 mukhya. The several parts of the body of the image should be made of proportionate dimensions to be in this Mukhya measurements.—19.

An image may be made of gold, silver, copper, gems, precious stones, stone, wood, iron, brass, compound of copper and bell-metal, sandalwood or other beautiful wood.—20-21.

A household image should not be bigger than one cubit, the long span measured by the extended thumb and little finger.—22.

But an image in a temple in a royal palace should be 16 cubits or vitastis and not more. One may make madhyamâ (better), uttamâ (best), and kanisthâ (good) images according to his means.—23.

The height of the temple gateway should be divided into eight parts, out of which one should be left blank and out of the remaining seven two parts should be taken to indicate the installation of the image; the remaining five divisions should be divided into three parts and in the first part thereof should be made a pedastal of the carved images. That pedastal should neither be too high nor too low.—24-25.

Then the attitude of the face of the image should be divided into nine parts; the neck is to be made of four fingers and the breast should be located below it, measured by one part.—26.

Below it, should be beautifully made the navel, one finger in measurement. The measurements of all the parts above and below are to be in Angulis (fingers).—27.

Digitization by Arya Samaj Charitable Foundation, Chennai

The organ should be made of one finger below the navel and then two thighs should be made of two fingers, and then the knees should be of four fingers in dimensions, then ankles should be made of two fingers and feet should be of four fingers. The head of such an image is of 14 fingers. This is the length (height) of the image. "Now listen to the breadth or thickness of the several limbs of the image."—28-30.

The forehead is of four fingers and the jaws should be made of two fingers. The lips one finger in thickness.—31.

The temples should be eight fingers in thickness and the eyebrows should be half a finger in breadth. The eyebrows should however be made sharp in a curve of small rise resembling the curvature of a bow.—32.

The eyes should be raised with corners acute. The length of the eyes should be two fingers. The height to be half of that. The centre of the pupil should be raised and they should be reddish in colour. The pupil should be one-fifth of the eye.—33-34.

The space between the two eyebrows should be of two fingers. The bridge of the nose should be one finger and similar should be the lower part of it. The nostrils should be half a finger in circumference, the cheeks should be two fingers in thickness and the front of the jaws should be of two fingers, the lips upper and lower should be symmetric and of half the finger and the eyebrows should be of ½ finger; the nose should be straight and even.—35-38.

The corner of the mouth should of a fiery shape; the roots of ears should be of six fingers in length and the ears should be like the eyebrows and of 4 fingers and the flanks should be two fingers. The part of the head above the ears should be of 12 fingers in extent. The extent from the forehead to half of the back is to be of 18 fingers and from that up to the head should be 36 fingers. The hairs are to be of 42 fingers and that from the end of the hairs to the cheek is 16 fingers.—39-42.

The measurement of the middle of the neck should be 24 fingers and its height 8 fingers; and between the chest and the neck it should be 1 tâla. The space between the two breasts should be 12 fingers.—43-44.

The breast nipples should be two fingers in circumference and the central point of the nipple should be 1 yava in height, the breasts should be two tâlas and that from the shoulders to the breast should be 6 fingers. The feet should be 14 fingers in length and the toes should be 3 fingers. The ends of the toes should be raised and of fingers in breadth. The forefinger of the feet should be like the thumb and the middle finger should be greater by $\frac{1}{10}$th of it.—45-48.

The little finger should be less by $\frac{1}{8}$th of the ring finger. The ankles should be 1 finger high and of three fingers in circumference, and contain three knots.—49.

The heel should be two fingers. The back thereof also of two fingers and one kalâ greater than the heels. Two joints should be made in the thumb and three in the forefinger. The height of the thumb should be 1 finger and of the other fingers should be ½ a finger. The breadth of the ankles is 16 fingers in the middle and 14 fingers in the

Digitization by Arya Samaj Charitable Foundation, Chennai

front and the breadth of the centre of the knees is 21 fingers. their height is 1 finger and their circumference should be three fingers.—50-54.

The middle of the thighs should be 28 fingers and above of that they should be 31 fingers, the scrotum should be three fingers and the organ two fingers and 6 fingers in circumference and the marks of the hair should be made near the root of the organ. The pedastal of the organ should be 4 fingers in length. The length of the waist is 18 fingers, but if the Divine image be female it should be 22 fingers and the space between the breasts is to be of 12 fingers and the circumference of the portion at navel should be 42 fingers. If it be of a male the girdle should be made of 55 fingers. The shoulders should be six fingers, and the thickness of the neck should be 8 fingers and the length eight kalâs and the length of the arms should be 42 fingers. The length of the arms should be 16 fingers, the top of the arm is to be of 12 fingers and the palm of the hand should be 5 fingers and the middle finger is to be of 5 fingers. The nameless finger is to be $\frac{1}{7}$th less; the little finger $\frac{1}{5}$th less than the middle finger and the ring finger, one-fifth less than the middle finger. The thumb is to be of four fingers. The joints of the middle finger are two fingers long. The joints of the thumb are like those of the ring finger and the upper joint should be made greater by two yavas. Nails should be made in half of the top joint which should be smooth, reddish and glossy. The back of the fingers should be somewhat round and the corners should be raised by one kalâ. The hairs of the head should hang on the shoulders by 10 fingers. The limbs of the Goddesses should be made slender and shorter. The breasts, the thighs, the hips and loins, should be made bulky. The abdomen should be in a space of 14 fingers. All the images should be adorned well with the various kinds of nice ornaments in their arms, etc. Their necks should be somewhat longer and curved with excellent curls of hair. The neck, nose, and forehead are to be three fingers and a half, and the lower lip is to be of half a finger. The eyes should be more than $\frac{1}{4}$th of the lips. The ridge of the neck should be a little more than $\frac{1}{2}$ a finger in height.—55-70.

Thus about the images of the goddesses. These signs of the images are destructive of sins.—71

Here ends the 258th chapter of the Matsya Purânam on the measurements of limbs of the images of the Devas, etc.

CHAPTER CCLIX.

Sûta said:—"Now I shall tell you more minutely about the forms of the images of the different Devas. The image of Śrî Râmachandra, Bali, the son of Virochana, Varâha and Narasinha should be of ten (10) tâlas and that of Vâmana is to be of 7 tâlas. The images of Matsya and Kûrma may be made of the dimensions that may appear fit to the devotee to make the image look beautiful.—1-2.

Digitization by Arya Samaj Charitable Foundation, Chennai

"Now hear about the construction of the images of Śiva." The thighs of the images should be bulky and the arms and the shoulders should be of the colour of burnished gold. They should possess lustre like gold; His matted hairs should be like the rays of the Sun; His forehead is to be marked with the crescent of the Moon. He is to have a crown and His form should be like a youth of 16 years of age.—3-4.

The arms should be like the hands (trunk) of an elephant, the thighs and ankles should be beautifully round, the hairs should be straight, the eyes should be broad and extended, the image should be represented to be wearing a tiger skin, and a girdle of three strings should be made round the waist. Then the image should be decorated with garlands, necklaces, armlets and serpents. The cheeks should be represented fatty, and earrings should be placed in the ears. The hands should be made long enough to reach the knees and the general appearance should be serene and peaceful. Khetaka (sword) should be placed in the left hand and axe in His right hand; trident, Sakti, staff should be placed on His right side. To the left of the image should be placed a skull, snake, and Khaṭvâṅga. When He is about to dance on His bull, He has two hands. With His one hand he bestows boons; with the other he holds, armlets (or Rudrâkṣa should be placed in the other hand). The image should be made in the peculiar posture to appear as if the Lord was witnessing a dance.—5-10.

The image of Lord Śiva in the dancing posture should be made with ten arms wearing the hide of an elephant. His image representing the scene of the destruction of Tripura should be made with sixteen hands. Conch, quoit, club, bow, Dhanus, Pinâk and Visnu Sara (arrow) in His eight hands when He presents a form having eight hands.—11-12.

The image of the Lord with 4 or 8 hands represents His Jñâna Yogeśvara form. The image of His Bhairava form should be made with an aquiline nose, sharp teeth and formidable appearance and can be placed in every house. The images of Bhairava, Narasiṁha and Varâha are also formidable; and these should never be placed in the Mûla-âyatana (main dwelling-house).—13-15.

No image is to be made with lesser or greater number of limbs than usual. An image with some limb missing or one with a formidable appearance brings ruination on the owner; the one with limbs in excess destroys the sculptor; lean images devastate the riches the one with a lean and thin abdomen brings about famine; the one with less fleshy appearance ruins wealth; the one with a crooked nose brings about misery; the one with sparse limbs are terrible causes of misfortune and fear.—16-17.

The one with flat face and eyes causes grief and anguish, the blind image causes injury to the eyes, the one without a mouth or with decrepit limbs causes misery.—18.

The one with defective limbs, especially without thighs, causes fear and madness, the one with a dried face or without waist troubles the king, the one void of hands and feet brings some epidemic, the one bereft of ankles and knees causes joy to the enemies.—19-20.

Digitization by Arya Samaj Charitable Foundation, Chennai

The one without a chest destroys sons and friends. The image complete in every way brings prosperity and long life. So the image of Lord Śiva should be made in full as described heretofore and all the Devas, Indra, Nandikeśvara, eight Lokapâlas, Gaṇeśvara, should be located surrounding the image in a praying posture so that one can have a view of the Lord. The devils, fiends and Vetâlas should also be made in a dancing posture and praying before the Lord. All these images should have the appearnce of infinite joy and absorbed in their devotion to the Lord. The image of the Lord should be made with three eyes, surrounded by the praying Gandharvas, Vidyâdharas, Kinnaras, nymphs, Guhyakas, attendants, sages etc., etc.—21-26.

Here ends the two hundred and fifty-ninth chapter of the Matsya Purânam on the characteristics of the images of the Devas.

CHAPTER CCLX.

Śûta said :—"Riṣis! I shall now tell you about the Ardhanârîśvara image."—1.

Note.—अर्धनारीश्वर = The image of Lord Śiva with half male and half female form blended into one.

In the one-half of the image, in the plaited hair of the Lord, a crescent should be made and in the other half-portion of the body the image of the Goddess Pârvatî should be beautifully made. Here a partition is to be made in the hair of the head and the tilaka (a sectarian mark on the forehead) is to be marked on the forehead.—2.

In the right ear the serpent Vâsuki should be made and in the left one an ear-ring should be put on. In the right hand should be placed the skull or trident and in the left one, a mirror or a lotus. Garlands are to be suspended from His neck.—3-4.

The left arm should be adorned with armlets, etc., and a sacred thread of pearl string or gems should be put in the proper place. A chubby breast and a bulky lip, should be made on the left hand side and a girdle should be put on the half part of the waist.—5-6.

Then in the half-portion of the body covered with tiger skin an organ should be made and the left part is to be covered with hanging cloth decked with various jewels and the right side is to be covered with serpents. The right foot of the Lord should be made to rest on a lotus and a little above that the left one should be adorned with gems and ornaments worn by ladies.—7-9.

The feet of the Goddess Pârvatî should always be made to appear dyed in myrtle (red lac dye). Such should be the image of the Lord and the Goddess blended into one. "Now hear about the location of their several limbs in their Leelâ (sportive) forms."—10-11.

The image of the Lord and Umâ should be made either with 4 or 2 hands; the matted hair on the head are to be adorned with a crescent of the Moon having three eyes, with one hand resting on the right

Digitization by Arya Samaj Charitable Foundation, Chennai

shoulder of Pârvatî, having trident and lotus on the right side; placing the left hand on the breast of the Goddess, wearing the tiger skin, decked with various jewels. The situation is charming and plessant and half the face is adorned with semi-moon; the right hand of the Lord lies on the thigh of Umâ. The Goddess Umâ should be seated on the left side of the Lord. The head of the Goddess should be decorated with the usual ornaments, and having nice tresses of hair, with Alakâ and Tilakâ, adorned with the beautiful ear-rings, armlets, and fondly looking at the face of the Lord.—12-16.

Sportively touching the left side of the Lord, with Her left arm stretched out and touching the abdomen of the Lord with Her fingers. A looking glass and a beautiful lotus, are to be placed on Her left side and a girdle is to be hung on the waist. On both the sides of the image of the Goddess should be placed the forms of Jayâ, Vijayâ, Svâmi Kârtika, and Gaṇeśa; near the gateway should be placed the images of Guhyakas. The images of the Vidyâdharas wearing garlands and the nymphs holding guitars in standing postures.—17-20.

A man eager for prosperity should make such an image of Umâ and Maheṣvara. Now hear about the form of Sivanârâyaṇa, destructive of all sins.—21.

Note.—शिवनारायण=The forms of Lords Śiva and Nârâyaṇa blended into one single image.

Nârâyaṇa should be made in the left half of the body and Lord Śiva in the right. Both the arms of Lord Viṣṇu should be decorated with jewels and armlets holding conch and quoit. The fingers should be reddish. Instead of quoit, club can be placed or conch can be placed on the opposite side. In the waist yellow cloth studded with white gems should be made to be worn. The feet should be adorned with the ornaments, and gems.—22-24.

The half of the right side of the body should be adorned with plaited hair and crescent, the right arm with armlets of serpents should be made in the posture of making a gift, the other one should be decorated with a trident, putting on a serpent in place of the sacred thread, wearing a tiger-skin, and the two feet adorned with jewels and serpents. Such should be the image of Śivâ and Nârâyaṇa blended into one.—25-27.

Now I am describing to you the form of the Mahâ Varâha. Lotus and club should be placed in the hands of Varâha, the teeth should be sharp, and at the left elbow (knee) should be placed the world uplifted by the teeth from the Pâtâla and which bears calmly everything on Her. His teeth are very sharp and face full of joy and wonder. Thus for the upper part. The right foot should be the turtle, the left foot on the hood of the Seṣa and his right hand is to be locate on his left Śakti. All round the image should be made the images of the Lokapâlas in praying postures. Now about the image of Nâra Siṃha. The image of Nrisiṃha should be made with eight hands.—28-31.

The altar or seat of Nrisiṃha should be made formidable, his face terrible, the eyes should be split, the mane should be raised, and the scene of ripping the breast of the demon Hiranyakaśyapu with blood gushing

Digitization by Arya Samaj Charitable Foundation, Chennai

from it, as well as the angry looks of the Lord should also be well depicted.—32-33.

The fight of the Lord Nrisiṃha with the demon with His nails and His terrible form and the attacks of the latter made repeatedly should also be shown.—34.

At the same place the image of the demons armed with swords should also be made and the Lord is to be represented as frequently chastising the demons, and the images of Indra and the other Devas in praying posture should be made near Nrisiṃha.—35.

Now about the Vâmana form of the Lord striding the three worlds, as if pervading all the Universe. The upper portion of the image of Vâmana should be made with arms by the side of His legs raised upwards, and the form of Vâmana holding a goblet in the left hand and a small umbrella in the right. This is to be represented in the lower part of the figure. The face of the Lord should be extremely meek and appealing.—36-37.

Near by should be made the image of Garuda holding the Bhringâra. The image of Matsya should be in the form of a fish and that of Kûrma in that of a turtle.—38-39.

The image of Lord Brahmâ should be made with four heads holding a kamaṇḍalu in one hand. He should be made riding on a swan or seated on a lotus, as the case may be.—40.

The complexion should be reddish, like the bed of the lotus, with four hands, five faces, holding a kamandalu in the left hand, sacrificial ladle in the right and a staft and Sruva in the left and right of the other set of hands, and with the Devas, seers, Gandharvas praying all round Him. He should be represented as engaged in the work of creation, wearing white raiments, deer skin, and a sacred thread.—41-43.

To the right of the image should be located the site for Homa with ghee, etc., and the four Vedas, and to the left should be placed the image of Sâvitrî, and on the right that of Sarasvatî. The Riṣis should be placed in front of the Lord. Now about the image of Kârtikeya. The image of Svâmi Kârtika should be made with a youthful appearance illustrious like the newly risen sun, of the hue of a lotus, holding a staft and a deer-skin, having a peacock for His conveyance.—44-46.

The image of Svâmi Kârtika with twelve hands should be placed in His newly chosen city, with 4 hands in a small town and the one with 2 hands in a forest or a small village.—47.

In the right hand decorated with a golden armlet should be placed a javelin, a noose, a sword, an arrow and a trident and the other hand should be left blank, but in the posture of offering some gift, and holding out the idea "No fear."—48.

All the arms, arrow, and legs, fist, pointed ring-fingers and other ornaments and a sword should be made in the left hand. The two-armed figure is to have a Śakti in His right hand and the left hand resting on the peacock. The one with 4 hands should be made with a noose and a javelin in the left hand and Varâbhya in the right hand.—49-51.

Digitization by Arya Samaj Charitable Foundation, Chennai

Now about the image of Gaṇesa; the face of Gaṇesa should have the trunk of an elephant, with three eyes, four arms, huge stomach, ears like those of an elephant, wearing a sacred thread, one large and long tusk holding with his right hand, a lotus and above a ball of sweet and with his left hand a battle axe and a ball of sweet, with extensive shoulders and huge arms and feet full of bliss, riding a mouse. He is the owner of Riddhi (success, prosperity) and Buddhi (intelligence).—52-55.

The image of the Goddess Kâtyâyanî should be made of ten hands and as holding the weapons that are seen in the hands of Brahmâ, Viṣṇu and Śiva; with matted hair on Her head and a crèscent with three eyes, face like the moon, shining like the âtasi flower, having beautiful eyes, youthful in appearance, adorned with all the ornaments, having fine teeth and full breasts; standing with Her body curved in three directions.—57-58.

The Destroyer of Mahiṣâsura, armed with a quoit, a trident, sharp pointed arrows, a javelin, holding a sword, a bow, a noose, a goad, a bell, a battle axe in the left hands. Below Her image should be made the figure of the monster Mahiṣâsura with his severed head, holding a sword in one hand, soaked in blood, ferocious looking, tied in the noose, ejecting blood, his breast being pierced by the javelin of the Devi and his intestines coming out. The conveyance of the Goddess in the form of a lion should also be made. The right foot of the Goddess should be placed on the back of the lion and the toe of the left foot should be made touching the body of Mahiṣâsura. Mahiṣa is made as encircled by a snake and Durga Devi as holding the hairs of the Demon with Her left hand. Such a form of the Goddess should be made and Devas should be placed all round in praying posture.—59-65.

Now about the image of Indra: the image of Indra should be made with a thousand eyes riding on an infuriated elephant with extensive thigh, chest, and face, shoulders broad like those of a lion, having long and mighty arms, holding a thunderbolt and lotus, wearing a coronet and a couple of ear-rings, having beautiful eyes, armed with a club, adorned with various ornaments, adored by the Devas, the Gandharvas, and the nymphs, surrounded by a retinue of lady attendants, each holding an umbrella and waiving châmara, seated on a throne with Indrâṇî on his left holding a lotus in Her hand.—66 69.

Here ends the 260th Chapter of the Matsya Purâṇam on the forms of the images of the several Devas and their characteristics.

CHAPTER CCLXI.

Sûta said :—The image of the Sun should be made with beautiful eyes, seated in a chariot and holding a lotus.—1.

There should be seven horses and one chakra (wheel) in the chariot of the Sun and a coronet beaming red should be placed on His head.—2.

He should be decorated well with ornaments and the two hands holding blue lotuses, the latter should also be placed on His shoulders as if in a sport. His body should be shown covered with a bodice and two pieces of cloth. The feet should be made brilliant.

Digitization by Arya Samaj Charitable Foundation, Chennai

Two other figures named Dandî and Pingala should be placed as guards with sword in their hands.—5.

Somewhere close to the image of the Sun an image of Brahmâ should also be made holding a pen. The image of the Sun should be surrounded by a number of Devas. Aruna, the charioteer of the Sun, is resplendent like the lotus leaves and the horses nice and with long necks and well decked are to be on His either side. They should also be properly held by reins of snakes. The seven horses yoked to the chariot of the Sun should be tied together with the string of the serpent. The image of the Sun should thus be made either seated in the chariot or on the lotus and holding a lotus. The image of Agni, the bestower of all desires, should be made shining like gold seated on a throne looking like crescent, having the face like that of the Sun, wearing a sacred thread, and holding a pendant kurcha (bunch) with broad shoulders, holding a Kamaṇḍalu in the left hand and a rosary of beads in the right. A shining canopy [over its head] should also be made, and also the conveyance of goat.—6-11.

Or he is to have seven heads with seven burning rays and He is to be placed in the kunda (sacrificial pit). The image of Dharmarâja should be made holding a mace and a noose, riding a huge buffalo black like soot and seated on a throne, with eyes sparkling like fire. Round His image should be made the images of Chitragupta, some formidable attendants, groups of quiet and formidable Demons and the great buffalo.—12-14.

The image of Nairita Lokapâla, the Lord of the Râkṣas, should be made riding on a human being followed by a band of demons, armed with a sword, resplendent like a mountain of soot, wearing yellow robes decked with ornaments and having a chariot drawn by men. The image of Lord Varuṇa should be made holding a noose in his hand, looking courageous, having a colour white as a crystal, wearing white apparel, riding a fish, peaceful in appearance, adorned with armlets and a coronet. The image of Vâyu should be made seated on a deer, smoky in complexion, nicely dressed looking quite young, with knitted brows, adorned with banners, granting boons. The image of Kuvera should be made wearing ear-rings, with a huge form, and a huge abdomen having a huge store of pelf and eight Nidhis surrounded by a number of attendants Guhyakas adorned with armlets, &c., wearing white dress and a coronet, seated on a Vimâna drawn by men and giving wealth. He is holding a club in one hand and with the other hand He is holding out the idea of "No fear."—15-22.

The image of Lord Iśâna should be made white with white eyes, armed with a trident, having three eyes, riding on a bull.—23.

The images of the different Mátrikás should be made according to the forms of their respective Lords, *viz.*—the image of Brahmânî should be seated on a crane having a Kamandalu and a rosary with four heads and four arms, Mâhesvari should similarly be made according to the resemblance of Mâhesvara.—24-25.

She should have matted hairs, seated on a bull with Her forehead adorned with a crescent, armed with a sword and holding a skull, trident, khatvanga, having 4 hands.—26.

Digitization by Arya Samaj Charitable Foundation, Chennai

The image of Kaumârî should be made of the form of Kártika riding on a peacock, dressed in red, armed with a trident and a javelin, adorned with armlets, garlands, holding a cock in Her hand.—27.

The image of Vaisnavî should be made with 4 hands, riding on Garuda holding a conch, a quoit, a club, &c., seated on a throne, having a child.—28-29.

The image of the Goddess Vârâhî should be made riding on a buffalo, armed with a club, a quoit with a chowrie over Her head.

The image of Indrâni should be made like Indra armed with a bolt, a club, and trident riding on an elephant, having many eyes, holding a keen sword, adorned with various divine ornaments, and of the colour of burnished gold.—30-32.

The image of Jogêsvari should be made with a long tongue, hair, standing on their end adorned with pieces of bones, having a set of ferocious teeth, slender waist, wearing a garland of skulls and heads covered with flesh and blood, holding a head in the left hand, soaked in a fatty liquid, holding a Sakti in the right hand, riding on a vulture or a crow, lean, with a scanty stomach, having a ferocious appearance. She has three eyes.—33-36.

When she assumes the form of Sri Châmundâ she is to wear tiger skin having a bell in the hand. When she assumes the form of Kâlikâ she is represented as riding on an ass, holding a skull, undressed, adorned with red flowers and banners with Vardhani. The image of Ganesâs should be made near the images of these Mâtrikâs.—37-38.

The image of Bhagavan Viresvara should be placed in front of the images of the Mâtrikâs, it should be on a bull, having plaited hairs, holding Vina and trident in a standing posture.—39.

The image of Śri Devi Laksmi should be made with a very youthful appearance, having thick cheeks, red lips, knitted brows, with thick and raised breasts, adorned with jewels and ear-rings, with a round face, wearing head ornaments and lotus, having conch, and beautiful separated tresses of hair, adorned with garlands, armlets, having arms like the trunk of an elephant holding a lotus in the left hand, the fruit of an wood apple tree in the right, agorned with a lotus, a svastik, a conch, earrings and Alaka ; breast covered with a bodice and wearing a necklace ; with a girdle of bells, shining like gold, dressed in fine robes. Close by the image should be made the images of two female attendants holding chamaras in their hands. The Goddess should be seated on a lotus-bed surrounded by the buzzing black bees and bathed by a couple of elephants with vases, prayed by the Gandharvas, Guhyakas. Similarly should be made the image of Yakṣiṇî prayed by the Gods and placed close to the Laksmi Devi.—40-47.

Near Her image should be placed vases. The images of the Gods and the demons armed with swords as well as of the serpents should be made close by.—48.

The lower parts of the serpents should be like (Prakriti) those of the natural serpents and the upper part is to be represented Paurusî and hoods on the head. They have each a pair of tongues.—49.

Digitization by Arya Samaj Charitable Foundation, Chennai

Many demons, Râksasas, Bhûtas and Vetâlas should be made to reside at the gateway of Laksmi Devi. They are without flesh, terrible and hideous looking.—50.

The images of Kṣetrapâlas should be made with plaited hair, formidable in appearance, undressed, surrounded by dogs and jackals, holding a head covered with the hair in the left hand, and a javelin in the right to destroy the demons.—51-52.

Afterwards the image of Cupid with two hands should be made and close to it should be placed the head of a horse with the sign of a Makara (crocodile).—53.

A floral arrow should be placed in the right hand of Cupid and a floral bow in the left one. To the right should be made the image of Prîti holding all kinds of victuals and to the left should be made Ratî in a reposing posture having a bed and a crane. The drums and the figure of a donkey passionate with sexual desire, wells and Nandana garden should also be made.--54-55.

Near by should also be made a pleasure grove with a pool of water reached by nice steps. The god Cupid is very well dressed and his posture is somewhat bent.—56.

Sûta.—Risîs! I have just given you a rough idea of the construction of the different images. It is indeed very difficult to explain all the broad details which even Vrihaspati cannot do."—57.

Here ends the 261st Chapter of the Matsya Puran on the forms of Gods, etc.

CHAPTER CCLXII.

Sûta said :—"Now I shall tell you about the pedestals of the different idols." The pedestal should be divided into 16 parts.—1.

The first part should be put underground. Above that, the earth should be taken in 4 parts. Afterwards the round part should be covered with a coating. Then the neck of the pedestal should be made in three parts and the throne should be made in the other three parts.

The next four parts are known as Jagatî ; the next one part is termed Vritta ; the next one is Paṭala or Vrita : above it three parts are denominated Kantha ; next two parts are named Urdhapaṭṭa ; and the last part is Pattikâ.—2-3.

The first five parts up to Jagati are imbedded within the earth ; the other parts up to Paṭṭikâ are above the ground and on the uppermost part Pattiká, a passage is to be made for the outlet of water.—4.

This is the general characterstic of all the pedestals.—5.

The following are the ten different kinds of seats for different Devatas *viz.*—(1) Sthaṇḍilâ, (2) Vâpî, (3) Yakṣî, (4) Vedî, (5) Maṇḍalá, (6) Pûrṇachandrâ, (7) Vajrâ, (8) Padmâ, (9) Ardhaśasî, (10) Trikoṇá.—6-7

Digitization by Arya Samaj Charitable Foundation, Chennai

Sthaṇḍilâ is the one that is without any girdle or circular boundary and is square-shaped. Vâpî has two girdles, Yakṣî has three girdles. The Vedi is rectangular. —8-9.

Pûrṇachandrâ has two girdles variously coloured, Vajrîśâ has six corners and three girdles.—10.

Padmâ has sixteen corners and it is shorter below. Ardhaśaśî is like a bow.—11.

Trikoṇâ is triangular in shape like the upper part of a trident. The one that is lower towards the east and the north is said to be somewhat sloping, and extended and endowed with auspicious signs.—12.

The three parts of the circumference should be outside and outlet for water should also be made there and at the base, front and top, there should be space equal to that amount and there a good outlet for water should be made ; and half of the Phallus should be made thick.—13-14

Then the girdle is to be made of a dimension of the three parts of the Liṅga or the girdle should be without any foot. Only the prescribed limit should be dug or it should be artistically made without any division.—15.

To the north a channel should be made a little bigger than the prescribed dimensions. Sthandilâ is the giver of much health grain and wealth.—16.

Yakṣî is the giver of cows, Vedî of prosperity, Maṇḍalâ of fame, Purṇachandrikâ good boons—17.

Vrajâ, of life ; Padmâ, of good luck ; Ardhachandrâ, of sons Trikoṇâ is the destroyer of enemies.—18.

Ten such thrones have been described for Divine worship. If the Devata be made of stone, then the pedestal is also to be made of stone. If the Devata is made of earth, then the pedestal is to be also made of earth ; and if of wood, then the pedestal also of wood ; and if the Deva be of a mixture, then the pedestal should be also of both mixed. The persons desirous of auspicious results should not deviate from the above prescribed rules. Round the idol a big platform should be made and the Consort of the Lord should be located with His image.—19-21.

Thus is described, in brief, about the pedestals.

Here ends the 262nd Chapter of Matsya Puranam on the pedestals on which the Devatas are placed.

CHAPTER CCLXIII.

Sûta.—" I shall now explain to you the good points of the Phallus of Siva." A wise man should make it of gold and agreeable looking.—1.

The size of the Phallus should be according to the size of the temple or *vice-versa*.—2.

Digitization by Arya Samaj Charitable Foundation, Chennai

On an even square pit the Brahma Sûtra (sacred thread) should be placed and left to it should be located an image or the Phallus of Śiva that is to be worshipped.—3.

The eastern entrance should be made towards the other side of the city; it is to point towards the north-east (and south).—4.

The Mâhendra entrance door should be made in the southern or northern part of the town. The eastern entrance should be divided into twenty one parts.—5.

The Brahma Sûtra should be put in the centre and its half should be divided into three parts, and the northern portion should be left out.—6.

Similarly the southern portion should also be left out and then Brahmasthâna should be determined and the Phallus should be located in the half portion.—7.

If the Phallus be located in the 3rd or 5th part, it is called Jyeṣṭha. If it be divided into 9 parts, the fifth part is the central one. This central part is to be divided again into nine parts and the phallus is to be placed in it. Thus the central part is divided equally into three parts; these are termed Jyeṣṭha, Kaniṣṭha and Madhyama. There are again three sorts of Jyeṣṭha, three sorts of Kaniṣṭha, and three sorts of Madhyama parts. Thus nine sorts of Lingas are to be known.—8-11.

Eight divisions should be made below the navel and three should be discarded and the rest should be made into a square. The centre of the Liṅgam should be made octagonal and the upper part of the Phallus likewise so. The head should be made round. The navel of the Phallus is to be made into a circular knot. The upper poertion of the Phallus of Śiva is round and the lower portion of Brahmâ should be made square and the central one, Vaiṣṇava portion should be octagonal. Such an image is known as the giver of ever-increasing prosperity. "Now I shall explain to you other forms (Garbhamâna) of the Phallus and their measurements." The Phallus (its height) should be divided into four parts. One part of this is to be made the diameter of the Phallus of Śiva. Divide by means of threads the Phallus into three parts. The lower portion should be made into a square, the central one should be made of an octagonal shape. The upper third porion of which is worshipped and is called Nâbhi, it should be made circular. The base is to be made samkṣipta (compressed). The square portion should be buried in the ground, the central one should be kept in water.—12-21.

The Phallus with a slender base and thick in the part under water is known as Jyeṣṭha; its lower part and its head is to be made always somewhat low, beautiful, and endowed with good qualities. The Linga that looks elegant is the giver of prosperity.—22-23.

The Phallus which is even at the base as well as in the middle is also the giver of all desires. The one that has not such a construction brings bad luck. One may make a Phallus according to the prescribed dimensions of ruby, diamond, crystal, clay, wood according to one's choice and means.—24-25.

Here ends the 263rd Chapter of the Matsya Purâṇam on the dimensions of the Phallus.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CCLXIV.

The Ṛiṣis said :—"Pray now tell us about the consecration of the different Divine images and idols."—1.

Sûta said :—"Ṛiṣis! now listen to it and I shall relate it to you. I shall also tell you the dimensions of kuṇḍas (sacrificial pits), maṇḍapas, altars."—2.

Mâgha, Phâlguṇa, Chaitra, Vaiśâkha and Jyaiṣṭha are the most auspicious months for the consecration of the images.—3.

In the Uttarâyaṇa season, the second, third, fifth, seventh and tenth days of a bright fortnight, the full moon-day, especially the thirteenth day of a bright fortnight are most auspicious for the consecration of idols.—4-5.

Pûrvâṣâḍha, Uttarâṣâḍha, Mûlâ, Pûrvabhâdrapada, Uttarâbhâdrapada, Hastâ, Aśvinî, Revatî, Puṣyâ, Mṛigaśirâ, Anurâdhâ, and Svâti are the best asterisms for the consecration of idols.—6-7.

Mercury, Jupiter, and Venus are the auspicious planets for the consecration of an image, and the asterisms and Lagnas under the influence of these three are also auspicious.—8.

At such a conjunction of auspicious planets and stars avoiding the influence of evil stars, one should consecrate an idol in an auspicious place after worshipping the planets (doing the Graha pûjâ). Good omens are to be watched for; evils, *e.g.*, adbhuta, etc., are to be avoided. And on an auspicious day and in an auspicious place, when the Lagna (rising asterism) is free from malific planets and under an auspicious star one should consecrate an idol.—9-11.

Installation is best when it is done according to the rules prescribed for Ayanas, Viṣuba and Ṣaḍasîtî. The installation is to be performed in the Brâhma Muhûrta at the time of Prâjâpatya Sayana and Śukla Utthâpanam.—12.

The Maṇḍapa should be made on the east or north of the temple. It should be of 16, 10 or 12 hands in length.—13.

An altar should be made in the centre of the Maṇḍapa which should be 5, 7, or 4 hands long. The altar is to be neat and clean.

There should be 4 doors with archways round the Maṇḍapa and of those the eastern door should be of Plakṣa tree, the southern one of the fig-tree, the western one of aśvattha tree and the northern one of Nyagrodha tree. The Maṇḍapa should be buried 1 hand in the ground and it should be 4 hands in height.—15-16.

The earth should be washed well and cleaned and then the interior should be decorated well with various kinds of cloths, flowers and leaves.—17.

After making such a Maṇḍapa, eight jars full of water and containing a lump of gold should be placed at each doorway on either side. Those vases should not be leaky.—18.

They should be covered with mangoe leaves and should be filled in with medicinal herbs, flowers, sandal, water, and covered with white cloth.—19.

Digitization by Arya Samaj Charitable Foundation, Chennai

After thus placing the vases within the Maṇḍapa, flags and buntings should be hung all round the pandal and incense and fragrant gums burnt before the idols.—20.

Maṇḍapa is a temporary building created for performing a ceremony. The banners of the Lokapâlas should be hung all round and in the centre of the pandal a banner of the shape of the clouds should be hung.—21.

Afterwards offerings should be made to the Lokapâlas and worship offered to them by repeating their prescribed mantras and giving Balis (making sacrifices) in honour of them.—22.

The offerings to Brahmâ above should be made by reciting the first part of the mantra, to Vâsuki below by reciting the middle portion of the mantra and then to the Lokapâlas in all directions. The mantras given in Samhitâ and Sruti are to be repeated.—23.

Preliminary ceremonies (Adhivâs) of images should be observed for three nights, one night or 5 nights, or 7 nights as the case may be.—24-25.

Thus finishing the gateways and Adhivâs ceremonies the bathing ceremony of the Mandal should be performed in the second, third, or fourth period.—26.

Then the wise should bring the Phallus or the image and worship the sculptor with cloth, jewels and ornaments. Then "excuse me" should be said by the Yajamân (the sacrificer or worshipper) and the sculptors, &c., dismissed.—27-28.

Then the idol is to be placed on the seat and his eyes are to be imparted. The following, in brief, is the way:—First offerings should be made all round with sesamum, clarified butter, rice cooked in milk and sugar. Then after decorating the Brahmanas with white flowers, guggula, incense with clarified butter should be offered to the image and then gifts to the Brâhmaṇas should be offered according to his means.—29-30.

Cows, land, gold, &c., should be given to the priest who officiates at the consecration of the image, and the Brâhmaṇa should name the image after reciting the mantra contained in the following couplet.—31.

Salutations to the Lord Viṣṇu, Śiva, Thou art the Supreme Being, the Hiraṇya-retâ; Salutation to Thee! O Viṣṇu!—32.

The above mantra is generally used to impart light in the eyes of all idols. After invoking the Divine spirit into the image, the eyes should be given sight to with a bar of gold.—33.

Pleasant music should be played and sweet hymns should be sung, and Vedic hymns chanted. To win prosperity and dispel ill-luck the Vedas should be recited.—34.

The image should be divided into three parts and afterwards three lines at a distance of eight Yavas from one another should be drawn which should be broad, thin and crooked. They should not be broken (*i.e.*, should be continuous).—35-36.

In the Jaiṣṭha Phallus, the lowermost line should be of the dimension of one Yava, the middle one is to be finer still.—37.

Digitization by Arya Samaj Charitable Foundation, Chennai

Then eight divisions should be made and three of them should be discarded. Then seven lines should be drawn on either side and four divisions are to be noted. Afterwards the lines should be allowed to meet at the top of the fifth line. This is the union of the lines; on the back of these lines, two divisions are to be made. These are, in brief, the Lakṣanas (characteristics). Thus the Lakṣanoddhâra of the Lingam is described.—38-40.

Here ends the 264th Chapter of the Matsya Puraṇam on the consecration of the idols.

CHAPTER CCLXV.

Sûta said :—"I shall now tell you about the persons who should consecrate and worship the idols."—1.

Now, in brief, about the qualifications of the Sthâpaka (who places the idol). The Sthâpaka or Âchârya should be well-versed in the Vedas, Purâṇas, Sâṃkhya, free from avarice, born in a country abounding with black deer, handsome, of full limbs, of clean habits, free from hypocrisy, making no difference between friend and foe, having equal devotion for Śiva, Viṣṇu and Brahmâ, accomplished in Logic, having no vices, belonging to a good Kulín family and versed in the building science or Vâstu Śastrâ. The Murtipa Brâhmanas should consecrate the images according to the prescribed rites. Thirty-two, 16 or 8 persons should be employed for consecration. These three distinctions indicate as superior, middling, and ordinary. There should be great rejoicings at the time of consecrating the idols, which should first be taken to the bathing maṇḍapa and washed with Pañchgavya, Pañchakaṣâya, earth, ash, and water while reciting the four Vedic mantras, *viz.*, (1) Samudra jyeṣṭha etc., (2) Âpodivyâ, (3) Yâsâṃrâjâ (4) Âpohiṣṭhâ. Then the idol should be purified with Pañchagavya and other three substances and then bathed ; it should then be adored with sandal and incense after which it should be covered with two pieces of cloth by reciting "Abhi Vastre ;" then after reciting the mantra "Uttiṣṭha Brâhmanaspate" the idols should be placed in standing posture. By reciting the two mantrams "Âmuraja and rathetiṣṭha," they should be placed in the chariot and conducted into the temple.—2-12.

Later on it should be placed flat on a bed after strewing Kuśa grass and then by turning the face to the east flowers should be strewn and at the head of the idol should be placed a vase full of water, with gold also and then the image should be covered with a piece of silk cloth after reciting the mantra "Âpodeve âposmâna mâtarapi" or the silk cloth may be put upon the head of the idol. The Deva is then to be bathed with honey, ghee, mustard and then worshipped with the mantras "Âpyâsva" and "Yâte rudra Śiva" and with incense and flowers also.—13-17.

Digitization by Arya Samaj Charitable Foundation, Chennai

By reciting "Bârhaspataye" mantra a white thread should be tied round the wrist of the idol,) which should then be covered with various kinds of fine clothes; and umbrella, chamara, mirror, awning with flowers, should be placed close by as well as jewels, various kinds of medicinal herbs, utensils, bed, seats. All these should be placed after reciting the mantra "Abhi twâ Śura" and then gradually make offerings of milk, honey, clarified butter, other eatables, rice cooked in sugar and milk. Then after reciting the mantra "tryamvakam yajâmahe" a number of Valis (sacrifices) are to be offered in all directions and then the image is to be installed. Then four gate keepers should be placed at the gates; and the Brâhman priest Bahvṛicha is to recite in low voice Srisukta, Páchamâna Sûkta, auspicious Soma Śûkta, Śântikádhyâya, Indra Sûkta and Rakṣoghna Sûkta (facing towards the east.)—18-25.

The learned Adharyu seated to the south should recite Raudra Puruṣasûkta, Ślokâdhyâya Śukriya and Mandaladhâya.—26.

The Chhandoga Brahmaṇas sitting in the west should recite Vâmadevya, Vrihatsâma, Jyeṣṭhasâma, Rathantara, Puruṣasûkta, Rudrasûkta with Śântika and Bhâruṇda Sama. And in the north, the Atharvans should recite Nilaraudra, Aparajitâ, Saptasûkta and Rudrasûktaântikâdhyâya—27-29.

Towards the head of the idol the priest who consecrates it, should perform Hôma ceremony with Vyarhiti and Sântik and Pauṣṭik mantras.—30.

The wood of Palâśa, Udumbara, Asvattha, Apâmârga and Samî should be used as sacrificial fuel in the Homa ceremony and a thousand offerings should be made, taking at each time a stick and every time the feet of the image should be touched and when the thousand offerings are over the navel, chest and head should be similarly touched. Afterwards the four priests officiating at the consecration ceremony should perform Homa ceremony over the Kuṇda (pit) with a girdle and a Yoni measuring one hand with the greatest care. Next a Yoni is to be made on it one cubit long and resembling the lips of an elephant. It should have a hole and be extended and ornamented on both sides with beautiful ornamental workmanship. This Yoni is to be 4 fingers higher than the level of the sacrificial hollow (Kuṇḍa.) This part should be square and be made to look beautiful. At a distance of thirteen Angulas from the foundation of the Vedi (altar), nine other Kuṇdas are to be similarly made.—31-36.

Then the priests should perform Achman and with a calm mind perform Homa ceremonies by reciting the mantras sacred to Agni in the East and Indra and the other Lokapâlas in the South. Afterwards rites to propitiate the several Devas should be performed.—37.

Afterwards the sacrificial offerings should be made to the presiding Deity of the idol. (Earth) Vasudhâ, Vasuretâ (Agni), Yajamâna, Sûrya, Jala, Vâyu, Chandramâ, Âkâśa are the eight Devas to be remembered in the Kunda.—38-39.

Prithvî is protected by Śarva Mahâdeva, Agni by Paśupati, Yajamâna by Ugra, Âditya by Rudra, Jala by Bhava, Vâyu by Iśâna, Chandramâ by Mahâdeva, Âkâśa by Bhîma Murti. In this way at the time of

Digitization by Arya Samaj Charitable Foundation, Chennai

the conseration of any idol these eight are the Mûrtipas, *i.e.*, protectors of the component parts of the idol.—40-42.

Homa ceremonies should be performed according to one's means by reciting the prescribed Vedic mantra and a vase (Śântighaṭa) should be placed in each Kuṇḍa.—43.

Pûrnâhuti should be offered after 100 or 1,000 Homas. These offerings are to be poured on the Pûrṇa Kumbha (jar filled with water.) The base, middle and head of the Devatâ are to be sprinkled with water, also the several Devas there are to be bathed also with the water frequently. At each prahara incense, sandal, etc., should be offered and Homas (libations of ghee) should be offered and the deovtee should repeatedly make gifts (offer sacrificial fees) to the priests.—44-47.

The priests should be given white garments, golden ear-rings, girdle, rings, etc., as well as a bedstead with all the necessary things. As long as they officiate, they should be provided with food.—48-49.

Offerings should be made to the Bhûtas in all the three parts of the day. The Brâhmaṇs should be fed first and afterwards the members of all the castes are to be fed.—50.

In course of the night festivities should be observed. Dancing, singing should be performed. Till Chaturthî Karma Brâhmaṇas should be fed. Adhivâsa should be observed for 3, 5, 7 or 1 nights. On some occasions Adhivâsa may be observed at once. The Adhivâsa ceremony performed on such occasions gives the benefit of having performed all the sacrifices.—51-52.

Here ends the 265th Chapter of Matsya Purânam on Adhivâsana Vidhise.

CHAPTER CCLXVI.

Sûta said:—After performing the Adhivâsa ceremony of the Devas the dimensions of the Lingam are to be determined in proportion to those of the temple. It is to be sprinkled with clean water and flowers after uttering mantras over them and a string should be spread in front of the door to the side and N. E. should be determined, for the Devas adore the Deva of the North-eastern corner.—1-3.

The idol of Śiva when located facing the North, gives long life, health, prosperity. Other directions are not auspicious and bring ill-luck.—4.

The Kûrma-śilâ should be put under the Lingam; above the Kûrma-śilâ should be placed the Brahmaśilâ and above it the idol Śiva mentioned before which should be bathed with Pañchagavya. The mantras prescribed for the Divine worship should be recited and then the idol should be taken to the pedestal by reciting the mantra "Uttiṣṭha-Brahmaṇa." Then water should be offered and afterwards Madhuparka. After one muhûrta one should place precious stones, *viz.*, pearls, Vaidûrya, crystal lapis lazuli, sapphire, according to one's means, in the directions, according to the prescribed rites.—5-10.

Digitization by Arya Samaj Charitable Foundation, Chennai

Afterwards yellow orpiment, Śilâvajra, soot, yellow clay, lead, red chalk, wheat, barley, sesamum, mûnga, Nîvâra, Śamâ, mustard, Vrihî, rice, sandal, red sandal wood, aguru, anjana, Usîra khas, Vaisnavî, Sahadevî, Lakṣaṇâ, should be placed after repeating their Devas and Oṃ, in all the directions. Then after reciting the name of Svarga and the prescribed mantras conjointly with the sacred Oṃ, all sorts of seeds, metals, jewels, gold, Padamarâga, mercury, lotus Padmâka, and the images of turtle, ox and earth should be placed duly in all the directions commencing from the east. In the consecration of Brahma-Śilâ, gold, coral, copper bellmetal, brass, silver, nice flowers, iron, and haritâl should be placed in due order. If all these are not available then only gold and yellow orpiment should be put and in the place of seeds and herbs sahadevî or barley should be substituted.—11-18.

The following are the Nyâsa mantras for the consecration of the Lokapâlas, *viz.* :—The most valiant Indra is the Lord of the Devas. He is armed with a thunderbolt and is always illumined by His fire. I salute Him every day. Agni is red, is the emblem of all the Devas, conjoint with flashes, has smoke for His banner, unbearable to all, I salute Him, the presiding Person in the fire.—19-21.

Salutations always to Dharmarâja who is shining like the blue lotus, adorned with a coronet and sceptre. He is the witness of all actions, and righteousness. Salutations always to Niritti who is black in appearance, the Lord of all the Râkṣasas, armed with a sword and endowed with glory.—22-23.

Salutations always to Varuṇa who is white in appearance, the image of Viṣṇu, the Lord of waters, armed with a noose, having sturdy arms. Salutations to Vâyu who diffuses all the aromas, has a banner in His hand. I salute Chandramâ who is fair, simple, presiding over all herbs, the Lord of all the stars and planets. My salutations to Iśâṇa Puruṣa who is white, the master of all the lores, armed with a trident and of three eyes. I always salute Lord Brahmâ born of a lotus, with four faces, dressed in the garment of the Vedas, the Lord of sacrifices. My salutations to Viṣṇu of infinite form who holds the whole universe, and who holds this earth as if she were a flower. At the time of sacrifices and of making gifts these mantras should be recited and the mantras should be prefixed with the sacred Oṃ. They are the givers of prosperity and progeny. After finishing the Nyâsa with these mantras the consecrated idols should be rubbed with clarified butter and then they should be dressed in white cloths and devoutfully worshipped.—24-32.

Then raising the Deva with the mantra "Dhruvâ Dyau," it should be placed on the desired Śvabhra, fully ornamented. Then placing one's hand on the head of the Deva, one should recite Soma and Rudra Sûktas. At that time one should make himself Divine like by placing himself under the influence of Śomasûkta or Rudrasûkta mantras and should then meditate on the Deva according to His form.—33-34.

He should say: I consecrate Lord Viṣṇu the holder of conch and who has the lustre of âtasi flower after making myself Divine.—35.

Digitization by Arya Samaj Charitable Foundation, Chennai

I consecrate the three eyed Śiva riding on a bull, adorned with a crescent, having ten hands, and the master of the attendants.—36.

I consecrate Lord Brahmâ born from the Lotus prayed by the seers, having four faces, plaited hair, and mighty arms.—37.

I consecrate the Lord Sun having thousand rays, peaceful in appearance. surrounded by nymphs, having a lotus in His hand.—38.

In consecrating Śiva the mantras sacred to Him, the Deva mantra 1 Rudra Mantra should be recited ; and similarly in the consecration of Visnu mantras sacred to Him, the Vaiṣṇava and Brahmâ mantras should be recited.—39.

In the consecration of the Sun, the mantras sacred to the Sun should be recited ; and similarly in the consecration of the other Devas mantras sacred to them should be recited, for one gets everlasting benefits by consecrating the Divine idols by reciting the Vedic mantras of the respective Devas.—40.

The Deva consecrated in a temple should be looked upon as the chief God and other images placed close by should be treated as secondary Deities. They are also to be worshipped.—41.

All round Mahâdeva should be located the attendants Nandi bull, Mahâkâla, Bhringi, Riṭi, Guha, the Goddess Pârvatî, Gaṇeśa, Viṣṇu, Brahmâ, Rudra, Indra, Jayanta, Lokapâla, nymphs, Gandharvas, and Guhyakas.—42-43.

The meditation of the particular Deity should be made on the spot where His image is located and the Lord Śiva should be invoked with the mantra mentioned below :—44.

"I invoke Lord Śiva in whose chariot are yoked lions, demons, serpents, seers, Lokapâlas, Svâmikârtika, oxen, attendants, Mâtara, Soma, Viṣṇu, Brahmâ, Nâga, Yakṣa, Gandharva, and the other celestial inhabitants. I invoke Him with His Consort and attendants. Lord ! be gracious enough to come. I salute you. Be pleased to accept my worship.—45-48.

O Bhagavan ! O Rudra ! kindly grant my welfare. O Bhava ! you are the eternal Puruṣa ; accept my worship. I salute you. O Bhagavan ! welcome to you ! O Soma ! be pleased to accept along with your attendants and relations this mantra purified Pâdya, Arghya, Âchmanîya and Âsana. I salute you."—49.

Afterwards Vedic hymns should be recited for a long time and then the idol of Śiva should be bathed in curds, milk, clarified butter, water, sugar, honey, flowers, and incense along with sweet music. Then Lord Śiva should be devoutfully worshipped and the following mantras should be recited :—50-51.

" Yajâgratodûraj muda," 'virâdajâyata, Sahasrasîrṣâ puruṣa, abhitvâśuranonuma puruṣaevedam, tripâdurdhva,' yenedamabhûtama, &c., natvâ vâmanya." These mantras should be constantly repeated in the installation ceremonies, and then the middle, the base and the head of the idol should be touched four times with water. After the idol has been duly consecrated, the devotee should give with due respect dresses and ornaments to the officiating priest, Murtipa, Âchârya.—52-53.

Digitization by Arya Samaj Charitable Foundation, Chennai

Then the blind, the poor, the miser, etc., assembled should be dismissed with clothings, ornaments, etc., At the time of adhivâsa the installed Deva should be rubbed with honey, the first day, with turmeric and mustard the second day, with sandal and barley on the third day.—54-55.

With red arsenic and Priyangu (a kind of creeper, long flapper) on the fourth day. By performing these ceremonies, one gets prosperity, happiness and health, and the diseases are all cured. The idols should be rubbed with kriṣṇânjan and sesamum on the 5th day and with clarified butter, sandal, lotus-dust, saffron on the 6th day, and gôrôchana, agurnu flowers on the 7th day.—56-58.

These things should be used all at one time when the period of adhivâsa is instantaneous. The image once installed and fixed should not be removed again from the spot; for it is a sin to do so. The holes should be filled in with sand, lime, etc., The Lokapâla in whose direction the image leans should be appeased and the following offerings should be made, *viz* :—59-61.

Ornaments should be offered to Indra; and gold to Agnî; buffalo to Dharmarâja; goat and wealth to Nairita-Râkṣasa ;—62.

Pearls and mother of pearl to Varuṇa; brass and cloth to Vâyu; cow to Chandramâ; bull and silver to Śiva.—63-64.

The Lokapâlas towards whom the idol is drawn, should be appeased with Śânti. And if the prescribed worship be not performed under such circumstances there is always a fear of destruction of the family; so the chinks round the idol should be well filled in with sand, in order to make it fixed and immovable.—65.

Festivities should be held for 3, 5, 7 or 10 days at the time of the consecration of the idol when grain, cloth, etc., should be freely distributed. The Kîrtan (singing the name of Hari), reciting Râmâyana, Kathakatâ and other meetings should be performed.—66.

At the end of the fourth day, one should perform the Chaturthî-karma after having his bath and gifts should be made accordingly.—67.

I have explained to you the ceremonials of consecration that drive away all ills as described by the learned and performed by the Vidyâdharas and Devas.—68.

Here ends the two hundred and sixty-sixth chapter of the Matsya Purânam on installing an image, etc.

CHAPTER CCLXVII.

Sûta said :—"I shall now tell you briefly how an image is installed and the best way of offering Arghya.—1.

Arghya consists in the offering of eight things, *viz.*, of curds, uncooked rice, Kuśa, milk, Dûrvâ-grass, honey, barley and mustard (Siddhârathak). Fruits should also be offered. The earth of the stable, elephant yard, chariot house, anthill, earth dug out by a wild boar, that of

Digitization by Arya Samaj Charitable Foundation, Chennai

a sacrificial hollow, of the cowshed and of the beds of the sacred rivers like the Ganges, etc., should be placed in the jar (kumbha) by reciting the mantra "Udhritâsi, etc.," and afterwards the jars should be filled with water by reciting the mantras "Śannodevî, etc." and "âpohiṣṭhâ, etc." —2-4.

Cow's urine should be placed after reciting the sacred Gâyatrî, cowdung by reciting "Gandhadvârâ," milk after reciting "Âpyâyasva," curds by reciting "Dadhikrâvṇa," clarified butter after reciting "Tejosi, etc.," water after reciting "Tad Devasya—tvâ etc." All these are mixed and then Kuśa is thrown therein. Thus Pañchagavya is prepared. The idol should be bathed with this Panchagavya of the jar thus filled in.—5-6.

Afterwards they should be bathed with curds, and then with water repeating the mantra "Devasya tvâm" and then again with the Dadhi Krâvṇ, etc., with the juice of fruits by reciting the mantra "Agna-âyâhi," and then water should be sprinkled with Kuśa grass after reciting the mantra "Devasyatvâ," and then again with perfumed water after reciting the sacred Gâyatrî. Then the idol of Lord Śiva should be bathed with 1000, 500, 125, 64, 32, 16, 8 or only with 4 jars [of water]. Those jars should be made of gold, silver, copper, brass, bell-metal or of earth if one cannot afford the more expensive ones. The following medicinal herbs should be mixed with the water in the jar, viz.—(1) Sahadevî, (2) Vachâ, (3) Vyâghrî, (4) Valâ, (5) Ativalâ, (6) Samkhyapuṣpî, (7) Simhî (8) Suvarchalâ. These eight are necessary in the Mahâsnâna. The powder of barley, Nîvâra, sesamum, Syâmâka, Sâlî-rice, Priyangu, Vrîhi, should be rubbed on the idol before bathing it.—7-16.

The following substances viz.—Svastika, Padmaka, Śankha, Svetapadma, Kamala, Śrivatsa, Darpana, and Nandyâvarta and cowdung, auspicious earth, five colours, etc., five coloured powders, Dûrva grass and black Sesamum should be used in Nîrâjana ceremony after which should be offered water for rinsing the mouth and then Ganges water should be offered. Then two pieces of dress should be put on after reciting the following mantra :—17-20.

Note :— निराजन=adoration of the idol by waving lights, perfumes, fans, &c.

"Be gracious enough to put on the clothes of variegated colours woven with Deva sûtra and conjoint with sacrifice and gifts. These are very nice. Accept them."—21.

Afterwards taking kuśa grass in the hand camphor should be offered mixed with saffron, when the following mantra should be recited, viz. :— "Deva! I do not know your body and form and your movements, be gracious enough to accept this incense offered by me."—22-23.

Then 40 lights should be lit up and offered after circumambulation, by reciting the following mantra :—"You are the light of the sun and the moon. You are the flash of lightning and fire. You are the light of all. Be gracious enough to accept the light offered by me." Then incense should be offered by reciting the following mantra, viz. :—24-25.

"Deva ! be pleased to accept this incense made of herbs and choice ingredients full of delicious odour."—26.

Digitization by Arya Samaj Charitable Foundation, Chennai

Then after reciting the mantra "Mahâbhûṣâya te namaḥ," ornaments should be put on. Thus after keeping up rejoicings for seven nights, the devotee should get himself sprinkled with the remainder of the Abhiṣeka water.—27-28.

The sprinkling should be performed out of the water of 8, 4, 2, or 1 jar or from Pañcharatna jar wrapped up in a white piece of cloth after reciting the mantra "Devasyatvâ." The other mantras of the occasion have been mentioned in Atharvana mantra of Navagraha-sacrifice which might also be recited. Afterwards he should bathe, put on white clothes and worship the idols and give to the officiating priest gifts of money, ornaments, dresses with great devotion; and should send all the utensils employed in the sacrifice, maṇḍapa, &c., to the house of the priest for the Devas are satisfied by the satisfaction of the Guru.—29-32.

The consecration of an idol should not be performed by men of angry disposition, hypocrites, Liṅgis who put on some peculiar garb, &c. It should always be performed by a virtuous householder who is well accomplished in the Vedas and is a Brâhmaṇa.—33.

He who discarding a man versed in the Vedas gets a hypocrite to officiate at the consecration ceremony, surely brings ruination on his household or an evil spirit gets hold of the temple and no one worships the idol thus consecrated. But where Brâhmaṇas officiate there is always prosperity in that house and the idol thus consecrated is worshipped for a very long time to come.—34-35.

Here ends the 267th chapter of the Matsya Purânam on the bathing of the idol.

CHAPTER CCLXVIII.

The Ṛiṣis said :—Sûta ! of what dimensions and how should the temples be made by those eager for prosperity ? Kindly describe in detail their measurements and characteristics.—1.

Sûta replied :—The one well versed in the art and the science of housebuilding should first examine and select a site.—2.

Afterwards propitiatory rites as prescribed should be performed to appease the Vâstu Deity and sacrificial oblations should be offered. Such rites and preliminary propitiation of the Vâstu Deity should be performed at the time of repairing a temple, laying out a garden, or a door entering a new building, and erecting a new building. As stated before in previous chapters Vâstu mandalam of 81 squares should be drawn in the middle of Vâstu and then a sacrificial pit (kuṇḍa) measuring one hand and having three girdles should be made. Wood of milky trees should be employed as sacrificial fuel and Homa ceremony and libations of black sesamum and barley should be offered mixed with chips of Butea frondosa, catcheu, honey and woodapple. At the end of the Homa ceremony, valis (offerings) are to be given with five vilva (Bael) twigs or the seeds thereof along with other eatables. Afterwards other sacrificial offerings should be made, viz.—clarified butter and grain should be offered to Agni in the N-E., boiled

Digitization by Arya Samaj Charitable Foundation, Chennai

rice and fruits with clarified butter to Parjanya, yellow flag, ground corn and turtle to Jaya, Pañcharatna (five jewels), ground corn and bolt to Indra ; smoke colour awning and barley-meal to the Sûrya.—3-11.

Clarified butter and wheat to Satya, fish to Bhriṣa, fried cakes to Antarîkṣa, barley meal to Vâyu, fried rice to Pûṣâ, gram to Vitatha, honey and grain to Grihakṣata, powered meals to Yama, incense and food to the Gandharvas, green leaves to Bhringarâja, barley to Mṛiga, rice and pulse boiled together to the manes, Dantakâṣṭha and powdered grain, and flowers to Sugrîva, golden coloured cakes and wine to Asura ;—12-16.

Pâyasa to Puspadanta, lotus with Kusastamba to Varuṇa, rice and clarifield butter to Śoṣa, barley to Pâpa-yakṣamâ, balls of clarified butter to Roga, fruits and flowers to Nâga ;—17.

Clarified butter to Mukhya, clarified butter and milk to Soma, cooked mûnga to Bhallâta ;—18.

Powdered Śalî rice to Bhaga, fried cakes stuffed with powdered grain to Aditi, fried cakes to Diti. All these offerings should be made outside the Mandal.—19.

Milk should be offered to Yama, curds to Âpavatsa, balls of sweet, chillies and Kuśa to Sâvîtra ;—20.

Fried cakes of flour and red sugar to Savitâ, clarified butter and sandal to Jaya, red sandal and rice cooked in milk and sugar to Vivasvân ;—21.

Yellow orpiment, rice, clarified butter to Indra ; clarified butter and rice to Mitra ; plain rice and rice cooked in milk and sugar to Rudra ; —22.

Cooked and raw meat to Râja Yakṣmâ, meat and pumpkin to Prithvidhara ;—23.

Clarified butter and sugar to Âryamâ, Pañchagavya, sesamum, rice, and other victuals to Brahmâ. The Devas residing in Vâstu thus worshipped give peace and prosperity.—24-25.

Gold is to be given to all and a milch cow and gold should be given to Brahmâ in the name of all these Deities. Now hear about the offerings that ought to be made to the Râkṣasis, *viz.*—26.

Flesh, rice, clarified butter, lotus, blood, and these should be offered to Chavakî in the N.-E., flesh, rice, blood, turmeric and cooked grain should be given to Vidârî in the S.-E. ;—27-28.

Curds, rice, blood, chips of bones should be given to Pûtanâ along with her Râkṣasa ; fish, wine, rice cooked in milk and sugar to Pâpa in the N.-W. and all round. At every sacrificial offering one should mention his name and use the sacred expression Oṃ. Afterwards the devotee should bathe in the water mixed with herbs.—29-31.

The Brâhmaṇas who come to the house should be well honoured and in such a way Vâstu should be worshipped.—32.

At the time of starting the building of palaces, temples, gardens and entering newly laid cities and houses, festivities should be held,

Digitization by Arya Samaj Charitable Foundation, Chennai

dancing should be given, music should be played and Rakṣoghana and Pâvamâna Sûktas should be recited by the Brâhmaṇas.—33-34.

One who observes these ceremonies in his house and temples every year never gets any calamity, nor does he get any serious illness and his brethren and riches do not perish. He lives for a hundred years and remains in heaven for a kalpa after death.—35-36.

Here ends the two hundred and sixty-eighth chapter in Matsya Purânam on propitiating the Vâstu Deity.

CHAPTER CCLXIX.

Sûta said :—After thus making sacrificial offerings to Vâstu the site of the temple should be divided into 16 parts. In the centre, the Garbha consisting of 4 parts should be thought of and this again is to be divided into 12 parts and a half. A wise man should then plan the doorways on the four sides of the temple.—1-2.

The depth of the foundations should be one-fourth of the room and the dome (or top) should be double the height of that of the foundations. The height of the passage for circumambulation should be a quarter of that of the dome and in front of the two Garbha Sûtras, the Maṇḍapa should be determined ; and in one third part of the Maṇḍapa, Bhadrâsan (one's house) is to be built. After dividing the Garbha Mâna into five parts, one part is to be taken and in that the eastern doorway (Prâkgrîva) is to be designed ; then the front Maṇḍapa of the Garbha Sûtra is to be located. These are the ordinary characteristics of the temple. Now other characteristics are being mentioned with reference to the measurement of the Lingam.—3-7.

The pedestal should be symmetrical to the size of the Phallus. In half of the pedestal, the foundation is to be laid ; the height should be in accordance with the height of the outer foundations. The height of the temple top should be twice that of the foundations and the (height of the) circumambulating passage a quarter of that of the top, the front Maṇḍapa should be as high as the passage for circumambulation ; and the entrance to the Maṇḍapa may be half of its height. The corners of the door-way should be made projecting outside the temple and on the wall above it should be made the mañjarî (the top-most part) and in half of it should be made the Śukanâsâ (looking like the aquiline nose) and above it should be made a quadrangular spot in the dome and above it the top of the dome.—8-14.

Now another set of measurements with reference to Garbhamâna. The Vâstu Garbha should be divided into 9 parts and the phallus should be located in the centre ; the side of the pedestal is to comprise eight pâdas and should be artistically finished. The width of the wall should be of eight pâdas and the height five times that. The top should be twice the height of the walls, which should be divided in two parts and Śukanâsâ should be made in one of them and a quadrangular spot (Vedikâ) in the third part of it.—15-18.

Digitization by Arya Samaj Charitable Foundation, Chennai

The Amalaśâra Kantha (top-most part) should be made in the 4th part and the projecting parts (Kapâla) should be made twice the length; it should be decorated with floral designs. Such is the plan of the 3rd kind of temple. The other characteristics of the temple are now being mentioned.—19-20.

Sûta said:—Twice born! Now hear about the dimensions of the other kind of temples. Divide the place where the image is to be located into 3 parts; and in the outer portion of the above dimensions the Rathâṅga is to be designed; and the Nemi is to be one-fourth wide and the temple (or buildings) to be built all around. The Garbha is to be made twice the size of the Nemi. The walls are to be of the dimensions of Garbha mânas. And the top should be twice the height of the walls and in the 5th part of the temple a door-way should be made. Now about the outlet. In the 3rd part of the round walls the Suṣira (hole) is to be made. In some particular cases in the fifth part Prâkgrîva is to be located. In the fifth part at the Karṇamûla the two Prâkgrîvas are to be located. And golden pieces should be put at the base of the door. The temples are of three sorts, Jyeṣṭha, Madhya (middling) and Kaniṣṭha (small) according to the differences between the sizes of the temples and Lingams. Now hear the names of the different kinds of temples.—21-27.

They are:—The Meru, Mandara, Kailâsa, Kumbha, Siṃha, Mriga, Vimâna, Chhandaka, Chaturasra, Aṣṭâsra, Soḍaśâsra, Vartula, Sarvabhadraka, Siṃhâsya, Nandana, Nandivardhanaka, Haṃsa, Vṛiṣa, Suvarṇeśa, Padmaka and Samudgaka. Now hear about their descriptions:—28-30.

A temple with hundreds of tops, having four doors, 16 flats, lofty, imposing and beautiful looking is called Meru.—31.

A temple with 12 flats (Bhûmikas) is Mandara; with 9 flats is Kailâsa; one with several tops and doors is called Vimâna and Chhandaka. One that has 8 flats, or 7 flats is Nandivardhana; one with several tops is Nandana, one with 16 petals (or corners) and various tops and 5 flats and with Chitraśâlâ is Sarvatobhadra. One with many faces is Balabhichhandaka; one like a bull and void of petals is Maṇḍala.—32-35.

One with the appearance of Siṃha and having figures of lions is the Siṃha. One with the appearance of an elephant is called Gaja. One with 9 flats and of the appearance of a pitcher is known as the Kumbhaka. One with 16 petals all round ornamented with Pañchândakas is called Samudgaka, and it has two Chandraśâlas measuring two flats on either side and two flats; such is also Padmaka. One with 16 petals and nice tops is called Soḍaśâsra. Its height is three flats.—36-39.

One adorned with Chandraśâla and big Prâggrîva is called Mrigarâja; one with many Chandraśâlas is Gaja. The Garuḍa class is superior to Gṛiharâja; its height is seven flats, and it has three Chandraśâlâs; outside this there are 8-6 flats.—40-43.

Another class of Garuḍa Prâsâda is 10 flats high, sixteen petalled, and has two flats in addition to those mentioned before. Grikrikṣaka Prâsâda is like Padma. Panchâṇḍaka has two flats and 40 hands square.

Digitization by Arya Samaj Charitable Foundation, Chennai

Aṣtâsra and Chaturasra are octagonal and quarto in shape respectively. The one resembling a crane in appearance is called Haṃsa. Vriṣa has one flat, one top of 10 hands and round from all sides. It yields all desires.—44-45.

The other ones like those mentioned above are like Siṃhâsya having Chandraśâlas. All these are made of bricks, wood or stone, and flags and buntings should be put on to them.—46.

Meru is 50 hands in extent. Mandara is 45 hands in measurement.—47.

Kailâsa is 44 hands, Vimânaka is 34 hands, Nandivardhana is 32 hands, Nandana is of 30 hands, and Sarvatôbhadra is of 20 hands circular and having Padmakas.—48.

Gaja, Siṃha, Kumbha and Valabhhîchandaka are of 16 hands, and dear to the Devas; Kailâsa, Mrigarâja, Vimânachandaka are 12 hands, Garuḍa is 8 hands, Haṃsa of 10 hands.—49-51.

All these temples if of these dimensions are lucky. The hands of the Yakṣas, Râkṣasas, and serpents, are said to be good and called Mâtrika hands.—52.

It brings good luck to locate a big phallus Jyeṣṭha Linga in each of the 7 temples such as the Meru, &c. Medium sized phallus should be located in the 8 temples such as Srî-Vṛikṣaka, &c., and small size phallus should be put in the 5 temples such as Haṃsa, &c.—53.

In the Valabhîchandaka temple the goddess with plaited hair and a coronet should be located. She grants boons, fearlessness; she holds a rosary and a Kamaṇḍalu; she is fair and giver of auspicious things.—54.

The Goddess holding a goblet, adorned with a red coronet, lotus and goad along with Lord Śiva should always be worshipped in the Prâsâda named Gṛiha.—55.

The other kinds of the images of Goddess should be placed in a forest and worshipped there. Gaṇeśa the son of Gamî should be located in Valabhîchhandaka temple and is auspicious.—56.

Here ends the two-hundred and sixty-ninth chapter of the Matsya Purânam on the dimensions, etc., of temples.

CHAPTER CCLXX.

Sûta said:—"I shall now relate to you the characteristics of the various Maṇḍapas (halls attached to the temple) in accordance with the dimensions of the temples.—1.

The Maṇḍapas are of three kinds; *viz.*:—uttama, madhyama and kaniṣṭha.—2.

Their names are:—(1) Puṣpaka, (2) Puṣpabhadra, (3) Suvrata, (4) Amritanandana, (5) Kauśalya, (6) Budhisankîrṇa, (7) Gajabhadra, (8) Jayâvaha, (9) Śrîvatsa, (10) Vijaya, (11) Vâstu-kîrti, (12) Śrutiṃjaya, (13)

Digitization by Arya Samaj Charitable Foundation, Chennai

Yajñabhadra, (14) Viśâla, (15) Suśliṣṭa, (16) Śatrumardana, (17) Bhâgapañcha, (18) Nandana, (19) Mânava, (20) Mânabhadraka, (21) Sugrîva, (22) Harita, (23) Karṇikâra, (24) Śatardhika, (25) Siṃha, (26) Śyâma, and (27) Subhadra. Thus twenty-seven classes of Maṇḍapas are named. —3-6.

Now hear their characteristics. A Maṇḍapa with 64 pillars is Puṣpaka, one with 62 pillars is Puṣpabhadra, one with 60 pillars is Suvrata, one with 58 pillars is Amritamanthana, one with 56 pillars is Kauśalya, one with 54 pillars is Budhisaṃkîrṇa, one with 52 pillars is Gajabhadra, one with 50 pillars is Jayâvâha, one with 48 pillars is Śrîvatsa, one with 46 pillars is Vijaya, one with 44 pillars is Vâstukîrti, one with 42 pillars is Śrutiñjaya, one with 40 pillars is Yajñabhadra, one with 38 pillars is Viśâlaka, one with 36 pillars is Suśliśta, one with 34 pillars is Śatrumandana, one with 32 pillars is Bhâgapañcha, one with 30 pillars is Nandana, one with 28 pillars is Mânava, one with 26 pillars is Mânabhadra, one with 24 pillars is Sugrîva, one with 22 pillars is Harita, one with 20 pillars is Karṇikâra, one with 18 pillars is Śatardhika, one with 16 pillars is Siṃha, one with 14 pillars is Śyâmabhadra, one with 12 pillars is Subhadra.—7-14.

Now the plan of the Maṇḍapas :—They should be made triangular, circular, octagonal or with 16 sides or they are square. They promote kingdoms, victory, longevity, sons, wife and nourishment respectively. Temples of other shape than these are inauspicious.—15-17.

In the centre of the hall should be made the doorway measured by sixty-four Pâdas (feet). The height of the temple should be twice its breadth, the plinth should be one-third the breadth and the Garbha (inside) should be half the breadth, and walls should be made all round. Taking one-fourth of the Garbha as the unit, three times of this will be the Âyata (breadth), twice will be the width of the entrance and it will be built of Udumbara wood. The two Śâkhâs should be a quarter of the width of the door. There should be 3, 5, 7 or nine Śâkhâs which will make up the door. The doors are divided into three classes, Kaniṣṭha, Madhyama, and Jyeṣṭha.—18-21.

The principal doorway is to be 140½ Aṅgulas high ; other medium and good doors are 120 and 130 fingers high. A door 180 fingers in height is the best for ventilation. 110, 116, 100, 90, and 80 fingers are the other prescribed heights of doors. Doors of other heights than these are not good. There should be no obstruction in front of the doorway. It is to be carefully avoided in every case.—22-25.

The obstruction caused by a tree, a corner, a curve, a pillar, a banner, a well, a wall and a svabhra are not good.—26.

Destruction, misery, banishment, starvation, ill-luck, imprisonment, disease, poverty, quarrel, disunion and loss of wealth are caused by the obstruction of a doorway. Fruit trees to the east and milky trees to the south of it are the best.—27-28.

To the west should be made a charming pool of water full of lotus flowers, to the north should be planted palm trees and flowers.—29.

Digitization by Arya Samaj Charitable Foundation, Chennai

Round the Vâstu there should be flowing waters as well as still waters; this is a good thing; and close to the main temple should be made the pagodas of other Deities.—30.

To the south should be made the tapovana, to the north the house for Mâtrikâs, to the S.-E. should be the kitchen, to the S.-W. the temple of Ganeśa, to the west the resting place of Lakshmî, to the N. W. the platform of all the asterisms, to the north the sacrificial place as well as the place for Nirmâlya; to the west the place for offerings Soma and other Devas, in front the place of Śiva should be the place of Nandî, and lastly the place of Cupid.—31-33.

And to the N.-E. should be the store of water and the resting place of Lord Viṣṇu in water.—34.

The temple should be thus decorated with Kuṇdas, Maṇdapas, flags, bells and buntings. One who thus makes a temple and carries or rejoicings there, gets everlasting riches, and is worshipped in heaven. Thus the consecration of temples, etc., are described according to the prescribed rites.—35-36.

Here ends the two hundred and seventieth chapter of the Matsya Purânam on temples, etc.

CHAPTER CCLXXI.

The Ṛiṣis said:—O Sûta, you have described to us the dynasty of Puru, along with the future kings in that dynasty. Now tell us about those kings who will be in the Solar (Sûrya) dynasty. So also tell us here about those illustrious kings in that Yâdava family, who will exist in the Kali-yuga. And when those dynasties (Sûrya and Yâdava) will come to end, then, tell us briefly about those pious kings who were kinsmen of these families and who will obtain the kingdom after them, in due order as far as possible.—1-3.

Note.—The future Kings of Paurava dynasty have been described in Chapter 50. See p. 153.

Sûta said:—Now, after this. I shall tell you, of the high-souled Ikṣvâkus.

Post Mahâbhârata Âikṣvâkus or Solar Dynasty.

(1) *Brihadbala's* heir [was (2) *Brihatkṣya*, his heir] was the heroic king (3) *Urukṣaya*. The son of Urukṣaya was the famous (4) *Vatsadroha* (Vatsavyuba).—4.

[According to Mr. Pargiter, the verse ought to be: "Brihadbala's heir was the warrior king Brihatkṣaya his son was Urukṣaya.]

(5) *Prativyoma* was after Vatsadroha. His son is (6) *Divâkara* to whom in the Madhyadeśa, belongs the beautiful city of Ayodhyâ.—5.

Note.—According to Yâyu, the reading is "who now rules the city of Ayodhyâ in Madhyadeśa," showing that Divâkara was the ruling prince, when this Purâṇa was recited.

Digitization by Arya Samaj Charitable Foundation, Chennai

Divâkara's (successor) will be the illustrious (7) *Sahadeva*, whose (successor) will be (8) *Dhruvâśva*, the high-minded.—6.

His (successor) will be the most lucky (9) *Bhâvya* (Bhânuratha or Bhâvyaratha.) And his son will be (10) *Pratîpâśva*. The son of Pratîpâśva will be even, (11) *Supratîpa*.—7.

(12) *Marudeva* will be his (Supratîpa's) son, after whom was (13) *Sunakṣatra*. After Sunakṣatra will be (14) *Kinnarâśva*, the harasser of his foes.—8.

After Kinnarâśva will be the high-minded (15) *Antarîkṣa*. After Antarîkṣa will be (16) *Susena*, and (17) *Sumitra*, the conqueror of his enemies (*Amitrajit*).—9.

Note.—According to another reading, Susena was the son of Antarikṣa, whose son was Sumitra-Amitrajit. Or, after, Antarikṣa will be Suparna (Susena), and after him Amitrajit.

(18) *Brihadrâja* will be the son of Sumitra. Brihadrâja's (son) will be (19) *Vîryâvân* (Dharmavân). Again (20) *Kritanjaya*, by name, (will be) the virtuous (Dhârmika) son of Vîryavân.—10.

The son of Kritanjaya, will be the wise (21) *Ranejaya*, (22) *Sanjaya*, the warrior king will come aftet Ranejaya.—11.

[Sañjaya's son will be (23) Śâkya. After Śâkya will be the king (24) Śudhaudana. The son of Śudhaudana will be (25) Siddhârtha, the eminent (26) *Puṣhala* or Râhula will be the son of Siddhârtha].—12.

After him will be (27) *Prasenajit*. After him will be (28) *Kṣudraka*. After Kṣudraka will be (29) *Kulaka*. After Kulaka is remembered (30) *Suratha*.—13.

From Suratha was born (31) **Sumitra.** He will be the last king. These Aikṣvâkus have been declared, who will exist in the Kaliyuga.—14.

These will be in the line of Brihadbala, they will be the glory of their family. Here the following genealogical verse is sung by ancient poets.—15.

"This dynasty of the Ikśvâku will end with Sumitra. On reaching King Sumitra it will come to its close in the Kaliyuga."—16.

This is thus the dynasty of Manu, even as declared before. Hereafter I will relate the Bârhadratha (dynasty) of Magadha.—17.

Post-Mahâbhârata Bârhadrathas.

Listen about the kings, those past, those present, and those to come in future, from (the stock of) Jarâsandha (and) in the line of Sahadeva.—18.

After (1) *Sahadeva* was killed, when the great war of Bhârata took place, (2) *Somâdhi* succeeded him as his heir, and became king in Girivajra.—19.

He reigned for *fifty-eight* years, and then (3) *Srutaśravâ* in his line reigned for *sixty-four* years.—20.

Digitization by Arya Samaj Charitable Foundation, Chennai

(4) *Apratîpî* reigned for *thirty-six* years, and (5) *Niramitra* after reigning for *forty-years* went to heaven.—21.

Afterwards (6) *Surakṣa* got the earth for *fifty-six* years, and (7) *Bṛihatkarmâ* reigned for *twenty-three* years.—22.

(8) *Senâjit has just passed away* after enjoying the earth for *fifty* years.

Note.—Another reading according to the Vâyu Purâna is "Senajit is now enjoying the earth, the same number (23) of years."

He will be succeeded by (9) *Srutanjaya* who will be for *forty* years. Afterwards (10) *Vibhu* will obtain the earth and will reign for *twenty-eight* years; and then (11) *Suchi* will rule the kingdom for *fifty-eight* plus six years (*i.e.* 64).—23-24.

The king (12) *Kṣema* will enjoy the earth for *twenty-eight* years after whom the powerful (13) *Anuvrata* will reign for *sixty-four* years.—25.

(14) *Sunetra* will enjoy the earth for *twenty-five* [another reading thirty-five] years. (15) *Nirvriti* will enjoy it for *fifty-eight* years.—26.

After that (16) *Trinetra* will enjoy the kingdom for *twenty-eight* years. (17) *Dyumatsena* (Driḍhasena) will be for *forty-eight* years.—27.

(18) *Mahinetra* will be resplendent for *thirty-three* years (19) *Achala* or (Suchala) will be king for *thirty-two* years.—28.

(20) *Ripuñjaya* will obtain the earth for *fifty-years*, and these 32 kings will be the future Brihadrathas.—29.

Note.—The following three lines are omitted in our text of the Matsya Purâṇa, but supplied by Mr. Pargiter:—

"Chatvarim śat sama râjâ Sunetro bhoksyate tataḥ;
Satyajit prithvim râjâ try asitim bhoksyate samaḥ;
Prapyaemam Viśvajichchâpi pañcha-vimśad bhaviṣyati."

King Sunetra will next enjoy the kingdom for forty years. King Satyajit will enjoy the earth for eighty-three years, (eighty years.) And Viśvsajit will obtain this earth and be king for twenty-five years.—29A.

Note.—Our reading is dvâtrimśattu nripâ hyeta. Anothar reading is "Soḍas-aite nripâ jñeyâ bhavitâro Brihadrathâḥ." And then the verse will mean:—"these sixteen nripâ jñeyâ bhavitâro Brihadrathâḥ." And then the verse will mean:—"these sixteen kings are to be known as the future Brihadrathas." Then there is further this line in the same manuscript:—"Trayo-vims-adhikam teṣâm râjyam cha śata-saptakam." And it means, "and their kingdom will last seven-hundred twenty-three years." According to this reading the sixteen future Bârhadrathas will reign for 723 years. Of course this includes Senajit also.

Their kingdom will last full 1,000 years indeed. Then Bâlaka (son of) Pulaka will be the conqueror of Kṣatriyas.—30.

Note.—The translation is according to the reading.

द्वात्रिंनृपा ह्येदे भवितारो बृहद्रथाः ।
पूर्णं वर्षसहस्रं तु तेषां राज्यं भविष्यति ॥

But the kings enumerated are 22 only. The reading of the Brahmâṇda Purâṇa is द्वाविंशत् नृपा एते "These 22 Kings." This is more accurate.

Here ends the two hundred and seventy-first chapter on the genealogies of future Ikṣvâkus and Brihadrathas.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CCLXXII.

Pradyota or Bâlaka Dynasty.

Sûta said:—When Bṛihadrathas and Vîtihotras and Avantis have passed away, Pulaka, after killing his master will instal his son (Pradyota or Bâlaka) as king.—1.

He will instal Bâlaka, born of Pulaka, in the very sight of the Kṣatriyas (by assassinating his master, Ripunjaya). That son of Pulaka will subjugate the neighbouring kings by force and not by right, and will be devoid of royal policy.—2.

That (*Pulaka*), the best of men, will reign for 23 years, (2) Pâlaka or *Bâlaka* will be king for 28 years (or 24 according to the Vâyu).—3.

(3) King *Viśâkhayûpa* will reign for 53 years (50 according to Vâyu) (4) and *Sûryaka* will be king for 21 years (25), *Nandivardhana*, his son, will be king for 30 years (20 years another reading). These five kings, after enjoying the earth, for 52 years (evidently a mistake for 155 or 152) will perish.—4-5.

Note.—The Viṣṇu as well as the Bhagavata Purana give the aggregate as 138 years.

Śiśunâka Dynasty.

Then *Śiśûnâka* destroying all their glory will place his son in Benares and himself go to Girivraja. The King Śiśûnâka will reign for 40 years.—6.

His son *Kâkavarna* will obtain the earth for 26 years, *Kṣemadharma* will be king for 36 years.—7.

Kṣemajit will obtain the earth for 24 years, *Vindhyasena* will be king for 28 years.—8.

Kânvâyana will be king for 9 years, his son, *Bhûmimitra* will be king for 14 years.—9.

Note.—This verse (9) is evidently misplaced here. Its proper place is in the Kanva line.

Ajâtaśatru will be king for 27 years, *Vamśaka* will be king for 24 years.—10.

His son *Udâsî* will be king for 33 years, *Nandivardhana* will be king for 40 years.—11.

Mahânandî will be king for 43 years. These will be the kings in the Śiśunâka dynasty.—12.

The Śiśunâkas will be kings for full 360 years, and the kings will be low born Kṣatriyas (Kṣatrabandhu).—13.

Note.—According to the Viṣṇu and Vâyu the aggregate is 362 years. But adding the above figures we get 321 only.

Early Contemporary Dynasties.

Contemporaneous with all these kings will flourish in Kaliyuga other kings also, and they will endure an equal time. There will be 24 Ikṣvâku kings, 27 Panchâlas, 24 kings of Kâśi and 28 Haihaya kings.—14-15.

Then there will be 32 Kalinga kings, 25 Asmaka, 36 Kurava, 28 Maithilo, 23 Surasenas, and 20 Vitahotra kings. All these kings will endure the same time and will be contemporaries.

Digitization by Arya Samaj Charitable Foundation, Chennai

The Nandas. 422 B.C.—322 B.C.

Then, as an incarnation of Kali, will be born Mahâpadma, a son of Mahânandi from a Sûdra woman, and he will be the exterminator of the Kṣatriya kings.—16-18.

Afterwards all the kings will be of the Sûdra origin. That Mahâpadma will be the sole monarch and a universal Emperor. He will reign for 88 years on this earth. He will exterminate all Kṣatriyas through his ambition. His eight sons, beginning with Sukalpa, will be kings for 12 years. They will be kings in succession to Mahâpadma one after another. Kauṭilya will uproot all these sons, during the course of 12 years. Then the empire will pass on to the Mauryas, after being enjoyed by [Kauṭilya ?] for a hundred years [or then Kauṭilya, after enjoying the earth for one hundred years, will go to heaven].—19-22.

The Mauryas.

His son Satadhanva, will be king for 6 years. His son Brihadratha will reign for 70 years.—23.

For 36 years Aśoka will be the king. His grandson will then be the king for 70 years.—24.

His son Daśaratha will be the king for 8 years. His son Saptati will reign for 9 years (or his son will be for 79 years).—25.

These are the ten Mauryas who will enjoy the earth for full 137 years, from whom she (the Earth) will pass to the Sungas.

Note.—The text says that there are ten Maurya kings, but its enumeration is short of that number. The following note from Mr. Pargiter is appropriate :—"This dynasty is given by all five Purâṇas, but the account of it has suffered more than that of any other dynasty. Three versions exist here, the earliest in the Matsya, the second in the Vâyu, and the third in the Vayu generally and the Brahmâṇḍa. They agree in general purport, but have many differences. The second forms a stage of recension intermediate between the first and the third, and is the only copy that has preserved the names of all the kings. The Matsya version in all copies is incomplete and has one of its verses misplaced, thus only 5 MSS mention Chandra Gupta, the second king always omitted, and the account generally begins with that verse 23, putting the two kings first, and then mentions only four kings, Aśoka and his three successors."

[Though the Matsya mentions only seven kings, and that also in a confused manner, the full list of the ten kings is given in the Viṣṇu Purâna (Book IV. Chap. 24, verses 7-8).

The years of accession noted against their names are taken from Mr. V. A. Smith's *History of Ancient India*, page 197.

		Date of ascension.
(1)	Chandra Gupta	322 B.C.
(2)	Bindusâra Amitraghâta	298 B.C.
(3)	Aśoka	273 B.C.
	Aśoka died	232 B.C.
(4)	Suyaśas	
(5)	Daśaratha	232 B.C.
(6)	Sangata	224 B.C.
(7)	Sâliśuka	216 B.C.
(8)	Somaśarman	206 B.C.
(9)	Śatadhanva	199 B.C.
(10)	Bṛihadratha	191-185 B.C.

Digitization by Arya Samaj Charitable Foundation, Chennai

Sungas.

Puṣyamitra the commander-in-chief will uproot Brihadratha and will rule the kingdom as king 36 years.—27.

After him Vasujyeṣṭha will be the king for seven years. After him Vasumitra will be for ten years.—28.

Note.—Our text omits Agnimitra who was the immediate successor of Puṣyamitra and who reigned for 8 years, as in the Vâyu P.

Then his son Antaka will be (reign) for 2 years. Then Pulindaka will (reign) for 3 years.—29.

Then Vajramitra will be the king for 9 years; then Samâbhaga will reign for 32 years; then after him his son Devabhumi will reign for 10 years. These ten petty kings will enjoy this earth for full 112 years; and then the earth will go to the Kaṇvas.—30-32.

Note.—The Purâṇa enumerates only 8 kings while there ought to be ten. This omission is supplied by the names of Agnimitra and Ghoṣavasu as given in the Viṣṇu Purâṇa. The ten kings, therefore, are the following :—

(1) Puṣyamitra	...	185 B.C.	(36 years).
(2) Agnimitra	...	149 B.C.	(8 years).
(3) Sujyeṣṭha or Vasujyeṣṭha	...	141 B.C.	(7 years).
(4) Vasumitra	...	134 B.C.	(10 years).
(5) Antaka	...	124 B.C.	(2 years).
(6) Pulindaka	...	122 B.C.	(3 years).
(7) Ghoṣavasu	...	119 B.C.	(3 years).
(8) Vajramitra	...	116 B.C.	(9 years).
(9) Bhâgavata or Samabhâga	...	107 B.C.	(32 years).
(10) Devabhûti or Devabhûmi	...	75 B.C.	(10 years).
		Assasinated in 65 B.C.	
Total	...	120 years.	

[The aggregate of the reigns is, however, 120 years and not 112; but all the Purâṇas agree in giving 112 years as the duration of Sunga dynasty. This discrepancy might be explained by omitting Agnimitra from the list. He perhaps never reigned as a king apart from his father Puṣyamitra who, though *de facto* king, always styled himsef Senâpati or Commander-in-chief, and so Agnimitra's name is not mentioned by the Matsya Purâna. There is much uncertainty about his reign as pointed out by Mr. Pargiter. Or may it be that Agnimitra was practically a king during the life-time of his father on certain parts of the vast empire? And the verse "tat-suto' gnimitr-aṣṭau bhaviṣyati samâ nripaḥ" may be read as "tat-suto' agnimitrastu bhaviṣyati samâ nripaḥ." According to this calculation the Sunga dynasty.....would appear to have come to an end not in 65 B. C. but in 73.....The Matsya Purana verse 32 is rather inaccurate. It says :—

दशैते क्षुद्रराजानो भोक्ष्यन्तीयां वसुंधराम् । शतं पूर्णं शते द्वे च ततः शुङ्गान्गमिष्यति ॥ अमात्यो वसुदेवस्तु प्रसहय शवनीं नृप । देवभूमिमयोासाद्य शौङ्गस्तु भविना नृपः ।

"These ten Kṣudra kings will enjoy this earth full 100 and 200 (total 300) years. Then it will go to the Sungas." This is evidently a mistake.

Digitization by Arya Samaj Charitable Foundation, Chennai

The earth could not have gone to the Sungas after the Sungas. Nor did the Sungas reign for 300 years. Instead of "tatah Sungân gamisyati" another reading is "tatah svargam gamisyati" which may refer to the last king, namely, Devabhumi who will go to heaven. This reading is more appropriate than 'Sungân gamiṣyati.' Moreover who are these petty kings Ksudrarâjanah which the text mentions. It only mentions 8 kings and not 10, for it does not mention Agnimitra and Ghoṣavasu. We have therefore adopted Mr. Pargiter's reading :—"Daśaite Sunga-râjâno bhokṣyant-îmâm vasundharâm ; Śatampûrnam daśa dve cha tatah Kanvân gamiṣyati." This is in accordance with Viṣṇu purâṇa also which in IV. 24. 11 says :—

इत्येते दश शुङ्गा द्व्यकेशोत्तरं वर्षशतं पृथिवीं भोक्ष्यन्ति । ततः कण्वानेषा भूर्यास्यति ।]

The Kanvâyanas.

The minister Vasudeva forcibly overthrowing the dissolute king Debhabûmi will become king among the Sungas. He the Kanvâyana, will be the king for 9 years.—33.

His son Bhûmitra will reign 14 years. His son Nârâyana will be for 12 years.—34.

Suśarma, his son, will be for 10 years only. These are recorded as Sungabhrityas, or Kanvâyana kings.—35.

These 40 (four Kanvas are Brâhmaṇas, and they will enjoy the earth for 45 years.—36.

They will have the neighbouring kings respect them and will be virtuous. At the time of their period of reign coming to an end the earth will go to the Andhras.—37.

Note.—The four Kânvâyana kings are shown in the following table :—

(1) Vasudeva Kanva...	...	... (9 years) 73 B.C.
(2) Bhûmimitra ...	...	... (14 years) 59 B.C.
(3) Nârâyana ...	...	... (12 years) 47 B.C.
(4) Suśarma ...	...	... (10 years) 37 B.C.
	Total	... 45 years.

[The last king Susarma was slain by the king Siśuka about 27 or 28 B.C.]

Here ends the two hundred and Seventy-second chapter on the Pradyota, Śiśunâga, the Nanda, the Maurya, the Sungas and the Kânvâyana dynasties.

CHAPTER CCLXXIII.

Andhras.

The Andhra Simuka (Śiśuka) with his fellow tribesemen, the servants of Suśarman, will assail the Kânvâyanas and him (Suśarman,) and destroy the remains of the Sungas' power and will obtain this earth.—1-2.

Digitization by Arya Samaj Charitable Foundation, Chennai

Note :—The above translation is according to Mr. Pargiter's text. According to our text the reading is :—

"काण्वायनास्तती भूपाः सुशर्माणः प्रसह्य तम् ।
शुङ्गानां चैव यच्छेषं क्षपित्वा तु बलीयसः ॥

This would mean :—"Then Kânvâyana nobles of Suśarma after assailing her (Earth) and putting to an end what remains of the Sungas will become powerful." This shows that the chieftains of the last Kanva King, Suśarman, revolted against him and put an end to the Sunga power.

Their tribesman (a kinsman of these Kânvâyana chieftains (bhûpâs) who had revolted against Suśarman) called (1) Śiśuka Andhra will get this earth. For 23 years Śiśuka will be the king.—2.

His younger brother (2) Kriṣṇa will be 18 years, his son (3) Śrîmallakarṇi (Śri Śâtakarṇi) will be 10 years, then (4) Pûrṇotsanga will be the king 18 years.--3.

Note.—Mr. Pargiter inserts (5) "Skandhastambhi will be king 18 years" after Purnotsanga.

(6) Sântakarṇi will be 56 years; his son (7) Lambodara 18 years.—4.

His son (8) Âpîtaka (Âpîlaka) will be 12 years ; then (9) Meghasvati will be 18 years.—5.

Then (10) Svâti will be king 18 years; (11) Skandhasvâti will then be king 7 years.—6.

Then (12) Mrigendra Svâtikarṇa will be 3 years, then (13) Kuntala Svâtikarṇa will be king 8 years, then (14) Svâtivarṇa will be king for one year.—7-8.

Then (16) Ariktavarṇa will be 25 years after him (17) Hâla will be king for 5 years.—9.

Note.—Before this verse and as part of verse 8 Mr. Pargiter inserts "ṣaṭtrimśadeva varṣâṇi Pulomâvi bhaviṣyati," which means then (15) Pulomâvi will reign 36 years. Instead of Ariktavarṇa another reading is Ariṣṭakarṇa.

Then (18) Mandulaka will be king 5 years [another reading Mantalaka.] Then (19) Purîndrasena (Purîkasena) will be king, after him (20) Saumya will be the king.—10.

Note.—The number of years of the reigns of Purîndrasena and Saumya are not given in our edition. Moreover, it is doubtful whether, Saumya is the name of a king. Mr. Pargiter says :—"Saumya cannot well be a king, though the line says so on its face, because in the dynasty two kings are never put together in a single line without any mention of their reign. 'Saumyo bhaviṣyati' is probably a corruption. Mr. Pargiter also points out that instead of the above the following verse is in the Vâyu :—"Pancha Pattalako râjâ bhaviṣyati mahâbalâh. "Bhâvyâh Purikasenas tu samâh so'py ekavimsatîm."

Thus according to this reading it means that Purikasena will reign 21 years.

Then (21) Sundara Sântikarṇa (Satakarṇi) will reign 1 year, then (22) Chakora Svâtikarṇa (Śatakarṇi) will reign for 6 months.—11.

Then (23) Śivasvâti will be 28 years; then (24) King Gautamîputra will be king next 21 years.—12.

His son (25) Pulomâ will be king 28 years.

[Then (26) Śâtakarṇi will be king 29 years.]

This is a very doubtful line as pointed out by Mr. Pargiter, and is not in our text.

Digitization by Arya Samaj Charitable Foundation, Chennai

After Pulomâ (Sivaśri-Pulomâ will be king 7 years.—13.

Then (28) Siva skandha after Sântikarṇa will be king as his son for (?) years.

Note.—Our text is शिवस्कन्धः शान्तिकर्णाद्भविताऽात्मजः सनाः । But Mr. Pargiter would amend it thus :—भावी तस्मात् त्रयोः सनाः ।

Note.—No number is given. Mr. Pargiter would read it :—"Bhavitâsmat trayo samaḥ," and then the verse would mean "Sivaskandhaśântikarna will be king 3 years."

Then (29) Yajñaśri Sântikarṇika will be 29 years.—14.

Then after him (30) Vijaya will be king 6 years. Then (31) Chaṇḍaśri Sântikarṇa, his son will be 10 years.—15.

Then (32) Pulomâ, another of them, (*viz.*, Pulomâ II) will reign 7 years.—(16*a*).

These 19 Andhras will enjoy the earth for 460 years. On the kingdom of the Andhras coming to an end, there will be kings belonging to the lineage of their servants.—16-17.

Note.—The Purâna mentions at the end that the number of kings will be 19, but as a matter of fact, it enumerates 30 kings, and the number would rise to 32 if the kings inserted by Mr. Pargiter be taken into account.

[We give in a tabular form the list of the names of the kings with their reigns :—

(1)	Śiśuka Andhra	... 23 years.	(17)	Hala	... 5 years.
(2)	Kṛiṣṇa	... 18 „	(18)	Mandulaka	... 5 „
(3)	Śrîmallakarṇi	... 10 „	(19)	Purîndresena	... 21 „
(4)	Pûrṇotsanga	... 18 „	(20)	Saumya (a wrong name with no years).	
[(5)	Skandhastambhi	... 18 „]	(21)	Sundara	... 1 „
(6)	Śatakarṇi	... 56 „	(22)	Chakora	... 6 months.
(7)	Lambodara	... 18 „	(23)	Śivasvati	... 28 years.
(8)	Âpîtaka	... 12 „	(24)	Gautamîputra	... 21 „
(9)	Meghasvâti	... 18 „	(25)	Puloma	... 28 „
(10)	Svâti	... 18 „	[(26)	Śatakarni	... 29 (doubtful).]
(11)	Skandhasvati	... 7 „	(27)	Śivaśrî	... 7 „
(12)	Mṛigendra	... 3 „	(28)	Śivaśkandha	... 3 „
(13)	Kuntala	... 8 „	(29)	Yajñaśrî	... 29 „
(14)	Svativarṇa	... 1 „	(30)	Vijaya	... 6 „
[(15)	Pulomavi	... 36 „]	(31)	Chaṇḍaśrî	... 10 „
(16)	Ariktavarṇa	... 25 „	(32)	Puloma II	... 7 „]

Various Local Dynasties.

On the kingdom of the Andhras coming to an end, there will be kings in the lineage of their servants who would be called Srîpârvatîya Andhras—17.

There will be 7 (kings in the line of the servants of) Andhras 10 Âbhîra kings, also 7 Gardabhilas and 18 Śâkas.—18.

There will be 8 Yavana kings, and 14 Tuṣâra kings and 13 Guruṇḍa kings and 19 (or 11 Mauna) Hûna kings.—19.

The 8 Yavanas kings will reign for 87 years. The 7 Gardhabhilas will enjoy this earth again [no years given. 72 according to Vâyu.]—20.

Digitization by Arya Samaj Charitable Foundation, Chennai

The earth is recorded to have belonged to the Tuṣâra for 7,000 years. And 18 kings for 183 years as well [printed text corrupt. Ought to be :— "Eighteen Sakas for 183 years."]—21.

For half four hundred years there will reign 13 Guruṇdas of Mlechchha origin along with Sudra kings. (Or, 13 future Guruṇdas along with low caste men, all of Mlechchha origin, will enjoy it half four hundred years, *i.e.* 200 years).—22.

For 103 years the 11 kings will enjoy the earth (no name). (The word Hûna should be supplied to complete the verse, and it would then mean "11 Hûnas will enjoy the earth for 103 years"). The (seven) Srîpârvatîya Ândhras will endure 52 years.—23.

The 10 Âbhîra kings will be for 67 years. When they are overthrown by time, then there will be Kilakila kings.—24.

Note.--These local dynasties, with their periods of reign, may be thus shown in a tabular form :—

	Dynasties	*Periods of Reign.*	*No. of Kings.*
(1)	Aṇdhra-Bhṛityas (Śrî-parvatîyas).	52 years or twice 50 or 100 years...	7
(2)	Âbhîras	67 years	10
(3)	Gardabhilas	72 years (as in Vayu)	7
(4)	Sakas	183 years	18
(5)	Yavanas	87 years	8
(6)	Tuṣaras	7,000 years (107?)	14
(7)	Guruṇdas	200 years	13
(8)	Hûnas	103 years	11 or 10
(9)	Kilakilas		

Note.—The account of these dynasties consists of three parts, the first of which summarizes the number of kings in each dynasty, the second states its duration, while the third adds certain subsequent kings. In the first part, the Matsya, Vayu, and Brahmaṇḍa puráṇas agree generally, but in the second, the Matsya has one version and the two others another. Here the dynastic matter in the Matsya ends.

"These local dynasties are all classed together as more or less contemporaneous. The number of years assigned to them must be considered according to the remarks in introduction Sec. 42 ff., and with reference to the middle of the 3rd century A. D. When the account was first compiled as preserved in the *Mt*, for the revised versions in Va and Bd did not revise the periods. If those remarks be sound, Śrîparvatiya Andhrabrityas had at that time reigned 52 years, or (if we read dvipanchaśatam) possibly 100 roundly, according to Mt, while the Va, and Bd reading is no doubt corrupt and should perhaps be 112 or 102 years. The Âbhîras had then reigned 67 years, the Gardabhilas 72 years, the Sakas 183 years, the Yavanas 87 or 82 years, and the Tuṣaras 7,000 or 500 according to the proper constructions of the sentences but perhaps 107 or 105 is really meant. The 13 Guruṇdas or Muruṇdas had then reigned half of the quadruple of 100 years, that is 200, according to Mt, or 350 according to Va and Bd, but the latter is probably a corruption of the former reading, for Vṣ and Bh say precisely 199 years. The 11 Hûnas or Maunas had then lasted 103 years.

"Mention of these races is found in the inscriptions, thus Âbhîras in Luders' List of Brahmî Inscriptions, Nos. 963, 1137 (Epig. Ind. x, Appendix) and Fleet's Gupta Inscriptions, p 14, Śakas, Luder's list, Nos. 1123, 1135, 1137, 1148, 1149, 1162, and perhaps 1001-2, and FGI p. 14, Yavanas, Luder's list, Nos. 669, 965, 1093, 1123, 1140, 1154, 1156, Murundas in FGI, p. 14, and Murundadevi, id., pp. 128. 132, 138 Hunas. FGI, pp. 56, 148, 206, A Vakataka prince Vindhyaśakti is mentioned in Kielhorn's Inscriptions of Northern India, No. 622 (Epig. Ind. v. Appendix)." Pargiter's Kali Dynasty p. 44.)

Digitization by Arya Samaj Charitable Foundation, Chennai

THE EVILS OF KALI AGE.

There will be Yavanas here for the sake of religious feeling (pilgrimage or propaganda) or pleasure or profit. The Âryas and the Mlechchhas (will dwell) mixed up in all provinces (janapadas).—25.

The people will steadily deteriorate by adopting a contrary course of life, so also the king will be greedy and speakers of untruth.—26.

All will be overpowered (killed) everywhere by Kalki whether they be Âryas or Mlechchhas. They will be irreligious, avaricious, and heretical and cruel hypocrites everywhere.—27.

When the royal family will be destroyed, and the close of the Kali Age will come and righteousness will perish, there will remain few good people not given to coveteousness.—28.

The people will be unholy, unrighteous and oppressed with decease and sorrow ; and goaded by failure of rain they will be eager to destroy each other.—29.

Unprotected by anyone, always living in terror, surrounded by deep difficulties, the entire population will begin to live on (the top of) mountains and on the banks of rivers.—30.

When the royal families will be destroyed, the people, will desert their homes ; and devoid of affection they will abandon their brothers and friends, and will have no one to protect them.—31.

They will not observe the rules of caste and order of life, and be addicted to unrighteousness. They will subsist on fruits, roots and leaves of trees, and will be clothed in tattered garments, barks and skins, and thus they will wander over the earth in search of livelihood.—32.

Thus the people having suffered (innumerable) miseries during the close of the Kali Age will become totally extinct, along with the extinction of the Kali Age.—33.

When the Kali Age will be exhausted, after having been on earth for full 1,000 divine years together with the Sandhi periods, then on its end, the Kṛita Age will come.—34.

Chronological Particulars.

Thus have I declared in due order the entire series of genealogy—the kings who have passed away, and those who exist now and those who have not yet come into existence.—35.

Now from Mahâpadma's inauguration up till the birth of Parikṣit, this interval is indeed known as 1,050 years (1015 according to Viṣṇu, and 1500 according to our reading.)—36.

Note.—In manuscripts of Matsya Purâṇa marked c, e, j the reading is Sat-ottaram. Similarly in Mss. 1, n of Matsya and V, 1, of Viṣṇu the reading is Pancha-śat-ottaram, meaning 1,500. This period of 1,500 is the true interval obtained by adding up the periods of reigns of the Bârhadrathas, Pradyotas and Śiśunâgas as given in the Viṣṇu Purâṇa and other Purâṇas. Thus :—

Bârhadrathas from Somâpi to Ripuñjaya ...	... 1000 years.
Pradyotas	... 138 „
Śiśunâgas	... 362 „
	1500 „

Digitization by Arya Samaj Charitable Foundation, Chennai

Therefore the Mss. of the Matsya referred to by Mr. Pargiter are more correct than the printed text. This verse, therefore, should read,

महापद्माभिषेकात्तु यावज्जन्म परीक्षितः । एवं वर्षसहस्रं तु ज्ञेयं पञ्चशतोत्तरम् ॥

This is the reading we prefer to adopt as being in harmony with the text of Viṣṇu Purâṇa. Mahâpadma Nanda was anointed in 422 B.C. Therefore, Parikṣit was born in 1922 B.C. which was the year of the Great War.

Now from Mahâpadma's inauguration to Parikṣit's birth, this interval is indeed known as 1500 years.—36.

Moreover in the interval which elapsed from the last Andhra King Pulomâvi to Mahâpadma—that interval was 836 years.—37.

The Cycle of 2,700 years or Saptarṣi or Laukika Era.

The same future interval of time, beginning from Parikṣit till the end of the Andhras, is thus expressed in the Bhaviṣya (Purâṇa) regarding those (kings) enumerated by the Śrutarṣis who know the ancient stories (in these terms).—38.

"When again (there will be end) of 27 future Andhras, (the Great Bear) will be in a line with the towering brilliant Agni (the presiding deity of Kṛittikâ asterism)."—39.

And equal space of time is still future, subsequent kings, beginning from the end of the Andhras (till Parikṣit), are declared therein. They have been enumerated in the Bhaviṣya Purâṇa by Srutarsis who knew the ancient stories.— 38. (Pargiter.)

Note.—The reading in the Anandâśrama edition of the verse 39 is :—

सप्तर्षयस्तदा प्रांशुप्रदीप्तेनाग्निना समाः । सप्तविंशतिभव्यानामान्ध्राणां तु यदा पुनः ॥

It is evidently corrupt according to Mr. Pargiter. Pradîptena in the above he would amend into Pratipena and samâḥ should become samaṃ. The verse therefore should read :—

सप्तर्षयस्तदा प्रांशुप्रतीपेनाग्निना समम् । सप्तविंशतिभव्यानामान्ध्राणां तु यदा पुनः ॥

Another reading is :—

सप्तर्षयस्तेथा ते स्युः प्रदीप्तेनाग्निना समम् ।

as given by the editor of Viṣṇu Purâṇa in Bk. Ik. IV, Ch. 24, p. 235.

The Seven Riṣis were then (at the time of the birth of Parikṣit) on a line with the towering brilliant Agni (the presiding deity of Krittikâ.) At the end of the future twenty-seven Andhras the cycle repeats itself. (Pargiter.)

Note.—This Saptarṣhi or Laukika Era appears to be a contrivance of historians and is still in use in Kâśmir as first pointed out by the late Dr. Bühler, as will appear from the following extracts from the Encyclopedia Britannica—Article—"Hindu Chronology," and Dr. Bühler's Kâśmir Reports pp. 59 et seq.

The Saptarshi reckoning.

"The Saptarshi reckoning is used in Kashmîr, and in the Kâṅgra district and some of the Hill states on the south-east of Kashmir; some nine centuries ago it was also in use in the Punjab, and apparently in Sind. In addition to being cited by such expressions as Saptarshi-saṁvat, "the year (so-and-so) of the Saptarshis," and Sâstra-saṁ vatsara, "the year (so-and-so) of the scriptures," it is found mentioned as Lokakâla, "the time or era of the people," and by other terms which mark it as a vulgar reckoning. And it appears that modern popular names for it are Pahârî-saṁvat and Kachchâ-saṁ vat, which we may render by "the Hill era," and "the crude era." The years of this reckoning are lunar, Chaitrâdi; and the months

Digitization by Arya Samaj Charitable Foundation, Chennai

are *pûrṇimânta* (ending with the full moon). As matters stand now, the reckoning has a theoretical initial point in 3077 B.C.; and the year 4976, more usually called simply 76, began in A.D. 1900; but there are some indications that the initial point was originally placed one year earlier.

The idea at the botton of this reckoning is a belief that the Saptarshis, "the Seven Rishis or Saints," Marîchi and others, were translated to heaven, and became the stars of the constellation Ursa Major, in 3976 B.C. (or 3077); and that these stars possess an independent movement of their own, which, referred to the ecliptic, carries them round at the rate of 100 years for each *nakshatra* or twenty-seventh division of the circle. Theoretically, therefore, the Saptarshi reckoning consists of cycles of 2700 years: and the numbering of the years should run from 1 to 2700 and then commence afresh. In practice, however, it has been treated quite differently. According to the general custom, which has distinctly prevailed in Kashmir from the earliest use of the reckoning for chronological purposes, and is illustrated by Kalhaṇa in his history of Kashmir the *Rājataraṅgiṇî*, written in A.D. 1148—1150, the numeration of the years has been centennial; whenever a century has been completed, the numbering has not run on 101, 102, 103, &c., but has begun again with 1, 2, 3, &c. Almanacs, indeed show both the figures of the century and the full figures of the entire reckoning, which is treated as running from 3076 B.C., not from 376 B.C. as the commencement of a new cycle, the second; thus, an almanac for the year beginning in A.D. 1793 describes that year as "the year 4869 according to the course of the Seven Rishis, and similarly the year 69." And elsewhere sometimes the full figures are found, sometimes the abbreviated ones; thus, while a manuscript written in A.D. 1648 is dated in "the year 24" (for 4724), another, written in A.D. 1224 is dated in "the year 4300." But, as in the *Rājataraṅgiṇî*, so also in inscriptions, which range from A.D. 1204 onwards, only the abbreviated figures have hitherto been found. Essentially, therefore, the Saptarshi reckoning is a centennial reckoning, by suppressed or omitted hundreds, with its earlier centuries commencing in 3076, 2076 B.C., and so on, and its later centuries commencing in A.D. 25, 125, 225, &c.,; on precisely the same lines with those according to which we may use, *e.g.* 98 to mean A.D. 1798°, and 57 to mean A.D. 1857, and 9 to mean A.D. 1909. And the practical difficulties attending the use of such a system for chronological purposes are obvious; isolated dates recorded in such a fashion cannot be allocated without some explicit clue to the centuries to which they belong. Fortunately, however, as regards Kashmir, we have the necessary guide in the facts that Kalhaṇa recorded his own date in the Saka era as well as in this reckoning and gave full historical details which enable us to determine unmistakeably the equivalent of the first date in this reckoning cited by him, and to arrange with certainty the chronology presented by him from that time.

The belief underlying this reckoning according to the course of the Seven Rishis is traced back in India, as an astrological detail, to at least 6th century A.D. But the reckoning was first adopted for chronological purposes in Kashmir and at sometimes about A.D. 800; the first recorded date in it is one of "the year 89," meaning 3889,=A.D. 813—814, given by Kalhaṇa. It was introduced into India between A.D. 925 and 1025. (Encyclopedia Britannica, Eleventh Edition, Vol. 11, pp. 499-500).

"The beginning of the Saptarshi era is placed by the Kaśmîrians on Chaitra sudi 1 of the twenty-fifth year of the Kaliyuga, and the twenty-fourth year, in which Kalhaṇa wrote, is consequently the Saptarshi year 4224. For

The distance between Kali 25 and the beginning of the Śaka era is	...	3,154
The distance between Saka saṁvat 1 and Kalhaṇ's time	...	1,070
Hence results a total of Saptarshi years	...	4,224

My authorities for placing the beginning of the Saptarshi era in Kali 25 are the following. First, P. Dayârâm Jotsî gave me the subjoined verse, the origin of which he did not know:—

Kaler gataiḥ sâyakanetravarshaiḥ saptarshivaryâs tridivaṁ prayâtâḥ.

Lokehi saṁ vatsarapattrikâyâṁ saptarshimânam pravadanti santaḥ.

"When the years of the Kaliyuga marked by the 'arrows and the eyes' (*i.e.* the five and the two, or, as Indian dates have to be read backwards, 25) had elapsed, the most excellent Seven Rishis ascended to heaven. For in the calendar (used) in the world* the virtuous declare the computation of the Saptarshi, (years to begin from that point)."

Pandit Dâmodar explained the verse as I have done in the above translation, and

* The word loke, 'in the world,' alludes to the appellation Lokakâla, Laukika samvatsara.

Digitization by Arya Samaj Charitable Foundation, Chennai

added that each Saptarshi year began on Chaitra sudi 1, and that its length was regulated by the customary mixing of the chândra and saura mânas.

The correctness of his statement is confirmed by a passage in P. Sâhebrâm's Râjatarangiṇisamgraha (No. 176), where the author says that the Saka year 1786 (A.D. 1864), in which he writes, corresponds to Kali 4965 and to Saptarshi or Laukika samvat 4940.* One of the copyists, too, who copied the Dhvanyâtoka (No. 255) for me in September 1875, gives in the colophon, as the date of his copy, the Saptarshi year 4951. These facts are sufficient to prove that P. Dâmodar's statement regarding the beginning of the Saptarshi era is not an invention of his own, but based on the general tradition of the country. I do not doubt for a moment that the calculation which throws the beginning of the Saptarshi era back to 3076 B. C. is worth no more than that which fixes the beginning of the Kaliyuga in 3101 B. C. But it seems to me certain that it is much older than Kalhaṇa's time, because his equation 44=1078 agrees with it.† It may therefore be safely used for reducing with exactness the Saptarshi years, months, and days mentioned in his work to years of the Christian era. The results which will be thus obtained will always closely agree with those gained by General Cunningham, who did use the right key." Dr. Buhler's Kasmir Report pp. 59 and 60.

Note.—Mr. Pargiter, reads "saptarṣayâs tadâ Puṣye Pratipe rajñi vai samam" and he translates it thus:—The Great Bear was situated equally with regard to the lunar constellation Puṣyâ while Pratipa was king. At the end of the Andhras, who will be in the 27th century afterwards, the cycle repeats itself."

"In the circle of the lunar constellations, wherein the Great Bear revolves, and which contains 27 constellations in its circumstance, the Great Bear remains 100 years in (conjoined with) each in turn." (40), (*according to Pargiter.*)

This is the cycle of the Great Bear, and is remembered as being, according to divine reckoning, 6 divine months and 7 divine years. According to those constellations divine time proceeds by means of the Great Bear, (41*a*). (*Pargiter.*)

The two front stars of the Great Bear, which are seen when risen at night, the lunar constellation which is seen situated equally between them in the sky, the Great Bear is to be known as conjoined with that constellation 100 years in the sky.—42-43. (*Pargiter*).

This is the exposition of the conjunction of the lunar constellations and the Great Bear. The Great Bear was conjoined with the Maghâs in Parîkṣit's time 100 years.—44. (*Pargiter*).

The Brâhmaṇas (the Seven Seers) will be in the 24th constellation 100 years (when) at the termination of the Andhras.—45. (*Pargiter.*)

Note.—The 24th constellation from Maghâ counting backwards is Chitrâ. According to this calculation the interval between Parikṣit and the termination of Andhras is 2400 years. Subtracting 836 we get 1564, or the interval between Nanda and Pariksit or in round number the Great War took place 1500 years before Nanda's time.

If, however, the 24th No. in the order of reckoning the nakṣatras be taken, then the line of the Saptariṣis will be in Śatabhiṣa or 1,400 years. Deducting 836 we get 564 the interval between Nanda and Parikṣit—evidently incorrect. But 836 is the interval between Nanda and the *termination* of the Andhras. If however we read Andhrâinśe instead of Andhrânte, and this is the reading of Brahmâṇḍa then it will mean, "at the commencement of the Andhras." The Andhra dynasty lasted for 460 years or the interval between Nanda and the commencement of the Andhras was 836—460=376 years. Deducting 376 (instead of 836) from 1,400 we get 1,024 years, the interval between Parikṣit and Nanda. This figure is approximately correct, according to some texts.

* Râjatarangiṇisaṁgraha, fol. 4b, 1, 7: tatrâdya śâke 1786 kaligate 4965 saptarśhichârânumatena samvat 4940.

† The use of the Saptarshi era in Kaśmir and the adjacent hill states, which continues even in the present day, has first been pointed out by General Cunningham.

Digitization by Arya Samaj Charitable Foundation, Chennai

The Evils of the Kali Age (Resumed).

Thenceforward all this world will fall upon very bad times. Men will be liars, greedy, and destitute of righteousness, affection and wealth. The observances of religion of Śrutis and Smṛitis will become very lax, and so also will be destroyed the orders and castes.—46.

The people will be of mixed origin, weak in body and will be led astray and deluded. Brâhmaṇas will sacrifice for Śudras (or will study under Śudras) and Śudras will take to teaching Mantras.—47.

Those Brâhmaṇas will adore such Śudras anxious to acquire wealth from them (or anxious to get the meaning of the Mantras from them). And gradually there will be seen all the causes which go towards the removing of a man from his own caste.—48.

Thus towards the end of the age, the few weaklings that will remain on earth will also go to extinction.—49*a*.

The Duration of Kali.

On that very day and in that very moment when Kriṣṇa went to heaven, the Kali Yuga commenced on earth. Now listen to its duration from me. The wise say that its duration is 400,000 years.—50.

Together with four times eight (32) thousand years according to human calculation (*i.e.*, 400,000+32,000=432,000). Or, in other words, its duration is 1,000 divine years together with the twilights (*i.e.*, 1000+200=1200 divine years=1200×360=432,000).—51.

When the Kali Yuga comes to an end the Kṛita Yuga will again come.—52*a*.

The Aila and the Ikṣvâku dynasties have been described along with their branches. The dynasty of the Ikṣvâkus (the Sûryvaṁsa) is remembered to have come to an end with *Sumitra* when Ikṣvaku Kṣatriyas will cease. The Aila Kṣatriyas (Chandra-vaṁśa were contemporary with these (or the last of the Aila Ksatriyas was *Kṣemaka*.—Vâyu,) so the knowers of the Somavaṁśa understand it.—53.

Note.—The text in verse 52b is :

ऐलश्चैवाकुवंशश्च सहदेवः प्रकीर्त्तितः ॥

It apparently gives no meaning. The translation follows the reading of the Vâyu :—

ऐलश्चैवाकुवंशश्च सह भेदैः प्रकीर्त्तितौ ॥

All these are declared to be the glorious descendants of Vivasvat those who are gone, those who exist now and those who will be in the future.—54.

The Brâhmaṇas, the Kṣatriyas, the Vaiśyas and the Śudras are remembered to exist in this Vaivasvata manvantara, *i.e.*, all are sons of Vaivasvata Manu). Thus ends the genealogy of dynasties.—55.

A Prophecy.

Devâpi, the Paurava king, and Maru, a king of Ikṣvâku dynasty, are both existing in the village, Kalâpa, owing to their great Yoga.—56.

Digitization by Arya Samaj Charitable Foundation, Chennai

In the 29th Mahâyuga these two will be the leaders of Kṣatriyas and will restore Kṣatriyahood. Suvarchas, the son of Manu (Mara ?), will be the founder of the (future) Aiksvâku line.—57

In the 29th Mahâyuga he will be the first founder of that dynasty. Similarly, Satya, the son of Devâpi, will be the (first) king (and the founder) of the Aila dynasty.—58.

These two (Devâpi and Maru) will be the restorers of Kṣatriya chivalry, in the beginning of that Mahâyuga. Thus should be understood the characteristics of the dynasties in all the Yugas.—59.

Even after the close of the Kali Yuga, the Seven Sages who continue to exist along with these two throughout the Kṛita Yuga, will then incarnate in the middle of the (future) Tretâ Yuga. They will take birth in order to be the seeds of Brâhmaṇas and Kṣatriyas (of Brahmanic parentage) again. Thus at the end of the Puṣya asterism (when the Great Bear is in a line with that asterism) the Seven Sages, along with those kings (take birth on earth) for the sake of procreating offsprings in every Yuga. Thus the Brâhmaṇas know the close relationship of the Kṣatriyas with the Brâhmaṇas (and how several Kṣatriya dynasties had Brâhmaṇa paternity).—62.

Thus, at the close of each Manvantara, these (two) immortal Kṣatriyas and (seven) Brâhmaṇas, who cross over from one Yuga to another (in their full consciousness), are called Santânas in the Śruti or founders of future human races. They become the origins of (the future) Brâhmaṇas and Kṣatriyas.—63.

The Seven Sages know thus the rise, fall, and the longevity of these founders of dynasties as well as the decline and rise of the dynasties.—64.

When Jamadagna totally destroyed the Kṣatriya clans the world became devoid of Kṣatriya Kings.—65-66.

Hear, I will relate to you the double origin of the modern Kṣatriya Kings. Aila and Ikṣwâku dynasties are said to be the origin of the Kṣhatriyas.—67-68.

The Kings and other common Kṣatriyas were variously sub-divided in the world. Quite a profusion of Kṣatriyas were born in the Aila dynasty, but there were not so many in the Ikṣwâku dynasty. Their number is full one hundred. Similarly, by the spread of the Bhoj dynasty that number was doubled.—69-70.

These Kṣatriyas have disappeared with their names. I am relating to you about them, please hear. The number of Pritibindhas was 100, Nagas 100, Hayas 100, Dhârtarâṣtras 100, Janmejayas 80, brave Brahmodattas 100, Kurus 100, Panchals 100, Kasikusa, etc., 100 each, Nippa and Sasabindh 2,000 each.—71-73.

These Kṣatriyas were pious-minded and charitably disposed. Thousands of similar Râjarshis have disappeared. In the present Manwantara the dynasty of Vaivaswatamanu appeared and disappeared and with it many races came and went.—73-75.

Digitization by Arya Samaj Charitable Foundation, Chennai

Even in one hundred years it is not easy to describe that dynasty fully. Twenty-eight families have disappeared with the Devas. What remained I am relating.—76-77.

The sages of that dynasty are 43 in number. The rest are known as Yugas. I have described some of the dynasties in brief and the rest at length. For the sake of their being numerous I am not able to describe them fully again. Oh King, the Rajarṣis of the luminous Yayâti dynasty whose names have been described have all disappeared with the Yuga. The man who hears them gets five worldly boons, *viz.*, life, fame, wealth, heaven, progeny. By hearing this chapter one goes to heaven.

Here ends the Two hundred and seventy-second Chapter.

CHAPTER CCLXXIV.

The Riṣis said :—"Sûta ! one should acquire, increase and protect wealth by fair means. The acquirement of wealth by a virtuous person has been said to be most lucky in all the Śâstras.—1.

Be good enough to tell by what charity a wealthy and learned man feels blessed."—2.

Sûta Said :—"I shall now explain to you about that great charity, (Mahâ Dân) which has been mentioned to us by Lord Viṣṇu in connection with the enunciation of the righteous ordinances. It has been kept so secret. It is the dispeller of all the ills and the effects of bad dreams."—3-4.

The Mahâ Dânas are of sixteen varieties. Among the sixteen kinds of Mahâ Dâns described by the Lord, the Tulâ Puruṣa Dâna is the first and best of all. It is the giver of virtue, long life, dispeller of all ills, venerated by Lords Brahmâ, Viṣṇu and Śiva and other Devas.—5-6.

The other Dânas are—Hiranyagarbha Dâna, Brahmâṇḍa Dâna, Kalpapâdapa Dâna, Gosahasraka Dâna, Hiraṇyakâmadheenu Dâna, Hiraṇyâśva Dâna, Hiraṇyâśvaratha Dâna, Hemahastiratha Dâna, Panchalâṃgalaka Dâna, Dhârâ Dâna, Viśvachakra Dâna, Kalpalatâ Dâna, Saptasâgaraka Dâna, Ratnadhenu Dâna, Mahâbhutaghata Dâna, which were first observed by Bhagavân Vâsudeva, the Destroyer of Śambara, by Ambarîṣa, Bhârgava, Sahasravâhu, Prahlâda, Prithu, Bharata and other kings. These Dânas are always performed for the removal of all obstacles; and as a result of these they were all protected by the Devas.—7-12.

The Devas ward these observers of ordinances from all ills.—13.

If one of these Dânas be accomplished without any obstacles through the favour of Lord Viṣṇu then Indra was not able to do any injury to the devotee.—14.

So a devotee should adore Lords Viṣṇu, Śiva and Gaṇeśa and then with the advice of the Brâhmaṇas should commence the performance of sacrifices, pertaining to these Mahâ Dânas.—15.

"King Manu had put the following question to the Lord Janârdana, which I heard and now shall try to make clear according to my understanding. Please listen to it."—16.

Digitization by Arya Samaj Charitable Foundation, Chennai

Manu said :—" Lord, be pleased to tell me about the Mahâ Dânas, the most auspicious, sacred and mysterious."—17.

Matsya said :—The 16 great ordinances that have not been mentioned elsewhere up to now, I shall now explain before to you."—18.

Tulâ Puruṣa Dâna is the first and best of all, and it should be performed on the days of Ayana, Viṣuvak, Vyatipâta, Dinaksyaya, on the first day of the Yugas and Manvantaras, Saṅkrânti, Saṅkrânti Vaidhriti, Yoga, Chaturdaśî, Aṣṭamî, white Panchadaśi, on the Parva days, on the Dvâdaśi, Aṣṭakadoga, on the occasions of sacrifices, festivities, marriages, after having seen bad dreams or seen wonderful things, on getting wealth and Brâhmaṇas, on the occasion of Srâddha, in desired times, in a sacred place, in temples, cowsheds, near a well or a garden or a beautiful tank, etc. Thus in these days, on such occasions and at such places, Mahâ Dânas must be made.—19-23.

Life is momentary, wealth is transient and every being is in the clutches of death. Under such circumstances a man should always follow the course of Dharma and righteous actions.—24.

On an auspicious day the devotee should make the Brâhmaṇas recite Svastivâchana and then make a pandal of 10 or 12 hands or 16 aratnis. It should have four Bhadrâsanas and the altar should be of seven hands and within this another Vedi of five hands.—25-26.

NOTE.—अरत्नि=open palm of hand.

In this central Vedi the doorways of fine wood should be made and four sacrificial cavities should be dug, one in each direction. Each cavity (kuṇḍa) should have a girdle and a jar filled with water, an âsana (seat), two copper vessels, sacrificial utensils, Viṣṭara, clarified butter, sesamum, incense, lights, flowers, etc., That Kuṇḍa is to be made of one hand and should be made in the north-east. In this Vedi, the Graha Devatas (Deities of the planets are to be worshipped.—27-29.

Here the Brahmâ, Viṣṇu and Śiva should be worshipped with flowers, fruits, clothings, etc. All round, banners of various colours resembling the complexion of the four Lokapâlas should be made. In the centre a beautiful banner should be made, decorated with little bells and network and four buntings of bo-tree and other milky trees should be tied on four doorways and then two jars full of water and decorated with garlands, incense, etc., should be placed and two pillars of the wood of any of the following trees, *viz.*—Sâla, Ingudî, Sandal, Deodâr, Sriparni, Vilva, and Priya Kachanâra—should be made. They should be two hands underground and five hands above it. The two pillars are to be four hands apart. Another piece of wood, sufficiently strong, is to be placed across on the two pillars.—30-32.

Then a casteman should suspend the scales and in the middle of it should be placed a golden image. A rod of four hands should be put above the scales and the latter should be made 10 fingers thick and should be decorated with a plait of gold and ornaments. Both the scales should be suspended to the rod by means of iron chains and then they should be decorated with garlands studded with precious-stones, flowers and sandal. A lotus should also be drawn with powders of different colours, and

Digitization by Arya Samaj Charitable Foundation, Chennai

flowers, etc., should be strewn there, and above the beam of the scales a canopy of five colours should be erected. Afterwards those versed in the Vedas, handsome in appearance, of nice disposition, knowing all the rituals, born in the Bhâratavarṣa, should be made the priests, and the man accomplished in the Vedânta, born in an Aryan family, knowing Purâṇas, of cheerful disposition, wearing white clothes, earrings, a golden girdle, armlets and other ornaments, should be made the Preceptor (Guru).—33-38.

To the east of the Maṇḍapa two Brâhmaṇas versed in the Rigveda should be seated, to the south should be seated two Brâhmaṇas accomplished in the Yajurveda, two to the west knowing the Sâmaveda and two to the north versed in the Atharvaveda. All those learned men should offer Homas or sacrificial libations four times in four directions by reciting the Vedic hymns on their respective altars to Gaṇeśa, Grahas, Lokapâls, Aṣṭavasu, Âditya, Marudgaṇa, Brahmâ, Viṣṇu, Śiva, Sûrya and the Vanaspatis.—39-40.

Afterwards the mind should be turned to the mantras sacred to them. At the close of the sacrifice when the Homas are over, the preceptors should get the music played and then taking the Valis, flowers and incense in order and invoke the Lokapâls.—41.

The following mantras should be uttered at the time of invoking the Lokapâlas, *viz.*—O Indra! adored by the Devas, Sâdhyas, Siddhas, come. O, one armed with a thunderbolt and surrounded and fanned by the nymphs, I salute you. Pray guard my sacrifice. Om Indrâya Namaḥ.—42.

Agni come, come, be gracious enough to come. You are adored by the seers, all the Immortals and carrier of oblations to the gods! Be pleased to guard my sacrifice by your power and through your powerful attendants. I salute you. Om Agnaye Namaḥ.—43.

O Vaivasvata! O Divine Personage! Dharmarâja! be good enough to come. You are adored by all the Devas. You are of the Divine form. You are the cause of men's misery and prosperity. Please guard this sacrifice for my benefit. I salute you. Om Yamâya Namaḥ.—44.

Rakṣogaṇanâyaka! be good enough to come with your demon attendants, Vetâlas and Piṣâchas, be pleased to guard this sacrifice, you are the Lord of Râkṣasas and the Lokas. I salute you. Om Nirritaye Namaḥ.—45.

Come, O Lord! with the seas and the aquatic animals, come with the clouds and Apsarasas. The Vidyadharas and gods will sing praises of you. Do you protect us. I salute you. Om Varunāya Namaḥ.—46.

Come, O Lord! to protect me in my sacrifice. Come seated on a stag and in company with the Siddhas (demigods). The lord of the Prānas! the great helper of the author of destruction, do you accept my worship. I salute you. Om Vāyave Namaḥ.—47.

Come, O Yajueswava O (Lord of the sacrifice)! Come and save the sacrificial ceremony, with the Nakṣatras (stars). In company with the Oshadhis and the Pitris do you accept my offerings, O Lord! Om Somāya Namaḥ.—48

Digitization by Arya Samaj Charitable Foundation, Chennai

Come, O Visvesvara! come, with the Bearer of Nastri, Śûla, skull and Khatvânga. O Lord of the worlds! Master of the sacrifice! Do you accept my worship to fulfil my sacrifice. I salute you. O Lord! Om Isānaya Namaḥ --49.

Come, O Lord of the Pâtâla (netherworlds) and of the mountains! Come you praised in song by the Nâga women and the Kinnaras. O Ananta (Endless One)! Save our sacrifice with the great Yakśas, and Uragus and the various gods. Oṃ Anantâya Namaḥ --50.

Come you the Lord of the universe! the Greatest Savant! Come you with the gods and the Pitris. You are the Creator of all-being of unparalled might. Come to grace our Sacrifice. O Lord! Oṃ Brahmaṇe Namaḥ.—51.

All beings that are in the three worlds moving or fixed—may they with Brahmaṇ, Viṣṇu and Siva protect me.—52.

O Devas, Dânavas, Yakṣas, Gandharvas, Serpents, Râkṣasas, seers, men, Go, Devamâtaras, be pleased and come and protect me in the performance of my sacrifice. After thus invoking the Deities, offer the ornaments of gold to the Ritvikas.—53-54.

They should be given earrings, girdle of gold, rings, clean clothes, and bedstead and double of these should be given to the Preceptor. All the Brâhmaṇas sitting in the different directions should turn their heads on Śântikâdhyaya.—55-56.

The Brâhmaṇas engaged for the sacrifice who fast, should follow all these things, and the devotee should make the Brâhmaṇ vâchana (svastivâchana) in the beginning, middle and the end.—57.

Afterwards the devotee should get himself bathed by the Brâhmaṇas and the Brâhmaṇas should recite the Vedic hymns and then he is to take a handful of flowers after circumambulation and wear a garland of white flowers and cloth. He should then invoke the scale and say "you are the strength of all the Devas and rest on truth. I salute you; O Jagaddhatri! you have been designed by the Lord Brahmâ as the witness. You hold yourself between the Truth and the Untruth. You are the life between the virtuous and the vicious. You weigh all. Weigh me then, and carry me across the ocean of the world. I salute you. Only in you is the Lord of the twenty-five elements inherent. I therefore salute you. I salute you O, Govinda! in the form of this scale. O Harî! be gracious enough to see me taken across this ocean of the world."—58-64.

Then after circumambulating and putting on a coat of mail, sword, shield and ornaments the devotee should sit in one of the scales.—65.

Seeing the face of Lord Sri Hari and taking the golden image of Dharmarâja with that of the Sun by both of his hands. The Brâhmaṇas should then weigh the devotee with excellent gold pieces until the scale kicks the ground. Then the king eager for his prosperity should place more gold than that of his weight on the floor and remaining in the scale for sometime utter the following words:—"Devi! you are the witness of all, I therefore salute you. You were first created by Brahmâ and the whole of the moveable and the immoveable world is held by you. O Viśvadhâriṇi! you are the soul of all beings. You are the holder of the universe.

Digitization by Arya Samaj Charitable Foundation, Chennai

I salute you." After saying so he should alight from the scale and give first of all half of the whole offerings to the preceptor (Guru) and the rest should be made over to the Ritvijas and with their permission should distribute a portion of that wealth among others also.—66-72.

The poor, the helpless, the good, the worthy and the Brâhmaṇas should all be duly honoured. The offerings of the tulâdâna, should not be allowed to lie in the house even for some time. One who does so is visited by fear, privation and pestilence. By readily distributing it among others one gets blessings from superiors.—73-74.

Those who observe this Mahâ Dâna in such a way reign over a Loka for one manvantara.—75.

He becomes illustrious like the Sun and then goes to the realm of Viṣṇu seated in a Vimâna deocorated with beautiful perforated work, bells, garlands and adorned by the nymphs where he remains for crores of kalpas.—76.

On the completion of his store of virtues he is born as an illustrious emperor on this land and conquers thousands of kings after performing sacrifices. The one who witnesses such an ordinance and thinks of it at the close of his life, or repeats it to others, or reads about it or hears it, goes to heaven adorned by Indra.—77-78.

Here ends the two hundred and seventy-fourth chapter on Tulâ Puruṣa Mahâ Dâna.

CHAPTER CCLXXV.

Matsya said :—"I shall now tell you about the excellent Hiraṇyagarbha Mahâ Dânam which is the dispeller of all sins.—1.

On an auspicious day the devotee should observe fasting and arrange for a pandal, articles, ornaments, canopy, Ritvikas, etc., as needed for the tulâdâna. He should then invoke Bhagavân Viṣṇu and the Lokapâlas. Then after Puṇyahavâchana and Adhivâsana he should get an auspicious jar of gold which should be 72 fingers in height and of the shape of a lotus having its third part filled in with clarified butter and milk and also with ten weapons, jewels, needles, a sickle, gold, and then the jar should be provided with a pedestal and golden stalk of lotus and it should have an image of the Sun on their outer circumference and a golden thread put round its navel.—2-6.

Close to that Hiraṇyagarbha jar should be placed the golden staff and Kamaṇḍalu on either of the sides respectively and then a lotus should be drawn on the space all round the jar measuring a few more fingers. Then pearl strings and sapphires should be placed, afterwards sesamum and an oval wooden vessel should be placed on the altar above which should be placed the Hiraṇyagarbha jar.—7-8.

Then after uttering propitiatory words and getting the Brâhmaṇas to read the Vedas, the devotee after bathing in water, mixed with all the herbs, is to put on a garland of white flowers, clothes, ornaments and utter the following mantras with flowers in his hands.—9-10.

Digitization by Arya Samaj Charitable Foundation, Chennai

O Hiraṇyagarbha! O Hiraṇyakavacha! O Lord of the Devas and the seven Lokas! salutations to you. Salutations to Lord Viṣṇu and the Holder of the Universe.—11.

Deva! Bhûloka and other regions are contained in you and so are Brahmâ and other Devas. You are the holder of the universe. I salute you.—12.

O Supporter of the Universe, the golden-wombed One! Creator of the Universe is contained in you. Salutations to You.—13.

You are the soul of all the beings. You are inherent in each being, pray, therefore, drive away all my endless troubles of the world.—14.

After thus invoking the Lord the devotee should enter the precincts of the altar and keeping his face north-wards hold the images of Dharmarâja and Brahmâ in both his hands and take five deep breaths after placing his head between his ankles. Then the Brâhmaṇa versed in the Vedas should perform the Garbhâdhâna Punsavana and Sîmanta ceremonies of the Hiraṇyagarbha. Then the Preceptor and Brâhmaṇas should make the devotee to sit up after chanting the Vedic hymns and getting the music played.—15-17.

Afterwards the sixteen ceremonies such as Yâtakarma, etc., should be duly performed, and then the devotee should utter the following mantras and make over the needles, etc., to the preceptor.—18.

I salute you Hiraṇyagarbha and Visvagarbha. You are the Soul of the Universe.—19.

O Best of the Devas! as I was born of you in the mortal world so let me be born again of Divine form on account of my being born again of you. You have created me virtuous and truthful.—20.

Afterwards that Brâhmaṇa should decorate a blessed cow with the ornaments and bathe her with four vases. He should seat her on the golden seat and bathe her by reciting these mantras, *viz.*—"Devasyartvân" and say 'I shall now bathe all the limbs born of you.'—21-22.

May all of you live long and happy, holding Divine bodies. Afterwards he should make over that golden thing to the Ritvika Brâhmaṇa chosen for the performance of the sacrifice.—23.

The Ritvikas who may be few or many in number should all be worshipped and the things used in the worship should all be given to the Guru.—24.

Gift of sandals, shoes, umbrella, chamara, seats, utensils, villages, countries and any other thing should also be made according to the means of the devotee.—25.

One who performs this Hiraṇyagarbha ordinance on an auspicious day according to the prescribed rites will go to Brahmaloka and be worshipped there and live for koti kalpas,—26.

And at the end of the manvantara will reside in the realm of all the Lokapâlas one after another, after being freed from the sins of the iron age and adored by the Siddhas, Sâdhyas, nymphs. He also liberates from hell one hundred Pitri Lokas, friends, brothers, sons, grandsons, all by himself.—27-28.

Digitization by Arya Samaj Charitable Foundation, Chennai

One who reads or hears this Hiraṇyagarbha Dâna goes to the realm of Viṣṇu and one who advises others to perform this ordinance, becomes like Indra the Lord of the Devas in heaven, and the leader of the hosts of wise persons.—29.

Here ends the two hundred and seventy-fifth chapter the Hiraṇyagarbha Mahâ Dânam.

CHAPTER CCLXXVI.

Matsya said :—" I shall now explain to you the ways of performing the Brahmânda Mahâdâna which is the dispeller of all sins of the highest degree and one of the best ordinances "—1.

The devotee should make similar arrangements as before of Ritvika, pandal, articles, ornaments, clothings, etc., as required for Tulâdâna and then on an auspicious day he should invoke the Lokapâlas and perform Adhivâsana, etc. The golden universe (Brahma egg) should be made from 20 palas to 1,000 palas (one pala is equal to four tolâs) according to the means of the devotee which and two jars should also be provided. All round the Brahmânḍa eight Diggajâstakas and six Vedâṅga Śâstras should be located.—2-4.

The Brahmânḍa should be made with four-faced Brahmâ in the centre and all round it should be made the images of the eight Lokapâlas, Śiva, Viṣṇu, Sûrya, Pârvatî, Lakṣmî, Vasu, Marudgaṇa and with precious jewels. The length of the Brahmânḍa should be from one cubit to 100 fingers and it should be covered with a piece of silk cloth and located on a mound of 32 seers of sesamum. After that the eight sorts of grains should be placed all round it.—5-7.

To the east should be the Lord Sri Hari lying on Ananta, to the south-east Pradyumna. To the south should also be placed the images of Prakriti and Saṅkarṣana ; to the west should be located Aniruddha and the four Vedas. To the north should be made the images of Agni and golden Vâsudeva.—8-9.

All round the gods should be placed on golden pedestals covered with red cloths after molasses being placed over them (in jars), and then worshipped. Ten jars filled with water and covered with cloths should also be placed. Ten cows should be given away, and the devotee should be bathed along with gold, cloth, milking vessel, sandals, umbrella, châmara, looking-glass, seats, eatables, sugarcane, lighting-bowls, flowers, garlands and sandal, and incense, etc., after the Brahmaṇas, versed in the Vedas have performed Homa ceremonies with Adhivâsa.—10-11.

Lord of the universe, Viśvadhâma ! I salute you. The devotee, thus bathed, would circumambulate and repeat the following mantra :—You are the Lord of all of the seven Riṣis, of the Immortals and of this earth. Protect me. Deva ! Let the aggrieved and sinners also become blessed by your grace on their calamities being cut off by the blade of ordinances and charities performed in your name. Let the sins of all the beings moving and non-moving be destroyed. Even those who are freed from thier sins by

Digitization by Arya Samaj Charitable Foundation, Chennai

the merit of their Mahâdâna, be cured of all their faults and defects. After reciting this prayer and saluting Śri Hari, all the articles of worship should be divided into ten parts and then two parts are to be given to the Guru and the rest given away to the Brahmaṇas. In an ordinance in which only a small amount is spent by the devotee, only the preceptor should offer libations into the sacrificial fire as is done in Agnihotra and he should be given away all the cloths, ornaments, etc.—12-16.

One who thus performs this Brahmâṇḍa Mahâdâna is liberated from all sins and goes to the region of Viṣṇu seated on a chariot and is adored by the nymphs.—17.

By the glory of this Brahmâṇḍa ordinance the devotee liberates the whole family of mother and father and grandfather, grandmother, brethren, wife, son, grandson, friends, acquaintances and guests and gives pleasure and happiness to all of them.—18.

One who reads this in a temple or in a virtuous man's premises or hears about it or advises others to perform this ordinance goes to the realm of Indra where he enjoys the company of the nymphs.—19.

Here ends the 276th Chapter of the Matsya Purâṇam on Brahmâṇḍa Dana.

CHAPTER CCLXXVII.

Matsya said :—" Now I shall tell you about the Kalpapâdapa Mahâ Dâna which is also the dispeller of all sins."—1.

On an auspicious day the devotee should invoke the Lokapâlas of the Puṇyâha-Vâchana as prescribed in the Tulâdâna ordinance.--2.

The Ritvikas, pandal, ornaments, cloths, &c., should also be arranged as before. A golden tree yielding all desires (Kalpa-pâdapa) of various kinds of fruits should be made; and also birds sitting on that tree; the cloths and various ornaments should also be made. The tree should be of four to one thousand pals according to the means of the devotee. The gold used is mixed with alloy.—3-4.

It should be located on a mound of molasses of 32 seers, covered with a piece of white cloth.—5.

Five branches along with the images of Brahmâ, Viṣṇu, Śiva, Sûrya and Cupid should be made, on the lower branch should be placed Cupid with Ratî. Santânaka tree, ¼ of the golden Kalpa tree, should be located to the east of the latter. Mandâra tree along with an image of Lakshmî should be located on a pot of clarified butter in the south, Pârijâta tree along with the image of Sâvitrî should be located to the west on a mound of cumin seed (Jîraka). Similarly, Harichandana tree should be located to the north along with Surabhi cow on a mound of sesamum. The tree is to be adorned on one-fourth part of it with flowers.—6-7.

All the other trees should be made 1¼ of the golden Kalpa tree and covered with a yellow cloth and decorated with flowers, sugarcane, etc.—8.

Digitization by Arya Samaj Charitable Foundation, Chennai

Then eight jars filled with water and provided with fruits, should be placed near the tree with a pair of sandals, cooking-utensils, lamps, shoes, umbrella, chamara, seats, etc. After placing fruits, flowers, and buntings over them, 8 or 10 sorts of grains should be put in all the directions. Over the tree a canopy is to be stretched, decked with fruits and garlands of flowers.—9-11.

After Homa ceremony and Adhivâsa, the devotee should get himself bathed by the Brâhmaṇas versed in the Vedas with the recitation of the sacred Vedic hymns and then he is to utter the following mantra after circumambulating the tree thrice:—12.

"Salutations to the Kalpa tree, the giver of the desired objects, the protector of the universe and the image of the Creation.—13.

"You are Brahmâ, the Lord of the universe. You are the Lord of the day. You are the supreme soul; therefore be pleased to protect me. You are the Immoveable, the soul of the universe. You are the Sun; you are the material; you are the immaterial; you are the Highest cause. Salutations to you. You are the nectar, you are the Infinite, you are the undecaying Person. In conjunction with Santânas be gracious enough to protect me and deliver me from this ocean of world."—15.

After this, the Kalpa tree should be given to the preceptor and the other trees should be given to the four Ritvikas.—16.

If the devotee cannot afford much money, he should worship the preceptor only. He should free himself from feelings of avarice and not be miserly in the expenditure of money.—17.

One who makes this Mahâ Dân in this way, obtains the merits of the Asvamedha sacrifice.—18.

He is also adored by the nymphs, the Siddhas, the Châranas and the Kinnaras. Besides that he liberates his manes and the members of the present and future generations.—19.

After being seated in a Vimâna resplendent like the Sun, he goes to the realm of Lord Viṣṇu venerated by the Devas.—20.

Thereafter residing for hundreds of Kalpas as the King of Kings in Heaven and then through the grace of Nârâyaṇa, he becomes His devotee and inclined to hear about Him when he goes to the city of Nârâyana. —21.

One who reads about it or remembers it also gets himself freed from sins and goes to the realm of Indra and lives there for one Manvantara happily with Apsarâs.—22.

Here ends the 277th Chapter of the Matsya Puranam on Kalpa Pâdapa Mahadânam.

CHAPTER CCLXXVIII.

Matsya said:—"I shall now tell you about the Gosahasra Mahâ Dána the dispeller of all great sins and the yielder of all desires."—1.

On an auspicious day before carrying out this ordinance the devotee should live on milk for three nights or one. Afterwards the

Digitization by Arya Samaj Charitable Foundation, Chennai

Lokpálas should be invoked as is done in Tulâdána and Homa ceremony and adhivâsa should be performed. Ritviks, Mandapas, articles, ornaments and covering cloths all are to be arranged ; and within the enclosure of the Vedi, a bull with all auspicious signs is to be brought. Outside the Vedi then a thousand cows with their horns mounted with gold and hoofs with silver, should be placed after being adorned with ornaments, cloths, flowers and garlands.—2-4.

Then after decorating ten cows with cloths, garlands, golden-bells, milking-pots of bell-metal, gold plait and red cloth, the devotee should arrange a pair of sandals, shoes, umbrella, vessels, seats, etc., these are to be worshipped and in their midst should be made a golden bull, Nandikesvara which should be located on a mound of salt after being covered with a silken cloth and decorated with ornaments. Sugarcane and fruits should be placed closed by. The bull, etc., should not be less than one hundred palas in weight and should go up to three thousand palas. In the case of gift of one hundred (100) cows, one-tenth of that should be arranged for.—5-10.

On an auspicious day auspicious Vedic songs should be sung and then the devotee should bathe in water mixed with herbs and medicinal plants. The Brâhmaṇas accomplished in the Vedas should bathe the devotee after which the latter should recite the following formulæ by holding a handful of flowers :—"O Rohiṇis, the inhabitants of the Lokas! You are the form of the Universe ; you are the world-mother ; salutations to you !—11-12.

"O Cow-Mother ! within your body are the 21 bhuvans, Devas, Brahmá, etc., therefore protect me. O Cows ! be on my front ; be at my back and also on my head. I am living in the midst of Cows for you are existing incarnate in the form of Vriṣa, the eternal Dharma. You are the resting place of the eight Murtis. Therefore, O Eternal one ! protect me." Afterwards the golden bull Nandikesvara should be given away with all materials to the preceptor and a cow out of the ten should be given to the Ritvikas. Then each of the Ritvikas and the priests should be given 100, 50, 20 or 10 cows and with their permission other Brâhmaṇas should also be given ten or five cows each. One cow should not be given to many. This is sinful. A sensible devotee eager for his health and prosperity should give many cows to one man.—13-18.

After thus giving away one thousand cows, the devotee should live again on milk for a day and one eager for a store of wealth should lead a life of celibacy on the day of performing this ordinance and hearing the glories of this Dâna and making it heard by others. One who thus makes the gift of 1,000 cows is liberated from all sins and honoured by the Siddhas, Châraṇas, etc., is venerated in the realm of all the Lokpálas after being seated in a chariot shining like the sun and decorated with a beautiful network of bells, etc. He remains in those realms along with his sons and grandsons for a Manvantara in each. Thus he goes beyond the seven realms and attains the domain of Siva.—19-23.

Besides this he liberates 101 manes and grandmothers, etc. He reigns as a king for 100 Kalpas ; after that he becomes devoted to Siva

Digitization by Arya Samaj Charitable Foundation, Chennai

and performing one hundred Asvamedha sacrifices attains the realm of Lord Viṣṇu and becomes liberated from bondage.—24-25.

The manes also eagerly look forward to a son who would make a gift of 1,000 cows. They wish that a son or a grandson should liberate them by making such a gift. One who does so is ministered to by his manes in every respect.—26-27.

One who reads about this or thinks about it, will go to the realm of Indra after leaving his mortal evil and liberated from all sins.—28.

Here ends the 278th Chapter of Matsya Purânam on giving away one thousand Cows.

CHAPTER CCLXXIX.

Matsya said :—" I shall now tell you about the Kâmadhenu Dân which fulfils all the desires of the people after driving away all great sins."—1.

First the Lokapâlas should be invoked and then Homa and Adhivás should be performed after erecting Kuṇdas, pandal, and an altar. If the devotee cannot afford much money then only the preceptor may offer sacrificial oblations as is done in Ekâgni ceremony. In this ceremony a cow and her calf are to be made of pure gold. To give away Kâmadhenu with one thousand fruits is the best; with 500 fruits is middling; and with 250 fruits is Kaniṣṭha. The Kâmadhenu should be made of not less than three tolas of gold, whether the devotee is able or not. A black deerskin should be spread on a mound of molasses and above it should be placed the cow decorated with various kinds of gems. Close to it should be placed eight pitchers full of water containing jewels and various flowers.—3-6.

Round it should be placed 8 or 10 sorts of grains, sugarcane, fruits, utensils, seats, copper milkingpot, red cloth, lamp, umbrella, chamara, ear-rings, bell, golden horns foils, silver hoofs, turmeric, cuminseed, daniyá, sugar, etc. An awning of five colours is to be spread over the altar. The cow is to be anointed all over well with turmeric, etc.—7-9.

Then after the chant of Vedic hymns, the devotee should make three circumambulations, get himself bathed and taking a handful of kusa grass and flowers he should invoke the Kâmadhenu while the preceptor recites the Vedic mantras.—10.

He should say, " O, Kâmadhenu! You on the temple of all the Devas are; you are Tripathagâ; you are the essence of oceans and mountains; you are the protector of the universe. I have attained the final bliss by making a gift of you and have been liberated from all the sins. I salute you. Who is there that undergoes sufferings when he has attained you? You are Kâmadhenu because you drive away all ills and sufferings."

One who thus gives away a Kâmadhenu to a Brâhmaṇa of noble lineage, of good qualities and handsome appearance goes to the realm of Indra inhabited by the Devas.—11-13.

Here ends the 279th Chapter of the Matsya Purânam on Kâmadhenu Dânam:

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CCLXXX.

Matsya said :—" I shall now tell you the sacred Hiraṇyâśva Mahâ Dâna which confers numberless benefits on the devotee."—1.

On an auspicious day the devotee should invoke the Lokapâlas and recite Brâhmana Vâchanam as done in Tulâdâna.—2.

Afterwards Ritvikas, pandal, ornaments, cloths, &c., should be arranged for as before. If the devotee cannot spend more money then he should get a sacrifice performed by the Guru only according to the Ekâgni rite.—3.

Afterwards a golden horse should be made and placed on a heap of sesamum placed on the skin of a black deer over the Vedi (altar). It should then be covered with a silk cloth. The horse should be made from three to 1,000 (one thousand) tolas of gold according to the means of the devotee. Sandals, shoes, umbrella, chamara, seats, utensils, eight (8) pitchers full of water, garlands, sugarcane, fruits, bedstead with all its equipments, and an image of the sun made of gold, should be placed near it. Then the devotee should get himself bathed by the Vedic Brâhmaṇas (accompanied with the recitation of the Vedic hymns) with water in which some medicinal herbs have been put and then taking a handful of flowers recite the following mantra—4-7.

" O, Sarvadeveśa ! O Viṣṇu, the revealer of the sacred Vedas ; please work out my salvation from this mundane ocean. Salutations to you.—8.

" O Sun ! You are divided into seven parts, the seven Chhandas whereby you illumine all the Lokas. You illumine the universe. Pray protect me. O Eternal one ! "—9.

While reciting this mantra, the devotee is to make over the golden horse to the preceptor. One who does so becomes freed of sins and attains the realm of the Sun. Afterwards the devotee should give away cows to the Ritvikâs and various sorts of grains to the preceptor.—10-11.

On the conclusion of the ceremony the devotee should not take anything cooked in oil. He should hear the Purâṇas and feed the Brâhmaṇas.—12.

One who observes this ordinance is freed from all his sins and attains the domain of Viṣṇu, and is honoured by the Siddhas.—13.

One who reads or hears this Hiraṇyâsva ordinance or witnesses it or thinks of it or one who is poor but yearns to perform it, is liberated from all his sins and goes to the region of Sun with a bright body seated in a Vimâna shining like the Sun, where he is a worshipped by the celestial women.—14-15.

Here ends the 280th Chapter of the Matsya Purânam on Hiraṇyâśva Dân.

CHAPTER CCLXXXI.

Matsya said :—" I shall now tell you about the auspicious Aśvaratha Mahâ Dân which is the dispeller of all great sins."—1.

On an auspicious day after Svastivâchana the Lokapâlas should be invoked by the sacrificer as is done in course of Tulâdâna.—2.

Digitization by Arya Samaj Charitable Foundation, Chennai

Afterwards, Ritvikas, maṇḍapa, necessary articles, ornaments, etc., should be brought, and then a golden chariot should be put on the black deer skin over which the sesamums are scattered. There should be four wheels in the chariot and the number of horses should be four or eight. A flag-staff and a pitcher of sapphire should be made and the eight Lokapâlas should be made of lapis-lazuli. Four pitchers full of water and 18 kinds of grains should be placed; and the chariot should be covered with silk cloth and there is to be a canopy over the altar. Afterwards there should be placed on the chariot garlands, sugarcane, fruits, and Purusas. The devotee should consecrate the Deity to whom he is devoted. Then umbrella, chamara, red cloth, ghee, cow, bedstead with all the necessary equipments should be supplied. The chariot should be made of over three palas to one bhâra of gold according to the means of the devotee. Eight, four or only a pair of horses may be made. The banner should be adorned with a lion of gold. The two Asvini Kumâras riding on horses should be made to go to and fro as guards of the chariot wheels. The devotee should then bathe as before with the recitation of the Vedic hymns and then make three circumambulations and after holding a handful of flowers and putting on garlands of white flowers and white clothes recite the following mantras.—3-11.

"O, Lord Sun! the Soul of the universe, the Destroyer of all sins, the Ocean and Master of splendour or brilliancy, whose chariot is drawn by the horses of the Vedas, I salute you. Give me peace. You are the creator and supporter of the eight Vasus and the Maruts. Dispel my sins, and infuse virtue in me."—12-13.

One who thus gives away a golden chariot attains beatitude after being freed from all his sins.—14.

He becomes illustrious and goes to the realm of the Lord Śiva after attaining and going beyond the domain of the piercing Sun where the nymphs like the black bees drink the aroma of his lotus-like face and live there with Ambuja Bhava.—15.

One who reads or hears about this ordinance never goes to hell. He repeatedly goes to heaven.—16.

Here ends the 281st Chapter on the gift of Hiraṇyâsva Ratha Mahâ Dânam.

CHAPTER CCLXXXII.

Matsya said:—"I shall now tell you about the greatly auspicious Hemahastî Ratha Mahâ Dâna by performing which one attains the realm of Lord Viṣṇu."—1.

On an auspicious day after Svastivâchana, the devotee should invoke the Lokapâlas as prescribed in course of Tulâdana. Then he should find out Ritvikas, canopy, ornaments, cloth, etc., and observe a fast. He should break his fast with the Brâhmaṇas. A chariot of the shape of Puṣpaka (aeroplane) should be made of gold studded with precious stones. It should have artistic tiled covering on domes and four wheels. Then a mound of sesamum should be placed on a black deer skin and above it should be located the chariot.—2-4.

Digitization by Arya Samaj Charitable Foundation, Chennai

Round it the eight Lokapâlas, Brahmâ, Sun and Siva should be made and in the centre should be made the image of Nârâyana with the Goddess Lakshmî.—5.

Then twelve kinds of grain, seats, utensils, sandal, lighting-bowls, shoes, umbrella, mirror, a pair of sandals should be placed. A flag-staff should be made with an image of Garuḍa on it and in front of the yoke should be made an image of Gaṇeśa. Above it should be placed a canopy with bunting of various kinds of fruits.—6-7.

Five kinds of coloured silk cloths, flowers, four pitchers and eight cows should be placed next to the chariot. Then four elephants made of gold and decorated with pearl strings should be made and yoked to the chariot. Two real elephants shoud be offered with four golden elephants. The golden elephants should be made from five palâs to one bhâra of gold according to the means of the devotee. After bathing with the recitation by Brâhmaṇas versed in the Vedas of the Vedic hymns the devotee should circumambulate the chariot three times. Taking a handful of flowers he should utter the following mantras and then should give it away to the Brâhmaṇas :—8-11.

"O, illustrious chariot! You are made use of by Śiva, Brahmâ, Sûrya, Vidyâdhara, Vasudeva, in Vedas, Purâṇas and Yajnas. I therefore salute you. Your blissful form is the lotus of heart which the Munis see through Yoga, and where is seated Murâri! You bring deliverance to those entangled in the [meshes of the] ocean of the world. O, Mâdhava! therefore protect me after dispelling all my sins."—14.

One who gives away a golden chariot after thus saluting it, goes to the domain of Śiva after being liberated from all his sins and there he is adored by the seers and the Vidyâdharas, the immortals and Munîndras.—15.

Even a sinner who gives away this golden chariot assumes a good form and liberates his manes, brethren, sons, etc., and carries them to the region of Viṣṇu.—16.

Here ends the 282nd Chapter on the giving away of golden chariot and elephant known as Hêma Hasti Mahâdânam.

CHAPTER CCLXXXIII.

Matsya said :—"I shall now tell you about the Pancha Lângalaka ordinance which is the dispeller of all great sins."—1.

On an auspicious moment, e.g., the commencement of a Yuga or on the occasion of an eclipse, a plot of land measuring five ploughs should be given away.—2

Any market town or a village at the foot of a mountain, or any other village should be given away after making the fields prosperous with harvest, or only half the village may be given with its good harvest according to one's means.—3.

Five ploughs of good wood should be made and five ploughs of gold from five palas to one thousand palas should also be made according to the means of the devotee. Then five pairs of oxen should be procured

Digitization by Arya Samaj Charitable Foundation, Chennai

and their horns should be covered with gold and tails studded with pearls and their hoofs mounted with silver and then a a silk cloth should be thrown over them and they should then be worshipped with floral garlands, sandals, etc., and tied in the devotee's cowshed.—4-6.

Afterwards sacrificial oblations of rice cooked in milk and sugar and other things should be made in the name of Prithvî, Âditya, Rudra in the same sacrificial pit. The wood of butea-frondosa, clarified butter, sesamum should also be used in course of the sacrificial offerings. The Lokapâlas should be invoked as prescribed in the Tulâdâna ceremony.—7-8.

Then, after the recitation of propitiatory hymns, the wise priest should put on white clothes and white garlands and call the devotee with his consort and give him a girdle of gold, a ring, a piece of redcloth, a few gems, a bed with all its equipments and a milch cow. Eighteen grains should be placed all round and then the devotee holding a handful of flowers should circumambulate the Maṇdap and utter the following:—
"All the Devas and all other beings, moveable and non-movable, are present on the harnessed body of this ox, so let them remain devoted towards Śiva. There is no ordinance like one-sixteenth part of the gift of a plot of land; so let my intellect be fixed in Dharma.—9-13.

A plot of land that can hold thirty poles of seven hands each is called the Nirvartana. This is told by Prajâpati. One who gives away a plot of land of 100 Nirvartanas in area according to the prescribed rites, is freed at once of all his sins. And one who gives away an area of land half of that on measuring a Gocharma or sufficient for a house to be built upon also frees himself from all his sins.—14-16.

The donor of such plots of land remains in the realm of Śiva for as many years as there are hairs on the body of the oxen or as many pores there are in the soil at the time of sowing seeds after ploughing the plot.—17.

The Gandharvas, Devas, demons, Siddhas, they all wave chamaras on him and the devotee goes to the domain of Śiva seated in a huge Vimâna along with his fathers, grandfathers, friends, etc.—18.

By this gift of oxen, lands, and ploughs with yokes, etc., the donor is freed of his sins and obtains the position of Indra. A wealthy man should therefore give this gift to remove his sins and acquire prosperity for himself.—19.

Here ends the 283rd Chapter on Pancha Lângalaka Mahâ Dânam (giving away land with five ploughs).

CHAPTER CCLXXXIV.

Matsya said:—"I shall now tell you about the sacred Dharâdâna that drives away all the ills and sins of the devotee and promotes his welfare."—1.

The Yajamân (sacrificer) should make an earth of gold in imitation of Jambudvîpa.

Digitization by Arya Samaj Charitable Foundation, Chennai

This golden Jambudvîpa, having mountains, with Meru in the centre, with eight Lokapâlas and nine Varṣas, with rivers and oceans, full of gems, conjoint with Vasu, Rudra and the Sun should be made of 1,000 palas or 500 or 300, or 200 or 100 palas of gold. It should however be more than five pâlas. The Lokapâlas should be invoked as in course of the Tulâdâna and Ritvikas, pandal, ornaments, clothings, etc., should be similarly arranged.—2-6.

On the altar (Vedi) the black deer skin should be spread and over it should be made a mound of sesamum. Above the heap should be placed the image of the earth and round it should be placed salt, etc., along with 18 kinds of grains. Then 8 pitchers full of water should be placed covered over with silk awning as well as various kinds of fruits and cocoanuts and clothings. Afterwards the devotee should put on white clothes, white garlands and taking a handful of flowers,—7-10.

Recite the following mantras at an auspicious moment :—" O Mother Universe ! You are the refuge of all the Devas, I therefore salute you. You protect all the Jivas ; therefore protect me. O Vasundhare ! You hold the Vasus, all the beings, pray protect me. O Achale ! Even the four-faced Lord Brahmâ does not adequately know your limit. Therefore you are Ananta. My salutations to you. O, one without any beginning or an end, Guard me from the perils of this vast and fearful ocean of the world. You are with Viṣṇu in the form of Lakshmi, with Śiva in the form of Gaurî, with Brahmâ in the form of Sâvitrî. You are the light of the Sun and the Moon, intellect in Vrihaspati, Medhâ (intelligence) retentive faculty in the Munis.—11-15.

" O mother ! You are fixed, you pervade all the universe, therefore you are called Viśvambharâ. Devi ! you are known by the names Dhriti, Sthiti, Kshamâ, Kshauni, Prithvî, Vasumati and Rasâ. Pray do protect me by all your above-mentioned forms." Afterwards the devotee should give away the Devi to the Brâhmaṇas. One-half or one-fourth of the earth made of gold should be given to the preceptor (Guru) and the rest should be given away to the Ritvikas. Then the Brâhmaṇas should be dismissed after being saluted.—16-18.

In such a way one who gives away that golden universe in an auspicious moment attains bliss and goes to the realm of Nârâyaṇa seated in a Vimân bright as the Sun and decorated with beautiful network and bells where he remains for 3 Kalpas and liberates his manes, sons, grand-children for twenty-one generations. One who reads this or hears it is also liberated from all sins and goes to the realm of Śiva resided by thousands of Devas where nymphs yearn for him.

Here ends the 284th Chapter on giving away the golden earth.

CHAPTER CCLXXXV.

Matsya said :—" I shall now tell you about the Viśvachakra Mahâ Dânam which is the dispeller of all heinous sins."—1.

On the day when the Sun enters the point of equinox or on any auspicious day an image of golden Viśvachakra (the wheels of the uni-

Digitization by Arya Samaj Charitable Foundation, Chennai

verse) should be made. The image of 1,000 palas of gold is the best, of 500 palas is medium and of 250 palas is the Kaniṣṭha. If the devotee cannot afford much he should get an image of over 20 palas made. It should however not be less than that.—2-3.

The wheel should be made of sixteen spokes and eight fellies. In the middle of it should be made the image of Lord Viṣṇu in Yoga posture, of four arms, a conch and a disc should be placed beside him. The images of the eight Goddesses should also be made to reside within the wheel. Another image of Viṣṇu in a lying posture should be made in the east and the images of Atri, Bhrigu, Vaśiṣṭha, Brahmâ, Kasyapa, Matsya, Kûrma, Varâha, Nrisiṃha, Vâmana, Paraśurâma, Râmachandra, Kriṣṇa, Buddha and Kalki should also be made in due order as the secondary attendants. In the third row of attendants on the wheel should be placed the images of Gauri, the 16 Mâtrikâs, 8 Vasus; in the fourth one should be placed the 12 Âdityas, 4 Vedas; in the fifth one the five elements and eleven Rudras, in the 6th one, the 8 Lokapâlas, the Diggajas; in the 7th one, all the auspicious things, arms and weapons and in the 8th one the Devas. Thus the Viśvachakra has 8 âvaraṇas. Afterwards all the things mentioned in the Tulâdâna should be placed all round the Viśvachakra and then Ritvikas, pandal, ornaments, etc., should be arranged accordingly. Then the Viśvachakra should be placed on a mound of sesamum placed on the skin of a black deer.—4-11.

Eighteen sorts of grains and salt, etc., as well as eight pitchers full of water covered with cloths and adorned with garlands of flowers, sugarcane, fruits, gems and awnings should also be placed. The householder should bathe as before accompained with Vedic hymns and put on white clothes and then commence the sacrifice. After Homa and Adhivâsana he should take a handful of flowers and make three circumambulations and utter the following mantras:—"O Visvamaya! O Viśvachakrâtman! My salutations to you in whom is contained the universe and who is the master of the cycle of the universe.—12-14.

"O, one full of the highest bliss, do save me from the mundane sea of troubles. The illustrious Tattva which is seen constantly in the hearts by the Yogis in meditation is saluted by me. I bow down to the Viśvachakra above all the attributes. O Chakra! you are contained in Lord Viṣṇu and *vice versa*. It is therefore the remover of all sins.—15-17.

"Viśvachakra is the supreme weapon of Viṣṇu. You are the resting place of the Lord. Pray therefore rescue me from the sufferings of the world." One who thus gives away the Viśvachakra, is liberated from all sins and goes to the realm of Viṣṇu where he is blessed with 4 hands and eternal form in Vaikuṇṭha and remains there for 300 Kalpas in the midst of the Apsarâs. One who salutes the Viśvachakra every day gets prosperity and wealth in this life. His life becomes long.—18-20.

One who gives away a Viśvachakra of gold with 16 spokes and 8 fellies, the refuge of the Devas and this world, goes to the realm of Viṣṇu and the Siddhas salute him.—21.

His appearance also becomes very fascinating to women. This ordinance destroys all the enemies of the devotee and removes all his sins.—22.

Digitization by Arya Samaj Charitable Foundation, Chennai

Most heinous sins vanish by the glory of this ordinance in the name of Hari and the devotee never gets into any peril of rebirth and death.—23.

Here ends the 285th Chapter on Viśvachakra pradânam (giving away the wheel of universe).

CHAPTER CCLXXXVI.

Matsya said :—"I shall now tell you about the Mahâkalpalatâ, an excellent gift, which is the destroyer of great sins."—1.

On an auspicious Tithi after Svastivâchana, the devotee should arrange for the Ritvikas, pandal, articles, ornaments, clothings as before and invoke Lokapâlas as is done in the Tulâdâna. Then Kalpalatâs (creepers yielding all desires) of gold should be made and they should be adorned with various fruits, flowers and kinds of birds, couples of Vidyâdharâs, pairs of golden birds, Siddhas culling flowers and fruits. Birds should be made along with the images of the ascetics living only on fruits; as well as the images of the Devas the attendant of the Lokapâlas should also be made.—4-5.

Beneath the two creeper twigs on a mound of salt should be placed the image of the Goddess Brâhmî of infinite power and glory holding lotus and conch, as well as of the Goddess of Ananta Sakti.—6.

On a mound of molasses to the east should be located the image of the Goddess Indrâni on a seat on an elephant holding a thunderbolt in Her hand. The consort of Agni should be located in the S.-E. corner on a mound of turmeric holding a sacrificial ladle in Her hand.—7.

In the south should be located the image of the Goddess Gadinî riding a buffalo, in the S.-W. corner should be placed the image of the Goddess Nairitya on a mound of clarified butter holding a sword.—8.

In the west should be placed the image of the Goddess Vârunî with her weapon of Nâgapâśa, riding a fish, on a pot of milk and in the N.-W. corner should be placed the image of the Goddess Patâkinî riding a deer, on a mound of sugar.—9.

The Goddess Śaṃkhinî should be located in the north on a mound of sesamum and in the N.-E. corner should be placed the image of the Goddess Mâhesvarî riding a bull and holding a trident, on a seat of fresh butter.—10.

The images of these Goddesses should be made in their girlish forms with a coronet on their heads, with Their hand in the posture of offering some boon. They should be made of from five palas to one thousand palas of gold.—11.

Over Them should be made awnings and arches of different colours and close to them should be kept 10 cows, 10 vases, and pairs of cloths. The central image, and the two cows along with the two vases should be given to the preceptor and the rest should be given to the Ritvîkas. After a bath with Vedic chants the devotee should put on white clothes and utter the following formulae after circumambulating thrice.—12-13.

"Salutations to the better halves of the Directions and the Kalpalatâ

Digitization by Arya Samaj Charitable Foundation, Chennai

Vadhus that dispel all sins; protect the universe along with the Lokapâlas and give the desired objects."—14.

One who thus gives away these consorts of the Directions goes to the Nâgaloka, the satisfier of all desires, where he remains for 30 years of Brahmâ.—15.

He liberates one hundred generations of his manes from this sea of troubles and is adored by thousands of nymphs. The Diganganâs have ordained this Mahâdana. One who reads, listens to or sees the Kalpalatâdâna and the Dikvadhûḍâna goes to the realm of Indra.—16-17.

Here ends the 286th Chapter on Kanaka Kalpalatâpradânam.

CHAPTER CCLXXXVII.

Matsya said :—" I shall now relate to you Saptasâgara ordinance, the dispeller of all great sins."—1.

On an auspicious day after Svastivâchana the Lokapâlas should be invoked as is done in Tulâdâna. Then Ritvikas, Mandapa, articles, ornaments, clothings and coverings should be collected and seven sacrificial pits should be made of gold.—2-3.

They should be of the size of Pradêsâ (of the span of the thumb and forefinger) or Aratni and should be made of from seven palas to one thousand palas of gold according to the means of the devotee.—4.

[N. B. Aratni—a cubit of the middle length from the elbow to the tip of the little finger.]

Then they should be located on a black deer skin overspread with sesamum. The first pit should be filled in with salt; the second one with milk, the third one with clarified butter, the fourth one with molasses, the fifth one with curds, the sixth one with sugar, the seventh one with the sacred waters of the holy Tîrthas. The golden image of Brahmâ should be put in the one filled with salt; Kesava in the second one filled with milk, Shiva in the third one filled with clarified butter, the Sun in the fourth one filled with molasses, the Moon in the 5th one filled with curds, Lakshmî in the 6th one filled with sugar, Pârvatî in the 7th one filled with the sacred waters. Gems and grains (Dhânyam) should be put in each one of them and grains all round—5-9.

All the ceremonies should be performed as is done in Tuladâna and at the end of the Vâruṇa Homa the devotee should bathe assisted by the Brâhmaṇas versed in the Vedas. He should then make three circumambulations and then recite the following formulæ:—" O Eternal Oceans! You are the basis of all the beings. You are eternal. You are the giver of life to all beings. I salute you.—10-11.

" You satisfy the three realms with your store of milk, clarified butter, water, curds, honey, salt, sugar-cane, gems; pray therefore drive away my sins also.—12.

" You dispel the ills of the Devas, the demons in all the regions, bestow nectar unto them and give them gems for their ornaments, pray let therefore there be an increase in the store of wealth in my house."—13.

Digitization by Arya Samaj Charitable Foundation, Chennai

One who thus gives away these seven oceans in such a way, attains the realm of Visnu venerated by the Devas.--14.

He also liberates his sons, wife, father, grandfather, etc., from sins and sends them to heaven from hell.—15.

Here ends the 287th Chapter on Saptasâgar Pradânam (giving away seven oceans.)

CHAPTER CCLXXXVIII.

Matsya said :—" I shall now tell you about the Ratnadhénu ordinance the giver of high benefits, and which leads to Go-loka.—1.

On an auspicious day the Lokapâls should be invoked as in Tuladâna and then a cow studded with precious stones should be made.—2.

A skin of black deer should be spread on the floor and then a mound of 32 seers of sesamum should be placed and above it should be put 81 sorts of gems.—3-4.

On the head a tilaka should be made in gold and 100 pearls should be placed in the eyes, and 100 corals should be placed in the brows. Mother o'pearl should be placed in the ears and the horns should be made of gold. On the head should be placed one hundred diamonds and in the neck 100 Gomeda stones should be placed. The eyes are to be lotus-like extended.—5-6.

One hundred sapphires (Indranîla-maṇi) should be placed on the back and Vaidûrya-maṇis in place of the ribs, and Sphatikamaṇi in place of the stomach. Musk and other scented things should be placed in place of the waist. The hoofs should be made of gold, the tail of pearls, nose of Sûrya-kâṃta and Chandrakânta stones. The knee is to be studded with camphor.—7-8.

The hair should be of Kuṅkuma (saffron) and the navel of silver and there should be a 100 rubies in place of the arms.—9.

Other precious stones should be placed in the other joints. The tongue should be made of sugar and molasses should be substituted for dung, clarified butter in place of urine, curds in place of curds and milk in place of milk. Chamara should be placed in front of the tail-end and a copper milking pot should be placed close by the cow.—10-11.

Earrings should be made of gold and other ornaments should be made according to the means of the devotee. In the same way a calf of one-fourth of the cow prescribed according to rule should be made.—12.

All the grains, sugarcane, various kinds of fruits should be provided and an arch of various colours should be made. Afterwards Homa should be performed and gifts should be made to the Ritvikas. Afterwards the cow should be invoked and the following mantras should be recited.—13-14.

Cow ! O Devi ! Your body contains the three worlds ; you are said to be the resting place of all the Devas ; so Rudra, Brahmâ, and Vâsudeva say ; pray protect me from the troubles of the world.—15.

Digitization by Arya Samaj Charitable Foundation, Chennai

One is to observe fasting, and after invoking the above mantras, should circumambulate and with devotion make the gift, touching the waters. The cow should be given away to the preceptor. One who does so goes to the region of Viṣṇu, being freed from sins.—16.

Seated in a brilliant chariot, with his sons, grandsons, &c., and freed from all sins he goes to Sambhu.—17.

Here ends the 228th Chapter on Ratna Dhenu Pradânam.

CHAPTER CCLXXXIX.

Matsya said :—"I shall now relate to you about the Mahâbhûta-ghata ordinance, the destroyer of all sins."—1.

On an auspicious day after Svastivâchana, the devotee should call the Ritvikas and arrange for the pandal, ornaments, cloths, etc., as prescribed for the Tulâdâna and should then invoke the Lokapâlas. The pitcher or kumbha should be made of gold studded with precious stones. It should measure one Pradêśa to 100 fingers of gold according to the means of the devotee. It should then be filled in with clarified butter, milk and made to go hand in hand with Kalpavrikṣa.—2-4.

Images of Brahmâ, Viṣṇu and Śiva should be made seated on lotusps with their Vâhanas; and so those of the Lokapâlas seated on Padmâsana; and the Earth along with the lotus raised up by the Lord Varâha. All these images should be made of gold. There should also be made the images of Varuṇa on a seat of golden crocodile, Agni riding on a goat, Vâyu seated on a black deer. All these Devas with the Deva Panchakam are to be placed within the pitcher. Gaṇeśa is to be chosen as the Lord of Kosa. Afterwards the images should be invoked with the recitations of the prescribed Vedic hymns and then put inside the vase. The image of the Rigveda decorated with an Akṣa Sutra (rosary), of the Yajurveda with a lotus, Sâmaveda with a guitar, and bamboos are to be placed on the right side of the pitcher. Atharvaveda with the sacrificial utensils sruk, sruva should also be placed.—5-9.

Round the vase should be placed by a wise man holding akṣa sutra and kamandalu, and versed in the Purâṇas all the grains, Chamara, seats, mirror, sandals, shoes, ornaments, bed, vase of water, five kinds of buntings. The devotee should then recite the following mantras after Adhivâsa both :—10-11.

O thou, the support of all the Devas, and the Universe the Lord of the Mahâbhûtas, I salute you. Pray bring me peace and prosperity.—12.

There is no other thing in this Universe than the elements. The whole creation is made of elements. Let there be an attainment of inexhaustible wealth to me by virtue of this ordinance.—13.

One who thus gives away the Mahâbhûta-ghata is liberated from all sins and attains beatitude.—14.

In other words he goes to the kingdom of Viṣṇu seated in a Vimâna resplendent like the Sun along with his manes and relation and is adored by the nymphs.—15.

Digitization by Arya Samaj Charitable Foundation, Chennai

One who thus gives away these seven oceans in such a way, attains the realm of Visnu venerated by the Devas.--14.

He also liberates his sons, wife, father, grandfather, etc., from sins and sends them to heaven from hell.—15.

Here ends the 287th Chapter on Saptasâgar Pradânam (giving away seven oceans.)

CHAPTER CCLXXXVIII.

Matsya said :—" I shall now tell you about the Ratnadhénu ordinance the giver of high benefits, and which leads to Go-loka.—1.

On an auspicious day the Lokapâls should be invoked as in Tuladâna and then a cow studded with precious stones should be made.—2.

A skin of black deer should be spread on the floor and then a mound of 32 seers of sesamum should be placed and above it should be put 81 sorts of gems.—3-4.

On the head a tilaka should be made in gold and 100 pearls should be placed in the eyes, and 100 corals should be placed in the brows. Mother o'pearl should be placed in the ears and the horns should be made of gold. On the head should be placed one hundred diamonds and in the neck 100 Gomeda stones should be placed. The eyes are to be lotus-like extended.—5-6.

One hundred sapphires (Indranîla-maṇi) should be placed on the back and Vaidûrya-maṇis in place of the ribs, and Sphatikamaṇi in place of the stomach. Musk and other scented things should be placed in place of the waist. The hoofs should be made of gold, the tail of pearls, nose of Sûrya-kâṃta and Chandrakânta stones. The knee is to be studded with camphor.—7-8.

The hair should be of Kuṅkuma (saffron) and the navel of silver and there should be a 100 rubies in place of the arms.—9.

Other precious stones should be placed in the other joints. The tongue should be made of sugar and molasses should be substituted for dung, clarified butter in place of urine, curds in place of curds and milk in place of milk. Chamara should be placed in front of the tail-end and a copper milking pot should be placed close by the cow.—10-11.

Earrings should be made of gold and other ornaments should be made according to the means of the devotee. In the same way a calf of one-fourth of the cow prescribed according to rule should be made.—12.

All the grains, sugarcane, various kinds of fruits should be provided and an arch of various colours should be made. Afterwards Homa should be performed and gifts should be made to the Ritvikas. Afterwards the cow should be invoked and the following mantras should be recited.—13-14.

Cow ! O Devi ! Your body contains the three worlds ; you are said to be the resting place of all the Devas ; so Rudra, Brahmâ, and Vâsudeva say ; pray protect me from the troubles of the world.—15.

Digitization by Arya Samaj Charitable Foundation, Chennai

One is to observe fasting, and after invoking the above mantras, should circumambulate and with devotion make the gift, touching the waters. The cow should be given away to the preceptor. One who does so goes to the region of Viṣṇu, being freed from sins.—16.

Seated in a brilliant chariot, with his sons, grandsons, &c., and freed from all sins he goes to Sambhu.—17.

Here ends the 228th Chapter on Ratna Dhenu Pradânam.

CHAPTER CCLXXXIX.

Matsya said :—"I shall now relate to you about the Mahâbhûta-ghata ordinance, the destroyer of all sins."—1.

On an auspicious day after Svastivâchana, the devotee should call the Ritvikas and arrange for the pandal, ornaments, cloths, etc., as prescribed for the Tulâdâna and should then invoke the Lokapâlas. The pitcher or kumbha should be made of gold studded with precious stones. It should measure one Pradêśa to 100 fingers of gold according to the means of the devotee. It should then be filled in with clarified butter, milk and made to go hand in hand with Kalpavrikṣa.—2-4.

Images of Brahmâ, Viṣṇu and Śiva should be made seated on lotusps with their Vâhanas; and so those of the Lokapâlas seated on Padmâsana; and the Earth along with the lotus raised up by the Lord Varâha. All these images should be made of gold. There should also be made the images of Varuṇa on a seat of golden crocodile, Agni riding on a goat, Vâyu seated on a black deer. All these Devas with the Deva Panchakam are to be placed within the pitcher. Gaṇeśa is to be chosen as the Lord of Kosa. Afterwards the images should be invoked with the recitations of the prescribed Vedic hymns and then put inside the vase. The image of the Rigveda decorated with an Akṣa Sutra (rosary), of the Yajurveda with a lotus, Sâmaveda with a guitar, and bamboos are to be placed on the right side of the pitcher. Atharvaveda with the sacrificial utensils sruk, sruva should also be placed.—5-9.

Round the vase should be placed by a wise man holding akṣa sutra and kamandalu, and versed in the Purâṇas all the grains, Chamara, seats, mirror, sandals, shoes, ornaments, bed, vase of water, five kinds of buntings. The devotee should then recite the following mantras after Adhivâsa both :—10-11.

O thou, the support of all the Devas, and the Universe the Lord of the Mahâbhûtas, I salute you. Pray bring me peace and prosperity.—12.

There is no other thing in this Universe than the elements. The whole creation is made of elements. Let there be an attainment of inexhaustible wealth to me by virtue of this ordinance.—13.

One who thus gives away the Mahâbhûta-ghata is liberated from all sins and attains beatitude.—14.

In other words he goes to the kingdom of Viṣṇu seated in a Vimâna resplendent like the Sun along with his manes and relation and is adored by the nymphs.—15.

Digitization by Arya Samaj Charitable Foundation, Chennai

One who performs the 16 kinds of ordinances mentioned before is not reborn.—16.

One who hears about them in company of one's wife and sons, etc., in a temple of Viṣṇu, also attains the realm of the Lord Viṣṇu, and remains there for one kalpa.—17.

Here ends the 289th Chapter of Matsya Purâṇam on Mahâbhûtaghaṭa Dânam.

CHAPTER CCLXXXX.

Manu.—"Lord! be gracious enough to name, in brief, the Kalpas mentioned by you in course of your description of the measurement and duration of Kalpas.—1.

Matsya.—"I shall now give you the names of all those Kalpas, the mere mention of which gives the benefit of having recited the sacred Vedas, and destroys all the great sins."—2.

They are:—(1) Śvêta (2) Nîlalôhita, (3) Vâmadêva, (4) Rathamtara, (5) Raurava, (6) Deva, (7) Vrihat, (8) Kandarpa, (9) Sadya, (10) Iśâna, (11) Tama, (12) Sârasvata, (13) Udâna, (14) Gâruda, (15) Kaurma, (16) Nârasiṃha, (17) Samâna, (18) Âgnêya, (19) Sôma, (20) Mânava, (21) Tatapumâna, (22) Vaikuntha, (23) Lakshmî, (24) Sâvitrî, (25) Ghôra, (26) Vârâha, (27) Vairâja, (28) Gaurî, (29) Mâheśvara, in course of which Tripura was annihilated, (30) Pittri, at the end of which occurs Lord Brahmâ's Paramâ Kuhu. These Kalpas form one month of 30 days of Brahmâ, each Kalpa forming a day; and one who hears them is freed from all sins. The kalpas have been named by the Lord Brahmâ after the names of the significant events taking place in them and after the name of who had the highest glorious career in the beginning of each.—3-12.

These Kalpas are divided into Samkîrṇa, Tâmas, Rajas, Sâttvik and are classified according to Rajastama.—13.

In the Sankîrṇa Kalpas Sarasvati and the Pittris are glorified; the Tâmasa Kalpas are endowed with the glories of Agni and Śiva. During the Rajas Kalpa the glory of Brahmâ is prominent. The Purâṇas as revealed by Brahmâ in each Kalpa are glorified in the corresponding Kalpa. During the Sâtvika Kalpas the glory of Viṣṇu is most prominent.—14-16.

And in course of the same Kalpas men advanced in the practice of yoga attain emancipation. One who reads Brahma Purâna and Padma Purâṇam on the occasion of each festival, is granted abundance of wealth and prosperity and Dharma by the Lord Brahmâ. He who hears these Purâṇas at every festival and gives away things made of gold on the occasion of each festival, goes to the realm of Viṣṇu or Brahmâ where he is venerated by the seers. It drives away all his sins.—17-19.

One should give away the images the Kalpas in the form of Munis O'king! I have thus described to you the whole of the Purâṇa Saṃhitâs, which are the dispeller of all sins and the giver of health and wealth. 20 years of Brahmâ are equal to one day of Siva; and 100 years of Śiva to one

Digitization by Arya Samaj Charitable Foundation, Chennai

wink of the eye of Viṣṇu. When Viṣṇu awakes the universe becomes conscious, and when He reposes it is annihilated.—21-22.

Suta said :—So saying, Lord Matsya disappeared before all then and there. In the present Manvantara, Bhagwan Vaivasvata Manu the scion of the family of Sun, is ruling after creating various beings. His reign is going on unto this day.—23-25.

Sûta.—" Riṣis ! I have narrated the Matsya Purâṇa to you. It is the crown of all the Śastras."—26.

Here ends the 290th Chapter of Matsya Purâṇam on the narration of Kalpas.

CHAPTER CCXC.

Sûta said :—" I have related to you, O, sages ! the whole of the Matsya Purâṇa according to my intellect, as it was revealed by the Lord before the king Vaivasvata Manu for Dharma, Kâma, and Artha.—1.

It begins with the discourses of Manu and the Lord, known as Manusamvâd and deals with the following subjects in successive order, viz.—the history of Brâhmaṇda, the Śâriraka Sâṃkhya as described by Brahmâ, the birth of the Devas, demons and the Maruts. The descriptions of the Madanadvâdaśî ordinance, the ways of the worship of the Lokapâls, the description of the Manvantaras, the history of king Veṇa, the birth of the Sun and Vaivasvata and the coming of Buddha.—2-4.

Then it deals with the families of the manes, the times of performing Śrâddha, Pitritirtha Pravâsa, the birth of the moon, the history of Yayâti, the glory of Svâmikârtika, the history of the Vriṣṇi and Yâdava houses.—5-6.

The curse of Bhrigu, the curses of Viṣṇu on the Daityas, the glory of Lord Puruśeṣa, the history of Agni family, the names and the bulk of the Purâṇas, Kriyâ Yoga, the Nakṣatva Sâmkhyaka Vrata, Mârtanda Sayana Vrata, Kriṣṇâstami Vrata, the Rohiṇî and Moon's ordinances, the ways of laying out tanks, &c., and of planting trees.—7-9.

The descriptions of Saubhâgyaśayana Vrata, Agastya Vrata, Anantatritiyṇ Vrata, Rasakalyaṇî Vrata, Ârdrânandakarî Vrata, Sârasvata Vrata, —10-11.

As well as about the Uparâgâbhiṣêkavrata, Saptamisvpana Vrata, Bhimadvâdaśî, Anaṃgaśayana, Aśûnyâśayana Vrata, Aṃgâra, the seven Saptaṃîs, Viśokadvâdaśî, ordinances and the ways of giving away the gifts of the Sumêru tenfold and performing the worship of Navagrahas.—12-13.

The form of the nine Grahas, about the Śivachaturdaśî, Sarvaphalatyâga Vrata, Saṃkrâṃti Vibhûtidvâdaśî, Śaśtivrata, ordinances, the benefits of the 60 ordinances, the kinds of baths, the glories of Prayâga, the names of all the sacred places, the benefits of Pailâśrama, the description of the dvipas and the Lokas ;—14-16.

The description of the movements of the Sun and Moon, on the chariot of the Sun ; on the celestial luminous bodies, the glory of Dhruva, the description of the realms of the Devas and Tripurâsura ;—17.

Digitization by Arya Samaj Charitable Foundation, Chennai

The benefits of offerings of Pinda to the manes, the durations of the periods of the Manvantaras, the birth and greatness of the demon Vajrâmga, the birth of Tarakâsura, the glory of Tarakâsura, Divânumantrana, the birth of Pârvatî, the aceticism of Śiva, the burning of Cupid, the lament of Rati, the going of the goddess Pârvatî to the place of asceticism and the joy of Śiva ;—18-20.

The dialogue of Pârvatî and the sage, the rejoicings of the marriage of Pârvatî, the birth of Svâmikârtika, the conquering of Târakâsura and his death, the description of Nrisiṃha, the coming into being of the Brahmânda out of the lotus, the history of the annihilation, the death of Andhaka ;—21-22.

The glory of Kâśî, Narmadâ, the description of Gotras and Pravaras, the history of the manes, about the giving away of cows, and the skin of a black deer, the history of Sâvitrî, the duties of kings ; —23-24.

The times of setting out on a journey, the fruits and effects of dreams, the glory of Vâmana, the history if Varâha, the churning of the milky ocean.—25-26.

The drinking of poison by Śiva ; the fight between the Devas and the Asuras, worship of the Devas, on the characteristics of palaces, pandals, and housebuilding, the forms of the temples and pandals, the history of Puru dynasty, the narration of the coming sovereigns, the description of the 16 gifts such as Tulâdâna, etc., the names of the Kalpas, which completes the index of the Purâṇa.—27-28.

This the Matsya Purâṇa is most sacred. It is the giver of long life, fame, prosperity and dispeller of all sins.—29.

One who reads even one pada of this Purâṇam is liberated from all sins and attains the realm of the Lord Viṣṇu where one enjoys all bliss after getting a form as handsome as that of Cupid.

Here ends the 291st chapter of the Matsya Purâṇam on the conclusion and narration, in brief, of the contents of the Purâṇam the end.

THE END.

Digitization by Arya Samaj Charitable Foundation, Chennai

APPENDIX I.

THE CHARACTER AND THE ORIGIN OF THE PURÂNAS.*

The word 'Purâṇa' means 'old' in all the Sanskritic languages of India. In its use as a noun this word means the branch of religious literature which records, or rather once recorded, the deeds of gods and men of very olden days. The name 'Purâṇa' as a special branch of the sacred literature, occurs in the Atharva-veda. The very Riks in which we meet with the word 'Purâṇa,' should be discussed to get a clear conception of the character of the Purâṇa-literature of the Vedic times. In translation, the 24th Rik of the 7th Sukta of the XI Kânda of the Atharva-veda stands as follows: "From the residuum (uchchhiṣṭa) of the Riks, the Sâmas, the Yajus and the Purâṇa (the ancient), the gods and the pitṛis were born." I have followed here the remarks of Prof. Deussen in adopting the translation of it by Prof. Lanman. Prof. Deussen rightly remarks that 'uchchhiṣṭa' does not mean 'remnant of the offering'; but it means such a residuum or remainder that one may think that one can get after subtracting from the universe all the forms of the world of phenomena. The learned editor of the Harvard Oriental Series is not correct, when he translates the word Purâṇa by the phrase 'the ancient'. The use of this word here being in conjunction with the three Vedas, it must mean a specific branch of the sacred literature. The 4th Rik of the 6th Paryâya of the XV Kânda of the Atharva-veda may be referred to to clear up the misconception. The Rik says:

"He (the Prajâpati) moved out, etc., After him moved out both the Itihâsa (the narrative) * * * and the Purâṇa (the story of eld) and the Gathas (songs) and the Narasansis (eulogies). Verily both of the Itihasa and of the Purâṇa and of the Gâthâs and of the Narasansis doth he become the dear abode who knoweth thus."

I give here also the translation of Prof. Lanman. The learned professor has translated the word 'Purâṇa' by 'story of the eld' though in the previous Rik referred to he has translated it by the vague phrase 'the ancient.' That this 'story of eld' had a sacred character in the eyes of the Bard of the Sukta, has not been noticed by the great American scholar. But we shall presently see that the Purâṇa, as a branch of the Vedic literature, is as old and as sacred as the Vedic *mantras* themselves are, in their Samhitâ form.

---

*We reproduce this article on the Purâṇas which was written as an introduction to the proposed translation of the Vâyu Purâṇa by Mr. B. C. Mazumdar of Sambalpur.—Editor.

Digitization by Arya Samaj Charitable Foundation, Chennai

If we refer those post-Vedic treatises such as the Brâhmaṇas, which were composed with the distinct object of explaining the spiritual significance and utility of the Vedic ritual, we get many practical directions as to how the sacrificial rites should be performed in order to secure the highest spiritual benefit. Generally speaking, the Sâma-Veda, the Rigveda and the Atharvaveda Samhitâs contained only the *mantras* which have to be recited at the *Yajñas*. The Yajur-veda Samhitâ takes partly the character of Brahmana, in that, the directions regarding the sacrificial ceremonial have been given in it in some detail. But the post-Vedic literature devoted mainly to furnish explanations and to point out the religious importance of the Vedic *mantras* gives us clearer ideas as to how and for what object the *Yajñas* should be performed. It has been elaborately given in the Brihaddevatâ as well as in other works of similar nature, that in order to perform a *Yajña*, the sacrificer must know (1) which *devatâ* is to be invoked on what occasion, (2) what *mantra* has to be uttered to suit the occasion, (3) the name of the Risi who saw or discovered the *mantra*, (4) *the circumstances under which the mantras having been uttered, a special object was secured* and (5) the ritualistic method or form in which the *mantras* have to be uttered (See Brihaddevata. Prof. Macdonell's edition). The collection of the *mantras* in the Samhitâ form is of no use even to the learned priests, if they do not know (1) the proper god (2) the proper *mantra* and (3) the proper ritual suiting each particular occasion. I am inclined to suppose that the Brâhmaṇa priests were called 'Trayi,' or 'Tebijja' (Pali form,) because they had to learn the three things mentioned above, to be able to perform the priestly functions.* There were details under each head of the above knowledge, and there were many practical directions or *Vidhi* regarding the forms of sacrificial ceremonial.

Leaving many details out, I can state on the authority of such works as the Brâhmaṇas and the Brihaddevatâ that on every ceremonial occasion it had to be narrated by a special priest, that the particular *mantra*, which was being chanted by another priest to invoke a god, once proved efficacious, when in olden times a certain Risi uttered the self-same *mantra*. It was absolutely necessary for a priest to know the history of the origin of *mantra*, and the success which the *mantra* once attained in obviating worldly damages and difficulties. As to the fitting occasions of the *man-*

* It is not the place where I can discuss the question that the appellation 'Trayi' had originally no reference to the three collections of the Vedic *mantras*, but referred wholly to the three *vidyas* the Brahmanas had to acquire, to perform a *Yajna*, be it according to Sama or Rik or Yajuh or Atharvana rites.

Digitization by Arya Samaj Charitable Foundation, Chennai

tras, there are detailed directions in the Brahmanas. The readers may refer to the excellent edition of the Atharva-veda Samhitâ by Professor Lanman wherein the special purpose for which a Sukta is to be chanted, has been prefixed to each and every Sukta. As to the practical utility or *phalaśruti*, a particular successful case of olden times had to be cited and sung. The Brihaddevatâ abounds with these examples. I cite here only one example: How Dirghatama was born blind, has been stated in a story form in the 4th Chapter (*verses* 11—15). It has then been stated (*verse* 16) that some hymns or *mantras* (*viz.*, Rigveda I, 140—56) were revealed to Dirghatama, and he got back the use of his eyes. Thus it is very clear that at the time of the performance of the *yajñas*, recitation of the history of the *mantras* was an inseparable part of the ceremony. The stories that had to be cited in connection with the Rig-veda *mantras*, have all been related in the Brihaddevatâ. This story-literature, absolutely necessary for the performance of the *yajñas*, was designated as Purâṇa or Purâṇetihâsa.*

We get it even in the introductory chapter of the Mahābhārata that the custom of reciting Purâṇa to the priests, who were initiated and ready to perform a holy sacrifice, was not forgotten ; for, the Paurâṇika Ugrasravâ asks the Risis in the following words to ascertain whether they were in a fit state to listen to the narration :—

"Kritâbhiṣekâḥ śuchayaḥ kritajapyâ hutâgnayaḥ.
Bhavantaḥ âsane svasthâ bravime kimaham dvijâḥ? (15).

As to the fact that the Vedas have to be explained by the Itihâsa and the Purâṇa, a line occurs in the very introductory chapter of the Mahâbhârata, namely, "Iṭihâsapurâṇâbhyâm Vedam samupabrimhayet" (267).

We can thus see that the Purâṇa literature is as old as the collection of the *mantras* themselves. The orthodox tradition is, that Vyâsa divided the Veda in the early years of the Kali *yuga*, and became the progenitor of the Purâṇa literature. We need not concern ourselves here with the question as to when and under what circumstances the different Vedic Samhitâs were compiled. But there can be no doubt that once it became necessary to divide the Veda, or more properly to classify the Vedic *mantras* and rites from the ritualistic standpoint of view. When this division or classification had to be made, Purâṇetihâsa could not but form

* The custom of the present day, that at the time of the *Sraddha* or other ceremonies a Pauranika has to sit apart and recite some Pauranika text, is after the oldest tradition of the Vedic ritual. Now the Puranas are not read to explain or glorify the *mantras*, but merely because it is a long standing custom to do so.

Digitization by Arya Samaj Charitable Foundation, Chennai

a separate branch under the Vedas. The account we get by tradition is therefore not wrong that the Purâṇa as a literature arose out of the work of classification or division of the Vedas, no matter whether the author of that work of classification or division be called Vyâsa or not. Since the word 'vyas' means in Sanskrit (to divide into parts or to arrange), the sage of the olden times who was principally instrumental in bringing about the aforesaid distribution and arrangement, can be safely said to be the progenitor of the Purâṇa as a special branch of the sacred literature.

That the Purâṇa as a sacred literature was both taught and learnt by the Brâhmaṇas along with the Vedic *mantras* and the other correlated sciences, is distinctly mentioned in the Satapatha Brâhmaṇa (XI. V. 7. 1; XIV. V. 4. 10). There is similar mention also in the Taittiriya Aranyaka (II. 9-10). The Upanisads have referred to Itihâsa Purâṇam as a subject studied by the orthodox Vedic scholars. The old Chândogya Upanisad of the Sâma-veda school states that the Itihāsa-Purâṇam is the Fifth Veda in the division of the Vedas: "Rig-veda Yajurvedah Sâmaveda Atharvanschaturtha Itihâsa Purânah panchamo vedânâm vedah", Ch. VII. 1. 4.

From the remarks made before regarding the Purâṇa-literature, it is clear beyond any doubt that the Purâṇa-literature was bound to be recognised as the Fifth Veda, when the Atharvana collection was recognised as the fourth division of the Veda. When the Mahâbhârata was compiled as a Samhitâ with the nucleus of the Bhârati-kathâ, all the stories that existed at the time of the compilation in the name of Purâṇetihâsa were included in, or intertwined with, the Kuru Pâṇḍava story. It is for that reason that Mahâbhârata Samhitâ claimed for itself the title 'the Panchama Veda', and that the people considered that title to be quite legitimate.

We have noticed that the Purâṇa has been in association with the Itihâsa from a remote past. There are many instances in the Mahâbhârata, where the Purâṇa has been spoken of as a depository of Vedic Śruti (Nânâśrutisamâyuktam). We meet also with such passages in the Mahâbhârata where in narrating some legends or 'Vamśânucaritam' it has been stated by way of an introductory remark, that "Mayâ Śrutam idam pûrvam Purâṇe puruṣarṣabha," or "Atrâpyudâharantimam Itihâsam purâtanam," or "Śruyatehi Purâṇe'pi Jatila-nâma Gautami," etc. These instances show that the Purâṇa handed down the 'Vamśânucharitam' and other historical accounts from generation to generation and its character as the history not only of the gods, but also of men, was established even in the days of the later Atharvana Sûktas. Being the history of the gods and the Risis, the Purâṇa-literature had to deal with the original or

Digitization by Arya Samaj Charitable Foundation, Chennai

primary creation, the secondary creation or the creation of the world men were living in and the Manvantara revolutions. Again, as associated with Itihâsa, it had to narrate the stories of the ideal epoch-making rulers and to maintain the records of many Raj families of note. In this combined character, the Purâṇa of the olden times did not much differ from the modern Purâṇas; since, for the definition of the Purâṇa we get it in almost all the Purâṇas that the subjects referred to above must be delineated in a Purâṇa. I quote the definition here of the Vâyu Purâṇa which has a special significance in this introduction :—

Kirtanam.....
Svargascha pratisvargarsca vamso manvantarānicha
Vamsanucharitam cheti Purānam pancha laksanam.

—(Ch. IV. 10-11).

Though I could not cite any proof from the oldest Vedic literature in support of the statement that Purâṇa, as associated with Itihâsa, had the character of a history, as we now understand it, I think the evidence of the Mahâbhârata goes to some extent to establish my view. That the history of the mighty kings from the remotest antiquity was maintained in the very work in which the history of the creation was preserved, is pretty clear from the accounts of Megasthenes. We get it recorded in the fragments of the accounts of Megasthenes that when he came to India, the Indians narrated to him their previous history as well as the history of the creation of the world. Arrian records in his *Indica* that Megasthenes reported that the Hindus reckoned 6,042 years from the earliest day to the time of Chandra Gupta. It must also be noticed that Arrian has remarked in his *Indica* that it was a matter of wonder with him how Megasthenes could give an accurate account of 118 tribes and 58 rivers of India without visiting most parts of that country. This points to the fact, as has been noticed by Mr. A. M. T. Jackson in his instructive essay —The Epic and the Puranic Notes [J. R. A. S. (Bom.) Extra 1905 and p: 67], that Megasthenes must have got before him a regular catalogue of rivers and tribes. Non-mention of the character of the Purâṇa and Itihâsa in the oldest literature, does not prove that the Purâṇa did not assume the character of a history. It is curious to note that though Purâṇa is found mentioned in the Atharva-veda and in the Satapatha Brâhmaṇa, this word does not occur in any Sûtra of Panini. It may however be mentioned that the Vârtika and the Mahâbhâsya mention it in association with the Itihâsa. The readers can easily see how unsafe it is to establish any proposition on the evidence of Pânini's mentioning or not mentioning any word in his work.

Digitization by Arya Samaj Charitable Foundation, Chennai

In what form and state the Purâṇetihâsa of olden times continued to exist till its complete absorption by the Mahâbhârata Samhitâ, cannot be definitely stated. It appears to me highly probable that as for each Veda there are Brâhmanas, Anukramanis and Upanisads, the Purâna (the story *cum* history of eld) for each Vedic school was also separately organised. The Purānas given in the Brihaddevatâ fail to explain many allusions of the Atharva-veda. As such, a separate book of allusions for the Atharva-veda must be presumed to have existed. I adduce one fact in support of my supposition.

We get it in the Satapatha and the Aiteraya Brâhmanas that the Rig-veda proceeded from Agni, the Sâma-veda from Sûrya and the Yajur-veda from Vâyu, when the Prajâpati performed *tapas* to get the Vedas (Sat. Brā. XI. 5—8, 1 ; Ait. Brā. V. 32—34). The Chândogya Upanisad also gives us the same story :—

Prajâpatih lokân abhyatapat, tesâm tapyamânânâm rasân prâbrihat agnim prithivyâ vâyum antariksât ādityam divah (1) Sa etāstisro devata abhya-tapat ; tâsâm tapyamânânâm rasân prâbrihat agneh rico, vâyoh yajûmsi, sâmâni âdityât (2) [Ch. IV. 1, 1-2].

The names Vâyu, Agni and Sûrya for the three extant Purânas seem to have their origin from the Vedas to which their once existing originals belonged. The use of the word 'Purâṇa' in singular form in the Atharva-veda does not show that originally there was but one collection of the story-literature. The use in the singular points to the reference to a class of literature considered collectively. Similarly the plural form 'Itihāsapurâṇâni' in the Taittirēya Aranyaka does not also support the view that there were many treatises on the subject ; this use in the plural is intended to signify many stories that might have been collected in a single work.

It is quite true that the extant Purâṇas did not exist previous to the time of the collection of the Purâṇas in the Mahâbhârata Samhitâ ; for, the present Purâṇas differ in many cases from the Paurâṇika stories given in the Mahâbhârata. I have thrown out this suggestion that the pre-Mahâbhârata Purâṇas might have existed with the names Vâyu, Sûrya and Agni Purâṇas to signify the Vedas to which they were attached. It is true that references to the Purâṇas in Chapter 191 of the Vana Parva and in Chapters 5 and 6 of the last Parva of the Mahâbhârata are to the Purâṇas now extant. But that these chapters are very late additions, can be detected by even a superficial reader. The Mahâbhârata Samhitâ postdates itself, when it refers to the political condition of India of a time when the name of the Samhitâ became

Digitization by Arya Samaj Charitable Foundation, Chennai

widely known (*vide* Vana Parva, Chapter 188, 35-36). Again it may be observed that though Yudhisthira had the fullest advantage of hearing from Mârkandeya what would happen in the Kali Yuga, he asked Mârkandeya over again the same question regarding the future events of the Kali Yuga at the commencement of Chapter 190 of the Vana Parva. The facts stated in Chapter 190 are mere repititions of old facts with additions of things which make the chapter bad from a chronological point of view. The 'Râśi-chakra' or the Zodiac unknown to the whole of the Mahâbhârata-literature, is mentioned in verse 91. Chapter 191 is only a continuation of Chapter 190. In this chapter occurs the following verse :—

Etat te sarvamakhyatam atitanagatam maya
Vayuproktam anusmritya puranam risisamstutam.

It may be that this reference is to an old Purâṇa of the Yajur-veda school. But as the Mahâbhârata Samhitâ absorbed all the Purâṇas and assumed the title of the Fifth Veda, it is not likely that consistently with its character it would cite the authority of any other book. In the next place the quotations made from the Vâyu Purâṇa show that a careless man inserted some new chapters at a very late date, to speak with some vehemence of the evil effects of the time he lived in For, on the authority of the Vâyu Purâṇa it has been stated in the 49th verse that the girls will bear children at the age of 5 or 6, while in reality it has been stated in the Vâyu Purâṇa (Chapter 58, verse 58) that in the evil days of Kali the girls will bear children before attaining the sixteenth year. There are two different readings of this sloka, and I quote it with both the readings :—

Pranasta chetanâh pumso muktakesâstu chûlikâh.
Unasodasa varṣâścha prajâyante yugakṣaye.

In the second reading of the sloka we get "dharsayisyanti mânavân" for the words "prajâyante yugakṣaye."

The second reading appears to me to be correct, as the last words of this reading are quite in keeping with the meaning of the first portion of the sloka, where capturing men by female charms has been spoken of. But practically both the readings indicate the same thing that the girls were not married before they became 16 years old by those who adhered to the ideal rules of the Brâhmaṇas. That this was the custom in olden times can also be known from a passage in Susruta which could never recommend any rule which was not in accordance with the orthodox Smriti rules. The sloka runs thus :—

Unasodasa varsâyâmaprâptah panchavimsatim-Yadâ dhatte pumân

Digitization by Arya Samaj Charitable Foundation, Chennai

garbham kuksistha sa vipadyate Jatovâ na chiram jivet, jivedva, durvalendriya.

Tasmât atyanta bâlâyâm garbhâdhânam na kârayet. (X. 13).

The mention of the 18 Purânas in the last two chapters of the very last Parva is quite singular; for, the Mahâbhârata Samhitâ does not disclose this knowledge elsewhere, even where there has been special enumeration of different branches of knowledge and of different Sâstrik treatises. The last or the sixth chapter may be easily disregarded, as the Mahâbhârata is said to have ended with the fifth chapter. The fifth chapter also seems to be a late addition; for, in the first place the "svargârohana" concluded with the fourth chapter, and in the second place the fifth chapter has been improved by quotations from other previous chapters of the book. For example, the slokas 68 and 69 are the same as 395 and 396 of Chapter II of the Adi Parva. From the very fact that many Purâṇas, including the Vâyu, name the Mahâbhârata Samhitâ, it is proved conclusively that neither the group of the 18 modern Purānas nor the Vâyu Purâṇa could exist at the time of the compilation of the Mahâbhârata.

I have shown that (1) the Purâṇa as a branch of sacred literature did exist in the Vedic days bearing exactly that charaeter which is attributed to it in the extant Purâṇas, and (2) that till the time of the compilation of the Mahâbhârata as the Fifth Veda Samhitâ, the extant Purâṇas were not in existence at least in their present shape and form. Again on reference to the mythology of the Hindus as it was by about 140 B. C., it can be stated that the modern Purâṇas with their pantheon of new gods could not come into existence in the second century B. C. Gods like Durgâ, Ganesa and the Paurâṇika Siva were not known to Mahâbhâsya of 140 B. C., or to modern Manusamhitâ which has not got a greater antiquity. Of my essays on Siva-pujâ, Ganeśa and Durgâ, I may refer the readers only to the last essay (J. R. A. S., 1906, p. 365) and my paper on 'Phallus worship in the Mahâbhârata' (J. R. A. S., 1907, p. 337). The other essays having been published in Bengali magazines, I could not refer the readers to them.

Besides setting up the above highest limit, no definite chronology can be fixed in respect of the extant 18 Mahâ-Purâṇas. On comparing with the Paurānika stories of the Vedic days, it may be asserted without any fear of contradiction that many stories in the modern Purâṇas, though based on Vedic basis, have not only been changed, but have been given quite new and inconsistent forms. New stories unknown to the Vedic literature are often met with. The scope and the character of the

Digitization by Arya Samaj Charitable Foundation, Chennai

Purâṇa or the Purâṇas made it inevitable that new lists of kings should be introduced with the progress of time. As the Purâṇas had to be recited to the people throughout all ages to communicate to them the glory of the gods and the noble deeds of the ideal sages and kings, the language of the Purâṇa of one age could not but change at a subsequent time. With the expansion of Aryan influence in India, the new geogaphical names of countries, rivers and mountains were required to be introduced. When we notice such changes wrought at a particular time, we cannot say that such and such a book bearing evidence of such a time was really composed at such a late date.

Since the modern Purâṇas radically differ from the Vedic Purâṇas, both in mythology and in the narration of the stories, they may be said to be altogether new in their origin and compiled long after the second century B. C. But the modern Purâṇas having once been compiled, do not seem to have much changed in essential matters, in subsequent times. The additions or accretions of subsequent ages are to be regarded merely as additions and accretions. The old lists of kings handed down from the Vedic times must have been preserved in the new Purâṇas When giving a genealogy of the Iksaku Rajas, the Matsya Purâṇa states :—

Atrânu vamśa ślokoyam viprairgitah purâtanaih
Ikṣâkunâmayam vamśah Sumitrānto bhaviṣyati.

Similar statements occur in all the Purâṇas, wherein old genealogies have been given. That the Paurâṇika lists of kings of very olden times are not fanciful, and that old chronology can be roughly established with their help have been very ably shown by Mr. F. E. Pargiter (Retired Puisne Judge of the Calcutta High Court) in his masterly paper on the "Ancient Indian Genealogies and Chronology" (J. R. A. S., 1910, pp. 1—56). I cannot resist the temptation of quoting the remark of Mr. Pargiter that "these old genealogies, with their incidental stories, are not to be looked upon as legends or fables, devoid of basis or substance, but contain genuine historical tradition, and may well be considered and dealt with from a common-sense point of view."

Those who are in favour of the opinion that the principal modern Purâṇas were compiled during the time of the Imperial Guptas because of the fact that the Royal genealogies do not go far beyond the limit of their time, ignore the fact that when after the Huna invasion the Gupta Empire was practically dissolved towards the end of the fifth century A. D., the bards or chroniclers could not get any particular Royal House which could be designated as Imperial. The downfall of Hindu India commences from this date. Petty kingdoms commenced to grow all

Digitization by Arya Samaj Charitable Foundation, Chennai

over India like mushrooms. In olden days when the Indian Empire was not established under one overlord, the kingdoms and principalites of Northern India had such interrelation amongst themselves that dynastical genealogies and ballads of Royal exploits could be inserted in the time-honoured Purâṇetihâsa.

But when after the fall of the Imperial Guptas, a considerably large number of small kingdoms were established, no unity could be preserveu, and no interrelation could exist. I cannot deal with this political question elaborately here beyond mentioning what actually took place. Every Raja had his own bard, and he never failed to keep a fairly accurate Royal genealogical list of his master's house, as is known to all scholars who deal with the epigraphic literature.

In this dark period of Hindu India, the Purâṇas, nay even the Mahâbhârata Samhitâ, received interpolations to record the glory of the new tribal gods and the new local *tirthas*. At different centres of importance several Purâṇas received additional books of considerable bulk. Thus it was that the Brahma Purâṇa swelled in bulk in Orissa, the Agni Purâṇa obtained some new chapters at Gaya and the Padma Purâṇa besides singing the glory of Puskara followed the poet Kâlidâsa of his own country in narrating the stories of Sakuntalâ and of Raghu's progeny.

Beyond noticing these local additions or changes necessitated by the change of time, we cannot say, unless proved otherwise, that the Purâṇas have not retained their general form and character since their compilation. This time must be, as I have already stated, long after the second or even first century B. C.

I have stated it above that the Purâṇas originated when the Vedas were classified or divided to secure ritualistic convenience. This does not imply that Vyâsa was the author of the Purâṇetihâsa-literature. The Mahâbhârata also does not assert it. It has been only stated in the Mahâbhârata that Vyāsa taught the Purâṇa to some disciples of his, and in the hands of those disciples the Purâṇas were developed. But if we separate the Bhârati-kathâ from the Purâṇas, we find that the Mahâbhârata favours this opinion that the Purâṇas owed their origin to Romaharsana (XII, 319. 21), while the Bhârati-kathâ was promulgated by the other disciples of Vyâsa (I. 1 *et seq.*). The name 'Romaharsana' is extremely interesting. A very good derivation of this name has been given in the Vâyu Purâṇa itself (I. 16) :—

Lomani harsayam chakre srotrinam yat subhasitai
Karmana prathitastena loke'smin Lomaharsanah.

Digitization by Arya Samaj Charitable Foundation, Chennai

This shows clearly that it was not a particular person to whom the authorship of the Purâṇas is to be attributed. Lomaharsana is a class name to represent those persons, who, by reciting some wonderful and exciting stories to the people, made the hair to stand on the bodies of the audience. That the 18 Purâṇas were composed at different times by different sages, has been clearly stated in many Purâṇas. The order in which the Purâṇas were compiled is also given generally in the Purâṇas. This order is as follows: (1) Brahma, (2) Padma, (3) Viṣṇu, (4) Vâyu or Śiva, (5) Bhâgavata, (6) Nâradiya, (7) Mârkandeya, (8) Agni, (9) Bhavisya, (10) Brahmavaivarta, (11) Liṅga, (12) Varâha, (13) Skauda, (14) Vâmana, (15) Kûrma, (16) Matsya, (17) Garuḍa, (18) Brahmâṇḍa. That this list was inserted after the compilation of the Purâṇas is apparent on the face of it; for, all the Purâṇas could not manage to copy one another.

The narrators of the Purâṇas have been designated generally by the class-name 'Sûta.' The Sûtas and Māgadhas are held to be of low origin in the modern Smritis. In the Vâyu Purâṇa also (I. 32 *et seq.*) a Sûta is said to have no right or 'adhaiâra' to study the Vedas. Some passages of the Mahâbhârata Samhitâ also support this view. It is however to be noted that the solemn introduction of 'Sauti' in the 'Naimisâranya' as described in the introduction of the Mahâbhârata, shows that the narrator of the Purâṇetihâsa, was not a member of any degraded caste, but was one who could be honoured by the Brâhmaṇas. Many Purâṇas also show that venerable 'Munis' like Mârkandeya and Nârada were the narrators of the Purâṇas. That in the Vedic times very respectable Brâhmaṇas recited the Purâṇas, cannot be doubted. It may be owing to the fact that the Paurâṇikas commenced to earn money by singing the ballads to the common people that they lowered themselves in the estimation of others. Another reason for this degradation may be supposed. It may be that when the kings of Magadha became supreme in India, men other than Brâhmaṇas were employed as chroniclers and ballad-singers, and as such the Paurâṇikas were regarded to belong to a non-priestly class, though in reality they discharged some functions of the priests on ceremonial occasions.*

It is not difficult to understand how once long after the Vedic times and previous to the time of the compilation of the Mahâbhârata and the modern Purâṇas, the Purâṇa literature became non-Brahmanical in the

* Now-a-days there are many degraded Brahmanas who have to discharge some important functions in connection with the *Sraddha* ceremony of the high class Hindus. It must be mentioned, however, that very respectable Brahmanas now-a-days recite Puranas in India on ceremonial occasions, and no one is degraded because of this profession of his.

Digitization by Arya Samaj Charitable Foundation, Chennai

strict sense of the word. When the true Vedic priests extolled the Rajas, they chose only the ideal kings from the priestly point of view. For this reason many Rajas of real note were not included in the old Brahmanical lists of the kings, and many otherwise insignificant rulers were lauded in the Brâhmaṇas. Many instances of it will be pointed out in my notes on the genealogical sections of the Vâyu Purâṇa. This is what led the powerful kings to employ their own bards to sing their glorious exploits, and to record their family history. This Kṣatriya-Purâṇetihâsa was bound to be incorporated in the modern Brahmanic Purâṇas when the Brâhmaṇas had to depend upon the favour of the Royal houses. In his paper referred to above, Mr. Pargiter has made the following remark touching this point :—

"This Kṣatriya literature grew up in virtual independence of Brahmanical literature, and only when it had developed into an imposing mass and had attained great popular appreciation was it taken over by the Brahmanas as a not unworthy branch of knowledge. It was then that it was arranged and augmented with stories and discourses fashioned after Brahmanical ideas."

B. C. MAZUMDAR.

Digitization by Arya Samaj Charitable Foundation, Chennai

APPENDIX II.

THE DATE OF THE MAHABHARATA WAR.

(*Various Views.*)

I. The most important question, in Indian Paurânic Chronology is, as to the period of the Great Bhârata War, for, if that period is fixed, the chronology of other kings who reigned before and after that war, can be easily determined from the materials to be found in this Purâṇa and to which alone, we shall confine our attention at present. The reign of Chandra Gupta Maurya has been the great landmark in Indian History. He has been identified with the Sandracottus of the Greeks. "His accession to the throne of Magadha may be dated with practical certainty in 322 B.C.," says Mr. V. Smith "The fixed point from which to reckon backwards is the year 322 B.C. the date for the accession of Chandra Gupta Maurya, which is certainly correct, with the possible error not exceeding three years." (*Early History of Indian* 3rd Ed., 44).

There are two fixed points from either of which chronological calculations in ancient Indian History may be made. Both of these methods have been employed in the Purâṇas.

I. Nanda's Installation.

The first starting point taken in all the Purâṇas is the date of the installation of Mahâpadma Nanda. This date is fixed at 422 B.C. And the interval from that point backwards to the birth of Parikṣit, who was born in the year of the Great War, and forward upto the modern times is calculated. This may be called the Nanda Era.

II. The Cycle of 2700 years or Saptarṣi Era.

The second method of calculation, or rather of checking the first method by the second, is the cycle of 2700 years in which period the Great Bear is supposed to make one complete circle. One complete cycle of 2700 years elapsed between the time of King Pratîpa in the Paurava line, (No. 88 App., Table of Mr. Pargiter) and the end of the Andhra dynasty. This may be called the cyclic era or Saptarṣi era. From Mahâpadma Nanda to the last Andhra King Pulomâvi the interval which elapsed was 836 years according to the Purâṇas. From Mahapadma Nanda to the birth of Parikṣit in the year of the Great War was 1015

Digitization by Arya Samaj Charitable Foundation, Chennai

years (or rather 1050 according to the printed text of the Matsya): 836 together with 1050 when taken from 2700 give us 836. Pratipa, the Paurava King, reigned therefore 814 years before the Mahâbhârata War. If we take 1015 as the years elapsed between Nanda and Parikṣit, then Pratipa reigned 849 years before the birth of Parikṣit.

This period is calculated thus :—"The Great Bear was situated equally with regard to the lunar constellation Puṣya while Pratipa was king. At the end of the Andhras, who will be in the 27th century afterwards, the cycle repeats itself. In the circle of the lunar constellations, where in the Great Bear revolves, and which contains 27 constellations in its circumference, the Great Bear remains 100 years in (*i.e.*, conjoined with) each in turn. This is the cycle of the Great Bear, and is remembered as being, according to divine reckoning, 6 divine months and 7 divine years. According to those constellations divine time proceeds by means of the Great Bear. The two front stars of the Great Bear, which are seen when risen at night, the lunar constellation which is seen situated equally between them in the sky, the Great Bear is to be known as conjoined with that constellation 100 years in the sky. This is the exposition of the conjunction of the lunar contellations and the Great Bear. The Great Bear was conjoined with the Magha's in Parikṣit's time 100 years. It will be in (*i.e.*, conjoined with) the 24th constellations 100 years at the termination of the Andhras." (Pargiter.)

An Extarct from "Kings of Magadha" by Col. Wilford in the Asiatic Researches Vol. 9, (1805 A.D.)

The Hindus have thought proper to connect their chronology with an astronomical period of a most strange nature. It is that of the seven Ṛiṣis, or seven stars of the wain, which are supposed to go through the Zodiac, in a retrograde (?) motion in the space of 2700 years. They are at present in the Lunar mansion of Swatika, according to the most famous astrologers of Benares, who cautioned me against the erroneous opinion of other astronomers, in various parts of India, who insist that they are now in Anurâdhâ.

I requested an able astronomer to give me, in writing an account of this wonderful revolution. This period, says he, is not obvious to the sight, but it does, however, really exist, being mentioned in old Śâstras, and by holy Munis; and certainly the seven Ṛiṣis preside in every Lunar mansion, for a hundred years, and their presence, or rather influence, over it is sufficiently obvious: and according to Câkalya Muni, their yearly motion is of eight liptas, or minutes.

In the Vârâhi-Samhitâ, the Viṣṇu-Purâṇa, and also in the Bhâgavata, I believe it is declared, that, at the birth of Parikṣit, the seven Ṛiṣis had been in Maghâ for four years, or 4905 years ago, and they were in Purvâsâṛa in the time of Nanda.

But in the Brahma-Siddhânta, it is declared, that they were then in Śravanâ, which makes a difference of fifteen Lunar mansions, or 1500 years: so that, according to that author, the Kaliyuga began 2405 years ago, or 1600 years B C., supposing the seven Ṛiṣis to be new in Swâtika, in which they are to remain ten years more, but, if they are in Anurâdhâ, the Kaliyuga began 1400 years B.C. The author of the Gârgi-Samhica, according to Bhattotpala in his commentary, seems to be of that opinion, when he says, that the seven Ṛiṣis were in Maghâ, in the twilight between the Dvâpara and the Kaliyuga. In the Lalloktad'hi-vridd'hi, it is delared, that they were then in Abhijit, or in the first of Sravanâ.

The names of the seven Ṛiṣis, shining in the wain, are Pulaha, Kratu, Atri, Pulastya, Angiras, Vasistha, and, close to it is a small star, represeting Arundhati his wife, the seventh is Marichi. My friends insist that their motion is perceptible,

Digitization by Arya Samaj Charitable Foundation, Chennai

and they shewed them plainly to me in Swatika. Of this they wanted to convince me, by drawing a line, from that mansion through the stars B and A of the Great Bear. When they are in Maghâ then the line passes through this asterism and the stars D and A. By these means they could see them in every part of the starry heavens. When Nanda was born, they were then in Purvasadha, or about 400 years BC., and he died 327 before the Christian era. Astrologers watch carefully their motion, because their influence is variously modified through every mansion: and whatever new married couple see them in a fortunate moment, they are sure to live happy together for a hundred years. Hence, says the ingenious Mr. Bailly, we may safely conclude, that nobody ever saw them in that propitious moment.

The period of the seven Rişis begins to be neglected in the more northern parts of India, because they are not always to be seen at the lucky moment, and, in their stead, use Dhruva, or the polar star: This star is often mentioned in the sacred books of the Hindus, and it is connected with their mythology, but has not long been near enough to the pole, to be thus denominated after it: and for a long series of years, before, there was no Dhruva or immoveable star. Be this as it may, Dhruva with his relations, shines in the Lesser Bear. In the Yantra-ratna-valyam, this constellation is called the fish of Dhruva-Brahmanad'hikara. It consists of thirteen stars: Dhruva is in the mouth, and Uttanapada his father in the tail. The mouth is turned towards Bharani, and its revolution is the same.

The method of calculation, adopted by the Purâṇas, however, is to take Nanda as the starting point. The last of the Śiśunâga was Mahânandin, who had a son by a Śûdra woman. He was known as Mahâpadma or the famous Nanda, whose eight sons succeeded him. This Nanda family was brought to an end by the Indian Machiavelli, Kauṭilya or Chânakya. Chandra Gupta was placed on the throne of the Nandas by this king-maker Chânakya. About this event Mr. V. Smith says :—

"Mahânandin, the last of the dynasty, is said to have had, by a Śudra or low caste woman, a son, named Mahâpadma Nanda who usurped the throne, and so established the Nanda family or dynasty. This event may be dated in or about 372 B.C. * * *

"The Greek or Roman historians * * * ranking as contemporary witnesses throw a light on real history. When Alexander was stopped in his advance at the Hyphasis, in 326 B.C. he was informed * * * that the king of the Prachhei &c. * * * was Xandrames or Agramis."

The reference to this king is evidently to one of the Nandas.

The date of the accession of Nanda is calculated from that of Chandra Gupta Maurya, who ascended the throne in 322 B C. The Nanda dynasty, according to Mr. Vincent Smith, lasted for 50 years, when it was replaced by the Maurya. So adding 50 to 322, the above figure 372 B.C. is arrived at by Mr. V. Smith as the date of the accession of Mahâpadma Nanda. But all the Purânas are unanimous in stating that the nine Nandas reigned for 100 years, and we have taken that in our calculations.

Digitization by Arya Samaj Charitable Foundation, Chennai

The date of accession of Mahâpadma Nanda would, therefore, be 422 B.C. instead of 372 B.C.

This 422 B.C. is the starting point backwards and forwards in Purânic calculations.

Chandra Gupta Maurya displaced the Nanda family. The nine Nandas reigned for 100 years. Before that, there was the Śiśunâga dynasty, and before which was the Pradyota dynasty and before that the Bṛihadrathas. The following table shows the periods of the reigns of these dynasties :—

(1)	Chandra Gupta's accessions	322 B.C.
(2)	Nanda dynasty. ...	100
(3)	Sisunâga	360
(4)	Pradyotas	152
(5)	Barhadrathas from the time of Chaidyauparichara	1000
	Total ...	1612
	Deduct from Chaidya to Sahadeva	171
	Balance ...	1441, and
	adding ...	322
	=	1763 B.C., the year of the Great War.

The Mâhâbharata war took place when Sahadeva of Bârhadratha family was king. From Vasu Chaidya Uparichar upto Sahadeva there were 13 kings namely, (1) Vasu Chaidyauparichara, (2) Brihadratha, (3) Kusâgra, (4) Vṛiṣabha, (5) Punyavân or, Puṣpavân, (6) Puṇya or Puṣya, (7) Satyadhriti, (8) Dhanuṣa, (9) Sarva, (10) Sambhava, (11) Brihadratha, (12 Jarâsandha, (13) Sahadeva. After Sahadeva there were 19 or 32 kings (or 22 according to Mr. Pargiter) upto Ripuñjaya, the last. The Great War, therefore, took place, on the above assumption, *one thousand four hundred and forty-one years before the accession of Chandra Gupta in 322 B.C. or in other words that the Great War took place in or about 1763 B.C.*

II. But says a Western writer :—"Duncker in his History of Antiquity (Vol. iv, pp. 74-7) gives four calculations for the beginning of the Kali age, that is, approximately for the date of the great battle, *viz.*, 1300, 1175, 1200, and 1418 B.C." (as quoted by Mr. Pargiter in J. R.A.S. for January 1910.)

Our figure does not correspond with the figures of Duncker. But the last figure of Duncker corresponds with the following verse of the

Digitization by Arya Samaj Charitable Foundation, Chennai

Matsya Purâna (Chapter 273, verse 36) as we find it in ordinary printed text:—

"महापद्माभिषेकात्तु यावज्जन्मपरीक्षितः ।
एवं वर्षसहस्रं तु ज्ञेयं पञ्चाशदुत्तरम् ॥"

"Now from Mahâpadma's inauguration to Parikṣit's birth, this interval is known as 1050 years."

Now Mahâpadma, called also Nanda, the founder of the Nanda dynasty was crowned one hundred years before Chandra Gupta, according to the reading of all the Purâṇas. Consequently, the coronation of Mahâpadma took place in 422 B C. or 100 years before the accession of Chandra Gupta Maurya in 322 B.C. Adding this figure 422 to 1050 we get 1472. That was the time when Parikṣit was born (during the Mahâbhârata war) as the posthumous son of Abhimanyu who was killed in that war, if we take the above verse as correct, which it is not as will be proved later on. *According to this calculation the Great War took place* 1472 *years before Christ.* Our previous calculation gave us 1763 B.C. as the year of the Great War, while this gives us 1472 B.C. as the year of that war. Thus there is a difference of 291 years.

III. But in the Viṣṇu P. also occurs a similar verse (Book IV. ch. 24 v. 32).

"यावत् परीक्षितो जन्म यावन्नन्दाभिषेचनम् ।
एतद्वर्षसहस्रन्तु ज्ञेयं पञ्चदशोत्तरम् ॥

"From the birth of Parikṣit up to the inauguration of Nanda the interval is 1015 years." Adding 1015 to 422 we get 1437, which is similar to the figure just obtained. *The Great War took place in* 1437 *B.C.*

Shall we, therefore, take 1437 B.C. as the year of the Great war, in preference to 1763 B.C. a figure arrived at by adding the periods of reigns from Somâdhi up to Chandra Gupta's 322 B.C.? This is the question that we have to consider next.

IV. The next question that naturally arises is what kings reigned after this Great War. Some of the Purâṇas contain list of kings that reigned in various parts of India, at the time of the Mahâbhârata war. Three such dynasties are important, though only one of them is useful, as fixing the date of the Great War. The first dynasty is that of the Pauravas, whose capital was Indraprastha, subsequently removed to Kauśâmbi, on the banks of the Yamuna, thirty miles to the west of Allahabad. The second dynasty is that of the Ikṣvâkus, whose capital was Ajodhya and in later times Kâśi.

Digitization by Arya Samaj Charitable Foundation, Chennai

was also included in its sphere. The third dynasty is that of the Bârhadrathas of Magadha, and their successors the Pradyotas and Śiśunâgas. This last is the dynasty, the historical existence of which is put beyond all reasonable doubt, by the rise of Buddhism at a time when Bimbisâra a Śiśunâga king was reigning in Magadha.

The Matsya Purâṇa gives a somewhat complete list of these kings of Magadha in chapter 271. Thus, it says :—

" When the Bhârata's battle took place and Sahadeva, the king of Magadha, was slain, his heir, Somâdhi, became king in Girivraja."

He and his successors are named below together with their periods of reign.

Name.	*Period of reign.*
1. Somâdhi	58 years.
2. Śrutaśravas	64 "
3. Ayutayus or Apratîpî	26 "
4. Niramitra	40 "
5. Sukṣatra (or Purakṣa)	56 "
6. Bṛihatkarmâ	23 "
7. Senâjit	23 "
	290 years

The Vâyu Purâṇa then adds to the above list " Senâjit Sâmpratam châpi, etâ vai bhokṣyate samâh ": " Senâjit is now enjoying the earth the same number of years." It was thus in the reign of this Senajit, that the Great sacrificial session took place in Naimiṣâranya. At that time, Adhisîma Kriṣna of the Paurava dynasty was reigning in Indraprastha. About him, the Matsya Purâṇa in chapter 50 says :—

" Adhisîma Kriṣna dharmâtmâ *Sâmpratam* yo mahâyaṣaḥ " that is Adhisîma Kriṣna was the reigning king, when this original of the Matsya Purâṇa was recited by Sûta.

Thus this Adhisîma Kriṣna of the Paurava dynasty, and Senâjit of Bârahadratha dynasty, were contemporaries, and they flourished several years after the Great War.

Next arises the question :—When these two kings were reigning in Indraprastha and Girivraja (Magadha,) respectively, who was their contemporary in Ayodhya ? The answer is that Divâkara of the Ikṣwâku family was the contemporary of Senâjit and Adhisîma Kriṣna. About this Divâkara, the Matsya Purâna, in chapter 271 says :—

" Tasyaisa Madhyadeśetu.
Ayodyhâ nagari Śubhâ.
Divâkarasya sahitâ".

Digitization by Arya Samaj Charitable Foundation, Chennai

and Vâyu Purâṇa makes it clearer, by saying :—

" Yaśoha *sâmpratam* adhyâste.

Ayodhâm nagarîm nripaḥ".

Thus these three kings, Adhisîma Kriṣṇa in Hastinâpur of the Paurava dynasty, Divîkara at Ayodhyâ, of the Ikṣvâku dynasty, and Seṇâjit in Girivraja of the Bârhadratha dynasty were contemporaries.

The list of the successors of Senâjit with the periods of their reign as given in the Matsya Purâṇa, chapter 271 may now be resumed, *viz* :—

1.	Śrutanjaya	40 years of reign
2.	Vibhu	28 " "
3.	Śuchi	58 " "
4.	Kṣema	28 " "
5.	Suvrata	64 " "
6.	Sunetra	35 " "
7.	Nirvriti	58 " "
8.	Trinetra	28 " "
9.	Dṛiḍasena	48 " "
10.	Mahinetra	33 " "
11.	Suchala	32 " "
12.	Sunetra	40 } Not in our text.
13.	Satyajit	83 } Not in our text.
14.	Viśvajit	25 } Not in our text.
15.	Ripuñjaya	50
		650 or 502 excluding the three not mentioned in our text.

The Matsya Purâṇa according to one text, then adds that these sixteen kings including Senâjit are to be known as the furture Brihadrathas, sixteen others had preceded him and their kingdom will last 723 years. But there is another reading which says that these 32 kings reigned for 1000 years. That reading is in harmony with the text of the Viṣṇu Purâṇa.

In the Matsya Purâna chapter 271, verses 29 and 30 say that these 32 kings will be the future Brihadrathas and they will reign for full 1000 years. The list given, however, enumerates only 22 kings. The word " Dvâtrimśat " is perhaps a mistake for " Dvavimśat " which appears to be the correct reading as given in the Brahmâṇḍa Purâṇa. Both readings are given below :—

"द्वात्रिंशत्तु नृपा ह्येते भवितारो बृहद्रथाः ।
पूर्णं वर्षसहस्रं तु तेषां राज्यं भविष्यति ॥"

" And these 32 kings will be the future Brihadrathas. Their kingdom will last full 1000 years. "

Digitization by Arya Samaj Charitable Foundation, Chennai

But the Brahmâṇḍa Purâṇa reading is :—

द्वाविंशच्च नृपा ह्येते भवितारो बृहद्रथाः ।
पूर्णं वर्षसहस्रं तु तेषां राज्यं भविष्यति ॥"

"These 22 kings are the future Bṛihadrathas. Their kingdom will last for full 1000 years."

This latter reading appears correct, because it corresponds with the reading of the Viṣṇu Purâṇa and the total of the reigns of these 22 kings comes up very nearly to 1000 years. Or the fact may be that there were really 32 kings who ruled for 1000 years, though only 22 have been enumerated by name, the names of other ten forgotten as being insignificant.

The Viṣṇu text is :—

"जरासन्धसुतात् सहदेवात् सोमापिः, तस्मात् श्रुतवान्, तस्याप्ययुतायुः, ततश्च निरमित्रः, तत्तनयः सुक्षत्रस्तस्मादपि बृहत्कर्मा, ततश्च सेनाजित्, तस्माच्च श्रुतञ्जयः, ततो विप्रः, तस्य च पुत्रः शुचिनामा भविष्यति । तस्यापि क्षेम्यः, ततश्च सुव्रतात् धर्मः, ततः सुश्रमः, ततो दृढ़सेनः, ततः सुमतिः, तस्मात् सुबलः, तस्य सुनीतो भविता । ततः सत्यजित्, सत्यजितो विश्वजित्, तस्यापि रिपुञ्जयः पुत्रः, इत्येते बार्हद्रथाः भूपतयो वर्षसहस्रेकं भविष्यन्ति ॥

"Jarâsandhâ's son was Sahadeva, his son was (1) Somâpi, his son will be (2) Śrutavat, his son will be (3) Ayutâyus, his son will be (4) Niramitra, his son will be (5) Sukṣattra, his son will be (6) Bṛihatkarman, his son will be (7) Senâjit, his son will be (8) Śrutanjaya, his son will be (9) Vipra, his son will be (10) Śuchi, his son will be (11) Kṣemya, his son will be (12) Suvrata, his son will be (13) Dharma, his son will be (14) Suśrama, his son will be (15) Dṛiḍhasena, his son will be (16) Sumati, his son will be (17) Subala, his son will be (18) Sunita, his son will be (19) Satyajit, his son will be (20) Viśvajit, his son will be (21) Ripuñjaya. These are the Barahadrathas, who will reign for a thousand years."

Note :—The opinion of Mr. Pargitter that from the accession of Senâjit to the end of this dynasty there were 16 kings who ruled for 723 years does not seem to be borne out by our text. If thirty-two kings ruled for 1000 years, then 16 kings before Senâjit ruled for 1000-723 or 277 years. This would give an average reign of 17 years, a very much shorter period than the average of forty-five years per reign according to the previous reading. The total figures of the reigns of the 16 kings from Senâjit to Ripunjaya does amount, however, to full 700 years. The verse "trayo-vims-adhikam teṣâm rajyam cha śata-saptakâm" may be a

Digitization by Arya Samaj Charitable Foundation, Chennai

wrong reading. The Barhadratha dynasty was founded by the father of king Brihadratha.

"This dynasty was founded by Brihadratha, son of Vasu Chaidyoparichara, and he and his nine successors reigned dowa to the great battle. From the battle to Senâjit 6 kings are named, excluding Senâjit who is spoken of as the then reigning king, and from and including him to the end 16 kings are mentioned. There were thus 32 kings altogether, 10 before the battle and twenty-two after, or from the standpoint of Senâjit's reign 16 past and 16 future. Lines "Sodas-aite nripa jneya &c." of Matsya Purâna take the stand-point of his reign and speak of him and his successors as the 16 future kings, and say *primâ facie* their total duration was 723 years.

Lines Davatrimsac cha &c., of Matsya Purâna which are not in some manuscripts of Matsya Purâna reckon (in a way) from the beginning and speak of all the thirty-two kings as future since most of them were posterior to the *Battle*, and thus they say the whole dynasty lasted 1000 years. These two statements are not contradictory but are hardly compatible, because taken together they assign 723 years to the last 16 kings and only 277 to the first 16. The total of 1000 years for 32 kings is excessive, and that of 723 years for 16 kings is absurd. But if we can read lines "Sodas-aite nripa jneya &c., as two independent sentences, and treat tesam as applying, not merely to those 16 future kings but to the Brihadrathas generally, their purport stands thus :—" These 16 kings are to be known as the futture Brihadrathas :—and their kingdom (that is, the kingdom of the Brihadrathas) lasts 723 years." The total duration, then 723 years, would be within possibility, for the average reign would be about 2½ years. This rendering would of course discredit lines Dvatrimsach cha nripa &c., If we read Vâyu according to another manuscript of Matsya Purâna with that construction, the total period would be 700 years and would give an average reign of just under 22 years, which would be vims-adhikam."

This opinion of Mr. Pargiter is however not borne out by our text of the Matsya Purâṇa Anandâśram series. In chapter 50 of that Purâṇa we find the dynasty of Brihadrathas given in verses 26-33 namely, (1) Vasu Chaidyauparichara, (2) *Brihadratha* (3) Kuśâgra, (4) Vriṣabha, (5) Punyavân or Puṣpavân, (6) Puṇya or Puṣya, (7) Satyadhriti,

Note.—According to some manuscript there was no king like Punya or Pusya.

(8) Dhanuṣa, (9) Sarva, (10) Sambhava, (11) Brihadratha, (12) Jarasandha, (13) Sahadeva.

Note.—This was the king who was killed in the great war mentioned in this chapter.

(14) Somadhi, (15) Srutasarvas, (16) Ayutayus or Apratipi, (17) Niramitra, (18) Suksatra or Puraksa, (19) Brihatkarma, (20) Senâjit, (21) Srutanjaya, (22) Vibhu, (23) Suchi, (24) Kṣema, (25) Suvrata, (26) Sunetra, (27) Nirvriti, (28) Trinetra, (29) Dridasena, (30) Mahinetra, (31) Suchala, (32) Ripunjaya.

Thus from Senâjit up to Ripunjaya there are only 19 kings, (and not 16 as held by Mr. Pargiter), while from Vasu Chaidya Uparichara there are 19 kings up to Senâjit, and not sixteen kings as mentioned by Mr. Pargiter. This arose very likely from an oversight of the learned author. Excluding the three kings (Sunetra 40 years, Satyajit 83 years, and Visvajit 25 years or altogether 148 years), we find that Senâjit to Ripunjaya there ruled 16

Digitization by Arya Samaj Charitable Foundation, Chennai

kings for 502 years, while from Chaidya Uparichara to Brihatkarma the predecessor of Senâjit, there ruled 19 kings for the remaining period of 1000 years, namely, for 498 years. We, however, think that the text giving 1000 years to 32 Brihadratha kings, from Somadhi to Ripunyaya is preferable as consistent with chapter 50 of this Purâna. Though it gives the average period of 31 years for each reign, yet that period is not excessive, remembering that men were longer-lived then than now or that the names of some insignificant kings have dropped out, though the total regnal period 1000 years has been correctly remembered and repeated.

Pulika—a minister of Ripunjaya assassinated his master and installed his son as king, which gave rise to the Pradyota family. There were five kings in this family, *viz* :—

1. Pradyota	28	years of reign.
2. Pâlaka	28	" "
3. Viśâkhayupa	53	" "
4. Ajaka (or Suryaka)	21	" "
5. Nandivardhana	30	" "
	132	" "

This dynasty, however, lasted 152 years, according to other texts.

The Pradyotas were followed by the Śiśunâga family. Śiśunâga put an end to the last Pradyota king and was succeeded by nine kings mentioned below :—

1. Śiśunâga	40	years of reign.
2. Kâkavarma	26	" "
3. Kṣemadharman	36	" "
4. Kṣatrañjas or Kṣemajit	24	" "
5. Vimbisara or Vindhyâsena	28	" "
5a. Kanvâyâna	9	" "
5b. Bhumitra	14	" "
6. Ajâta śatru	27	" "
7. Darśaka (or Vanśaka)	24	" "
8. Udâsin	33	" "
9. Nandivardhan	40	" "
10. Mahânandin	43	" "
	344	" "

Our Purâṇa, however, gives the total period as 360 years. If however we take the above reigns, as given by Mr. Pargiter, and other Purânas, *viz.* as 40+36+36+40+28+27+25+33+42+43 the total comes to 350, still a deficiency of ten years. The Matsya wrongly inserts two Kanvâyana kings, *viz.*, Kânvâyana 9 years and Bhumimitra 14 years in the above list, between Vindhyasena and Ajâtasatru. Even then the figures of the Matsya will come up to 344+23=367 years and not 360.

Digitization by Arya Samaj Charitable Foundation, Chennai

With these kings we come upon solid historical names. It was in the reigns of Vimbisâra, the fifth king in the above list and of his son, Ajâtaśatru, that the great Founder of Buddhism flourished. From the date of Buddha's preaching in Magadha, in the court of Vimbisâra and Ajâtaśatru up to the Great War, the period that elapsed can be easily calculated from the figures above given.

Namely from Somadhi up to Senâjit	827 years.
Srutanjaya up to Ripunjaya	502 "
Pradyota family	132 "
Śisunâga "	321 "
	1282 "

This however does not tally with the statement that 1050 or 1015 years elapsed between Nanda and the Great War. There is a difference of more than two hundred years.

If, however, we take the figures from Mr. Pargiter's dynasties of the Kali age, as given below, we find that from Somadi to Ripunjaya, there were 22 kings who reigned for 920 years. The Pradyotas after Ripunjaya were 5 kings who reigned for 138 years. The Sisunagas who came after the Pradyotas were 10 kings and reigned for 330 years, the text however says that the reign of the Śisunagas was for 360 years. Adding up the above-mentioned three figures, *viz.*, 920 plus 138 plus 330, (or 360) we get the sum 1388 years or 1418. Thus, 1388 or 1418 years was the interval between the installation of Mahâpadma Nanda and the birth of Parikṣit or the Great War. Adding 422 B.C. the year of the installation of Mahâpadma Nanda, *we come to the figures* 1810 *or* 1840 *B.C. as the date of the Mahâbhârata War. Thus there is difference between* 1810 B.C. or 1840 and 1472 B.C. of 388 years or 418.

Whether we take Mr. Pargiter's figures which gives a difference of 388 years, or the figures based on the Matsya Purâna, which gives the date of the war as 1736 B.C. and according to which, the difference is 291, it is, no doubt, a large one. How are we to reconcile this? The printed text of all the Purânas gives the interval between the inauguration of Mahâpadma Nanda and the birth of Pariksit as 1050 years (with the variants 1015 or 1115), while the total of the reigns given in detail makes this figure, 1741 in our case, and, 1388 in that of Mr. Pargiter. What figure are we to take? Is there any mode of reconciling the difference of about 300 years? What is the more reasonable alternative to take? Is it the aggregate arrived at, by adding the reigns of different kings or the total given in the printed texts of the Purânas? Or, does this verse of

Digitization by Arya Samaj Charitable Foundation, Chennai

the Purânas refer to some other Parikṣit than Parikṣit, the son of Abhimanyu? Or, is Parikṣit a misreading for some other king who reigned about 300 years after the Great War? It is a curious fact worth noting, that when the Purâna was recited in the Naimisâranya by the Sûta, Senâjit was the reigning king in the Barhadratha family and from Somadi to Senâjit, six kings reigned for a period of 267 years, or, according to our figures 277 years. If, instead of calculating from the period of the birth of Parikṣit, the Purânas calculated from the time of Senâjit, or, his contemporary Adhisima Krisna, in whose reign the Purâna was composed, then the above figure of 1050 years becomes reasonable, but this is merely conjectural, and there is no authority as yet discovered by us, for holding that the Pariksit of the above verse is not the Pariksit, son of Abhimanyu, or that Pariksit is a misreading for Senâjit or Adhisima Krisna.

V. Varâha Mihira, quoting Garga, fixes the date of the Great War at 2526 *before* Śâka era, which commenced in 78 A.D. According to him the date of the Great War is 2448 B.C. (Brihat Sainhita, Ch. XIII., *v.* 3). But he or rather Garga gives no clue how this figure was arrived at.

VI. It may also be noted here that though the Viṣṇu Purâna repeats the traditional verse that 1050 years was the interval between the inauguration of Nanda and the birth of Pariksit yet, the total given by it, are approximately, the same as those given by the Matsya Purâna. It says the Barhadrathas reigned for 1000 years from Somadi (our figure is 920 years from Somadi to Ripuñjaya). It then gives the reign of Pradyotas as 138 years which coincides with our figure. The Sisunagas reigned for 362 years, according to the Viṣṇu Purâna. Thus the total of these three figures, is (1000 plus 138 plus 362) 1500 years. This would give the year of the Mahâbhârata war as 1922 B.C. Thus whether we take 1922 B.C. of the Viṣṇu Purâna or 1763 B.C. according to one calculation, or 1810 B.C., according to Mr. Pargiter, we can fairly say, that the figure 1477 B.C., given in the datum of the above verse, is untenable. Therefore, we repeat that for the present, we take 1922 B.C., as the year of the Great War.

Another method of reconciling the discrepancy is, that, instead of reading the verse as given in printed text, if we read it as पंचशतोत्तरं then it would mean, that the interval between Nanda and Parikṣit was, in round numbers, 1500 years, instead of 1050 or 1015 years. This appears a more reasonable reading, and in this view. the figure of Mr. Pargiter, namely, 1388 (the interval between Nanda and Pariksit) is nearer the figure of the Viṣṇu Purâna, with a difference of 112 years. As a

Digitization by Arya Samaj Charitable Foundation, Chennai

matter of strange coincidence, there is such a reading, as is evident from Mr. Pargiter's footnote given on page 58 of his Dynasties of the Kali Age. He says on verse एवं वर्षसहस्रं तु ज्ञेयं पञ्चाशदुत्तरं in his note, No. 21 on the word panchaśaduttaram. "So Matsya generally, Vâyu, Brahmanda, Matsya, marked c, e, and j, the reading is panchaśatottaram, In Mss. marked l and m of Matsya and b and l of Viṣṇu, the reading is panchaśatottaram."

This last reading removes all difficulties. According to it, the reading would be, "एवं (or एकं) वर्षसहस्रन्तु ज्ञेयं पञ्चशतोत्तरम्" and the verse would then mean "Now from Mahâpadma's inauguration to Pariksit's birth, this interval is, indeed, known as 1500 years."

We shall take therefore, this reading of the verse and in all that we have said above, this is to be understood. Thus according to it, **the date of the Great War would be 1500 plus 422 equal to 1922 B.C.**

Here, in passing, we may mention a point noted by Mr. Pargiter, regarding the two readings of the Matsya Chapter 271 verse 30. That verse according to one text is :—

"That, 22, Birhadratha kings in future will enjoy the kingdom for full one thousand years." The other reading is that "sixteen Brihadratha kings in future will enjoy the kingdom for 723 years."

In the face of it, these two versions appear to be inconsistent, but, there is really no such inconsistency. The first verse takes its standpoint from the reign of king Pariksit, who was contemporary of king Somâdi and counts the future kings from that point, as the Viṣṇu Purâna has done. From Somâdi upto Ripunjaya, the aggregate of the reigns is 1,000 years and the number of kings is 22 (or rather 32) though ten names have dropped, three of whom however have been supplied by Mr. Pargiter, and others may be found if further search be made. The second verse takes its standpoint from Senâjit's reign, consistently with its assertion, that the Purâṇa was recited towards the end of the reign of Senâjit, or, to use its own words "Senâjit, had just passed away," and the total number of kings is really, sixteen, from that date and their aggregate period of reign is 723 years. Thus both the figures 1000 and 723 years are correct, the starting points of counting being different.

VII. *The Siddhânta view, therefore, is that the Great War took place in* 1920 *B.C.* In this we are supported not only by Srîdhara Svâmî the learned commentator on the Viṣṇu Bhâgâvata Purâṇa but we are corroborated by the Saptarṣi Era also. All the Puraṇas (as a rule,) say that the Saptarṣis were in Maghâ at the time of the birth of Pariksit; some

Digitization by Arya Samaj Charitable Foundation, Chennai

of them say that they will be in the Krittikâ or the twenty fourth from Maghâ at the end of the Andhra dynasty, see Vâyu, Vol. II., (Bibliotheca Indica) Adhy 37, *v.* 417, and Matsya Ch. 273, *v.* 44. That dynasty lasted for 460 years. So deducting from 2400 (one hundred for each asterism) we get 2400—460=1940. That is to say, that there were 1900 years roughly between the birth of Parikṣit and the rise of the Andras in 28 B.C. As the Saptarṣi calculation is in centuries, this gives also 19 centuries B.C., for the year of the Great War.

Śris Chandra Vidyarnava.

Digitization by Arya Samaj Charitable Foundation, Chennai

APPENDIX III.

[*Note.*—Here we give the translation of three chapters, namely of 271-273 of the Matsya Purâṇa, which give an account of the Dynasties of the Kali Age after the War, in order, to complete the chronology of the Indian kings and to elucidate the points discussed in Appendix II.]

CHAPTER CCLXXI.

Ṛiṣis said :—O Sûta, you have described to us the dynasty of Puru, along with the future kings in that dynasty. Now tell us about those kings who will be in the Solar (Sûrya) dynasty. So also tell us here about those illustrious kings in that Yâdava family, who will exist in the Kali-yuga. And when those dynasties (Sûrya and Yâdava) will come to an end, then, tell us briefly about those pious kings who were kinsmen of these families and who will obtain the kingdom after them, in due order as far as possible.—1-3.

Note.—The future Kings of Paurava dynasty have been described in Chapter 50. See p. 153.

Sûta said :—Now, after this, I shall tell you, of the highsouled Ikṣvâkus.

Post Mahâbhârata Aikṣvâkus or Solar Dynasty.

(1) *Brihadbala's* heir [was (2) *Brihatkṣaya*, his heir] was the heroic king (3) *Urukṣaya*. The son of Urukṣaya was the famous (4) *Vatsadroha* (Vatsavyuha).—4.

[According to Mr. Pargiter, the verse ought to be : " Brihadbala's heir was the warrior king Brihatkṣaya his son was Urukṣaya.]

(5) *Prativyoma* was after Vatsadroha. His son is (6) *Divâkara* to whom in the Madhyadeśa, belongs the beautiful city of Ayodhyâ.—5.

Note.—According to Vâyu, the reading is " who now rules the city of Ayodhyâ in Madhyadeśa," showing that Divâkara was the ruling prince, when this Purâṇa was recited.

Divâkara's (successor) will be the illustrious (7) *Sahadeva*, whose (successor) will be (8) *Dhruvâśva*, the high-minded.—6.

His (successor) will be the most lucky (9) *Bhâvya* (Bhânuratha or Bhâvyaratha). And his son will be (10) *Pratîpâśva*. The son of Pratîpâśva will be even, (11) *Supratîpa*.—7.

(12) *Marudeva* will be his (Supratîpa's) son, after whom was (13) *Sunakṣatra*. After Sunakṣatra will be (14) *Kinnarâśva*, the harasser of his foes.—8.

Digitization by Arya Samaj Charitable Foundation, Chennai

After Kinnarâśva will be the high-minded (15) *Antarîkṣa*. After Antarîkṣa will be (16) *Susena*, and (17) *Sumitra*, the conqueror of his enemies (*Amitrajit*)—9.

Note.—According to another reading, Susena was the son of Antarikṣa, whose son was Sumitra-Amitrajit. Or, after, Antariksa will be Suparna (Susena), and after him Amitrajit.

(18) *Brihadrâja* will be the son of Sumitra. Brihadrâja's (son) will be (19) *Vîryavân* (Dharmavân). Again (20) *Kritanjaya*, by name, (will be) the virtuous (Dhârmika) son of Vîryavân.—10.

The son of Kritanjaya, will be the wise (21) *Ranejaya*, (22) *Sanjaya*, the warrior king will come after Ranejaya.—11.

[Sañjaya's son will be (23) Śâkya. After Śâkya will be the king (24) Śudhaudana. The son of Śudhaudana will be (25) Siddhârtha, the eminent (26) *Puṣkala* or Râhula will be the son of Siddhârtha]—12.

After him will be (27) *Prasenajit*. After him will be (28) *Kṣudraka*. After Kṣudraka will be (29) *Kulaka*. After Kulaka is remembered (30) *Suratha*.—13.

From Suratha was born (31) **Sumitra.** He will be the last king. These Aikṣvâkus have been declared, who will exist in the Kaliyuga.—14.

These will be in the line of Brihadbala, they will be the glory of their family. Here the following geneological verse is sung by ancient poets.—15.

"This dynasty of the Ikṣvâkus will end with Sumitra. On reaching King Sumitra it will come to its close in the Kaliyuga."—16.

This is thus the dynasty of Manu, even as declared before. Hereafter I will relate the Bârhadratha (dynasty, of Magadha.—17.

Post Mahâbhârata Bârhadrathas.

Listen about the kings, those past, those present, and those to come in future, from (the stock of) Jarâsandha (and) in the line of Sahadeva.—18.

After (1) *Sahadeva* was killed, when the great war of Bhârata took place, (2) *Somâdhi* succeeded him as his heir, and became king in Girivajra.—19.

He reigned for *fifty-eight* years: and then (3) *Śrutaśravâ* in his line reigned for *sixty-four* years.—20.

(4) *Apratîpî* reigned for *thirty-six* years and (5) *Niramitra* after reigning for *forty-years* went to heaven.—21.

Afterwards (6) *Surakṣa* got the earth for *fifty-six* years and (7) *Brihatkarmâ* reigned for *twenty-three* years.—22.

Digitization by Arya Samaj Charitable Foundation, Chennai

(8) *Senâjit has just passed away* after enjoying the earth for *fifty* years.

Note.—Another reading according to the Vâyu Purâna is "Senâjit is now enjoying the earth, the same number (23) of years."

He will be succeeded by (9) *Śrutanjaya* who will be for *forty* years. Afterwards (10) *Vibhu* will obtain the earth and will reign for *twenty-eight* years, and then (11) *Śuchi* will rule the kingdom for *fifty-eight* plus six years (*i.e.* 64).—23-24.

The king (12) *Kṣema* will enjoy the earth for *twenty-eight* years. After whom the powerful (13) *Anuvrata* will reign for *sixty-four* years.—25.

(14) *Sunetra* will enjoy the earth for *twenty-five* (another reading thirty-five) years. (15) *Nirvriti* will enjoy it for *fifty-eight* years.—26.

After that (16) *Trinetra* will enjoy the kingdom for *twenty-eight.* years. (17) *Dyumatsena* Dridhasena) will be for *forty-eight* years.—27.

(18) *Mahinetra* will be resplendent for *thirty-three* years (19) *Achala* or (Suchala) will be king for *thirty-two* years—28.

(20) *Ripuñjaya* will obtain the earth for *fifty-years*, and these 32 kings will be the future Brihadrathas.—29.

Note.—The following three lines are omitted in our text of the Matsya Purâṇa, but supplied by Mr. Pargiter.

"Chatvarim śat sama râjâ Sunetro bhoksyate tataḥ
Satyajit prithivim râjâ try-asitim bhoksyate samaḥ
Prapyaemam Viśvajichchâpi pañcha-vimśad bhaviṣyati."

King Sunetra will next enjoy the kingdom for forty years. King Satyajit will enjoy the earth for eighty-three years, (eighty years). And Viśvsajit will obtain this earth and be king for twenty-five years.—29A.

Note.—Our reading is dvâtrimśattu nripâ hyeta. Another reading is "Ṣoḍas-aite nripâ jñeyâ bhavitâro Brihadrathâḥ." And then the verse will mean:—"these sixteen kings are to be known as the future Brihadrathas." Then there is further this line in the same manuscript:—"Trayo-vims-adhikam teṣâm râjyam cha śata-saptakam." And it means:—"and their kingdom will last seven-hundred twenty-three years." According to this reading the sixteen future Bârhadrathas will reign for 723 years. Of course this includes Senâjit also.

Their kingdom will last full 1000 years indeed. Then Bâlaka (son of) Pulaka will be the conqueror of Kṣatriyas.—30.

NOTE.—The translation is according to the reading

द्वात्रिंशत्तु नृपा ह्येते भवितारो बृहद्रथाः ।
पूर्णं वर्षसहस्रं तु तेषां राज्यं भविष्यति ॥

But the kings enumerated are 22 only. The reading of the Brahmâṇḍa Purâṇa is द्वाविंशत्तु नृपा ह्येते "These 22 Kings." This is more accurate.

Here ends chapter 271 dealing with the genealogies of future Ikṣvâkus and Brihadrathas.

Digitization by Arya Samaj Charitable Foundation, Chennai

CHAPTER CCLXXII.

Pradyota or Bâlaka Dynasty.

Sûta said :—When Bṛihadrathas and Vîtihotras and Avantis have passed away, Pulaka, after killing his master will instal his son (Pradyota or Bâlaka) as king.—1.

He will instal, Bâlaka, born of Pulaka, in the very sight of the Kṣatriyas (by assasinating his master, Ripunjaya). That son of Pulaka will subjugate the neighbouring kings by force and not by right, and will be devoid of royal policy.—2.

That (*Pulaka*) the best of men will reign for 23 years, (2) Pâlaka or *Bâlaka* will be king for 28 years (or 24 according to the Vâyu).—3.

(3) King *Viśâkhayûpa* will reign for 53 years (50 according to Vâyu) (4) and *Sûryaka* will be king for 21 years. (5) *Nandivardhana*, his son, will be king for 30 years (20 years another reading). These five kings, after enjoying the earth, for 52 years (evidently a mistake for 155 or 152) will perish.—4-5.

Note.—The Viṣṇu as well as the Bhagavata Purâṇa gives the aggregate as 138 years.

Śiśunâka Dynasty.

Then *Śiśûnâka* destroying all their glory will place his son in Benares and himself go to Girivraja. The King Śiśûnâka will reign for 40 years.—6.

His son *Kâkavarna* will obtain the earth for 26 years, *Kṣemadharma* will be king for 36 years.—7.

Kṣemajit will obtain the earth for 24 years, *Vindhyasena* will be king for 28 years.—8.

Kânvâyana will be king for 9 years, his son, *Bhûmimitra* will be king for 14 years.—9.

Note.—This verse 9 is evidently misplaced here. Its proper place is in the Kâṇva line.

Ajâtaśatru will be king for 27 years, *Vamśaka* will be king for 24 years.—10.

His son *Udâsî* will be king for 33 years, *Nandivardhana* will be king for 40 years.—11.

Mahânandî will be king for 43 years. These will be the kings in the Śiśunâka dynasty.—12.

The Śiśunâkas will be kings for full 360 years, and the kings will be low born Kṣatriyas (Kṣatrabandhu).—13.

Note.—According to the Viṣṇu and Vâyu the aggregate is 362 years. But adding the above figures we get 521 only.

Digitization by Arya Samaj Charitable Foundation, Chennai

Early Contemporary Dynasties.

Contemporaneous with all these kings will flourish in Kaliyuga other kings also, and they will endure an equal time. There will be 24 Ikṣvâku kings, 27 Panchâlas, 24 kings of Kâśi and 28 Haihayas kings. —14-15.

Then there will be 32 Kalinga kings, 25 Asmaka, 36 Kurava, 28 Maithila, 23 Surasenas, and 20 Vitahotra kings. All these kings will endure the same time and will be contemporaries.

The Nandas. 422 B.C.—322 B.C.

Then, as an incarnation of Kali, will be born Mahâpadma, a son of Mahânandi from a Śûdra woman and he will be the exterminator of the Kṣatriya kings.—16-18.

Afterwards all the kings will be of the Śûdra origin. That Mahâpadma will be sole monarch and a universal Emperor. He will reign for 88 years on this earth. He will uproot all Kṣatriyas, through his ambition. His eight sons, beginning with Sukalpa will be kings for 12 years. They will be kings in succession to Mahâpadma one after another. Kauṭilya will uproot all these sons, during the course of 12 years. Then the empire will pass on to the Mauryas, after being enjoyed by (Kauṭilya ?) for a hundred years (or then Kauṭilya, after enjoying the earth for hundred years, will go to heaven).—19-22.

The Mauryas.

His son Śatadhanva will be the king for 6 years. His son Brihadratha will reign for 70 years.—23.

For 36 years Aśaka will be king. His grandson will then be king for 70 years.—24.

His son Daśaratha will be king for 8 years. His son Saptati will reign for 9 years (or his son will be for 79 years).—25.

These are the ten Mauryas who will enjoy the earth for full 137 years, from whom she (the Earth) will pass to the Sungas.

NOTE.—The text says that there are ten Maurya kings, but its enumeration is short of that number. The following note from Mr. Pargiter is appropriate :—"This dynasty is given by all five Purâṇas, but the account of it has suffered more than that of any other dynasty. Three versions exist here, the earliest in the Matsya, the second in 9 Vâyu, and the third in the Vayu generally and the Brahmâṇḍa. They agree in general purport, but have many differences. The second forms a stage of recension intermediate between the first and the third, and is the only copy that has preserved the names of all the kings. The Matsya version in all copies is incomplete and has one of its verses misplaced, thus only 5 MSS mention Chandragupta, the second king always omitted, and the account

Digitization by Arya Samaj Charitable Foundation, Chennai

generally begins with that verse 23, putting the two kings first, and then mentions only four kings, Aśoka and his three successors."

[Though the Matsya mentions only seven kings, and that also in a confused manner, the full list of ten kings is given in the Viṣṇu Purâna (Book IV. Chap. 24. verses 7-8).

The years of accession noted against their names are taken from Mr. V.A. Smith's *History* page 197.

		Date of ascension.
(1)	Chandra Gupta	322 B.C.
(2)	Bindusâra Amitraghâta	298 B.C.
(3)	Aśoka	273 B.C.
	Aśoka died	232 B.C.
(4)	Suyaśas	
(5)	Daśaratha	232 B.C.
(6)	Sangata	224 B.C.
(7)	Sâliśuka	216 B.C.
(8)	Somaśarman	206 B.C.
(9)	Śatadhanva	190 B.C.
(10)	Bṛihadratha	191-185 B.C.

Sungas.

Puṣyamitra the commander-in-chief will uproot Brihadratha and will rule the kingdom as king 36 years.—27.

After him Vasujyeṣṭha will be king for seven years. After him Vasumitra will be for ten years.—28.

Note.—Our text omits Agnimitra who was the immediate successor of Puṣyamitra and who reigned for 8 years, as in the Vâyu P.

Then his son Antaka will be (reign) for 2 years. Then Pulindaka will be (reign) for 3 years.—29.

Then Vajramitra will be king for 9 years. Then Samâbhaga will reign for 32 years. Then after him his son Devabhumi will reign for 10 years. These ten petty kings will enjoy this earth for full 112 years. And then the earth will go to the Kaṇvas.—30-32.

Note.—The Purâṇa enumerates only 8 kings while there ought to be ten. This omission is supplied by the names of Agnimitra and Ghoṣavasu as given in the Viṣṇu Purâṇa The ten kings, therefore, are the following :—

(1) Puṣyamitra	...	185 B.C. (36 years).
(2) Agnimitra	...	149 B.C. (8 years).
(3) Sujyeṣṭha or Vasujyeṣṭha	...	141 B.C. (7 years).
(4) Vasumitra	...	134 B.C. (10 years).
(5) Antaka	...	124 B.C. (2 years).
(6) Pulindaka	...	122 B.C. (3 years).
(7) Ghoṣavasu	...	119 B.C. (3 years).
(8) Vajramitra	...	116 B.C. (9 years).
(9) Bhâgavata or Samabhâga	...	107 B.C. (32 years).
(10) Devabhûti or Devabhûmi	...	75 B.C. (10 years). Assasinated in 65 B.C.
Total	...	120 years.

Digitization by Arya Samaj Charitable Foundation, Chennai

[The aggeregate of the reigns is, however, 120 years and not 112, but all the Purâṇas agree in giving 112 years as the duration of Sunga dynasty. This discrepancy might be explained by omitting Agnimitra from the list. He perhaps never reigned as a king apart from his father Puṣyamitra, who though *defacto* king always styled himsef Senâpati or Commander-in-chief and so Agnimitra's name is not mentioned by the Matsya Purâna. There is much uncertainty about his reign as pointed out by Mr. Pargiter. Or may it be that Agnimitra was practically a king during the life-time of his father on certain parts of the vast empire. And the verse "tat-suto' gnimitr-aṣṭau bhaviṣyati samâ nirpḥ" may be read as "tat-suto' ganimitrastu bhaviṣyati samâ nripaḥ." According to this calculation Sunga dynasty.....would appear to have come to an end not in 65 B. C. but in 73.....The Matsya Purana verse 32 is rather inaccurate. It says :—

"दशैते क्षुद्रराजानो भोक्ष्यन्तीमां वसुंधराम् । शतं पूर्णं शते द्वे च ततः शुङ्गान्गमिष्यति ॥ अमात्यो वसुदेवस्तु प्रसह्य ह्यवनीं नृपः । देवभूमिमथोत्साद्य शौङ्गस्तु भविता नृपः ।

"These ten Kṣudra kings will enjoy this earth full 100 and 200 (total 300) years. Then it will go to the Sungas." This is evidently a mistake. The earth could not have gone to the Sungas after the Sungas. Nor did the Sungas reign for 300 years. Instead of tatah Sungân gamisyati, another reading is tatah svargam gamiṣyati, which may refer to the last king namely, Devabhûmi who will go to heaven. This reading is more appropriate than Sungân gamiṣyati. Moreover who are these petty kings Ksudrarâjanah which the text mentions. It only mentions 8 kings and not 10 for it does not mention Agnimitra and Ghoṣavasu. We have therefore adopted Mr. Pargiter' reading :—Daśaite Sunga-râjâno bhokṣyant-îmâm vasundharâm Śatam pûrṇam daśa dve cha tataḥ Kanvân gamiṣyati." This is in accordance with Viṣṇu purâṇa also which in IV. 24. 11 says.

इत्येते दश शुङ्गा द्वादशोत्तरं वर्षशतं पृथिवीं भोक्ष्यन्ति । ततः कण्वानेषा भूर्यास्यति ।]

The Kanvâyanas.

The minister Vasudeva forcibly overthrowing the dissolute king Debhabûmi will become king among the Sungas. He the Kanvâyana, will be king for 9 years.—33.

His son Bhûmitra will reign 14 years. His son Nârâyana will be for 12 years.—34.

Digitization by Arya Samaj Charitable Foundation, Chennai

Suśarma, his son, will be for 10 years only. These are recorded as Sungabhrityas, or Kanvâyana kings.—35.

These 40 (four) Kanvas are Brâhmaṇas and they will enjoy the earth for 45 years.—36.

They will have the neighbouring kings respect them and will be virtuous. At the time of their period of reign coming to an end the earth will go to the Andhras.—37.

Note.—The four Kânvâyana kings are shown in the following tabular form :—

(1) Vasudeva Kanva	...	(9 years) 73 B.C.
(2) Bhûmimitra	...	(14 years) 59 B.C.
(3) Nârâyana	...	(12 years). 47 B C.
(4) Susarma	...	(10 years) 37 B.C.
Total	...	45 years.

[The last king Susarma was slain by the king Śiśuka about 27 or 28 B.C.]

Here ends chapter 272 describing the Pradyota, Śiśunâga, the Nanda, the Maurya, the Sungas and the Kânvâyana dynasties.

CHAPTER CCLXXIII.

Andhras.

The Andhra Simuka (Śiśuka) with his fellow tribesmen, the servants of Suśarman, will assail the Kâṇvâyanas and him (Suśarman,) and destroy the remains of the Śungas' power and will obtain this earth.—1-2.

Note :—The above translation is according to Mr. Pargiter's text. According to our text the reading is :—

"काण्वायनास्ततो भूपाः सुशर्माणः प्रसह्य ताम् ।
शुङ्गानां चैव यच्छेषं क्षपित्वा तु बलीयसः ॥

This would mean :—" Then Kâṇvâyana nobles of Suśarma having assailed her (Earth) and putting to an end what remained of the Sungas will become powerful." This shows that the chieftains of the last Kaṇva King, Suśarman, revolted against him and put an end to the Śunga power.

Their tribesman (a kinsman of these Kânvâyana chieftains (bhûpâs) who had revolted against Suśarman) called (1) Śiśuka Andhra will get this earth. For 23 years Śiśuka will be the king.—2.

His younger brother (2) Kriṣṇa will be 18 years. His son (3) Śrîmallakarṇi (Śri Śâtakarṇi) will be 10 years. Then (4) Pûrṇotsanga will be king 18 years.—3.

Note.—Mr. Pargiter inserts (5) "Skandhastambhi will be king 18 years" after Purnotsanga.

Digitization by Arya Samaj Charitable Foundation, Chennai

(6) Śântakarṇi will be 56 years. His son (7) Lambodara 18 years.—4.

His son (8) Âpîtaka (Âpîlaka) will be 12 years. Then (9) Meghasvâti will be 18 years.—5.

Then (10) Svâti will be king 18 years. (11) Skandhasvâti will then be king 7 years.—6.

Then (12) Mrigendra Svâtikarṇa will be 3 years. Then (13) Kuntala Svâtikarṇa will be king 8 years. Then (14) Svâtivarṇa will be king for one year.—7-8.

Then (16) Ariktavarṇa will be 25 years. After him (17) Hâla will be king for 5 years.—9.

Note.—Before this verse and as part of verse 8 Mr. Pargiter inserts "ṣaṭtrimśadeva varṣâni Pulomâvi bhaviṣyati," which means then (15) Pulomâvi will reign 36 years. Instead of Ariktavarṇa another reading is Ariṣṭakarṇa.

Then (18) Mandulaka will be king 5 years (another reading Mantalaka.) Then (19) Purîndrasena (Purikasena) will be king. After him (20) Saumya will be king.—10.

Note.—The number of years of the reigns of Purîndrasena and Saumya are not given in our edition. Moreover, it is doubtful whether, Saumya is the name of a king. Mr. Pargiter says:—"Saumya cannot well be a king, though the line says so on its face, because in this dynasty two kings are never put together in a single line without any mention of their reigns. 'Saumyo bhaviṣyati' is probably a corruption. Mr. Pargiter also points out that instead of the above the following verse is in the Vâyu:—"Pancha Pattalako râjâ bhaviṣyati mahâbalâh. "Bhâvyâh Purikasenas tu samâh so'py ekavimśatîm." Thus according to this reading Purikasena will reign 21 years.

Then (21) Sundara Śântikarṇa (Śatakarṇi) will reign 1 year. Then (22) Chakora Svâtikarṇa (Śatakarṇi) will reign for 6 months.—11.

Then (23) Śivasvâti will be 28 years. Then (24) King Gautamîputra will be king next 21 years.—12.

His son (25) Pulomâ will be king 28 years.

[Then (26) Śâtakarṇi will be king 29 years.]

This is a very doubtful line as pointed out by Mr. Pargiter and it is not in our text.

After Pulomâ (27) Śivaśri-Pulomâ will be king 7 years.—13.

Then (28) Śiva skandha after Sântikarṇa will be king as his son for (?) years.

Note:—Our text is शिवस्कन्धः शान्तिकर्णाद्भवितात्मजः समाः । But Mr. Pargiter would amend it thus:—
भावी तस्मात् त्रयः समाः ।

Note.—No number is given. Mr. Pargiter would read it:—"Bhavitâsmât trayo samaḥ," and then the verse would mean "Sivaskandhaśântikarna will be king 3 years."

Then (29) Yajñaśri Śântikarṇika will be 29 years.—14.

Digitization by Arya Samaj Charitable Foundation, Chennai

Then after him (30) Vijaya will be king 6 years. Then (31) Chaṇḍaśrî Śântikarṇa, his son will be 10 years.—15.

Then (32) Pulomâ, another of them, (viz., Pulomâ II) will reign 7 years.—(16*a*.)

These 19 Andhras will enjoy the earth for 460 years. On the kingdom of the Andhras coming to an end, there will be kings belonging to the lineage of their servants.—16-17.

Note.—The Purâṇa mentions at the end that the number of kings will be 19, but as a matter of fact, it enumerates 30 kings, and the number would rise to 32 if the kings inserted by Mr. Pargiter be taken into account.

[We give in a tabular form the list of the names of the kings with their reigns :—

(1)	Śiśuka Andhra	... 23 years.
(2)	Kṛiṣṇa	... 18 „
(3)	Śrîmallakarṇi	... 10 „
(4)	Pûrṇotsanga	... 18 „
[(5)	Skandhastambhi	... 18 „]
(6)	Śâtakarṇi	... 56 „
(7)	Lambodara	... 18 „
(8)	Âpîtaka	... 12 „
(9)	Meghasvâti	... 18 „
(10)	Svâti	... 18 „
(11)	Skandhasvâti	... 7 „
(12)	Mṛigendra	... 3 „
(13)	Kuntala	... 8 „
(14)	Svâtivarṇa	... 1 „
[(15)	Pulomâvi	... 36 „]
(16)	Ariktavarṇa	... 25 „
(17)	Hâla	... 5 years.
(18)	Mandulaka	... 5 „
(19)	Purîndresena	... 21 „
(20)	Saumya (a wrong name with no years).	
(21)	Sundara	... 1 „
(22)	Chakora	... 6 months.
(23)	Śivasvâti	... 28 years.
(24)	Gautamîputra	... 21 „
(25)	Pulomâ	... 28 „
[(26)	Śatakarni	... 29 (doubtful).]
(27)	Śivaśrî	... 7 „
(28)	Śivaskandha	... 3 „
(29)	Yajñaśrî	... 29 „
(30)	Vijaya	... 6 „
(31)	Chaṇḍaśrî	... 10 „
(32)	Puloma II	... 7 „]

Various Local Dynasties.

On the kingdom of the Andhras coming to an end, there will be kings in the lineage of their servants who would be called Srîpârvatîya Andhras.—17.

There will be 7 (kings in the line of the servants of) Andhras, 10 Âbhîra kings, also 7 Gardabhilas and 18 Śâkas.—18.

There will be 8 Yavana kings, and 14 Tuṣâra kings and 13 Guruṇḍa kings and 19 (or 11 Mauna) Hûna kings.—19.

The 8 Yavana kings will reign for 87 years. The 7 Gardhabhilas will enjoy this earth again (no years given. 72 according to Vâyu.)—20

The earth is recorded to have belonged to the Tuṣâras for 7000 years. And 18 kings for 183 years as well [printed text corrupt. Ought to be :—"Eighteen Śakas for 183 years."]—21.

Digitization by Arya Samaj Charitable Foundation, Chennai

For half four hundred years there will reign the 13 Guruṇḍas of Mlechchha origin along with Śûdra kings. (Or, the 13 future Guruṇḍas along with low caste men, all of Mlechchha origin, will enjoy it half four hundred years, *i.e.*, 200 years.—22.

For 103 years the 11 kings will enjoy the earth (no name). (The word Hûna should be supplied to complete the verse, and it would then mean "the 11 Hûnas will enjoy the earth for 103 years"). The (seven) Śrîpârvatîya Ândhras will endure 52 years.—23.

The 10 Âbhira kings will be for 67 years. When they are overthrown by time, then there will be Kilakila kings.—24.

Note.—These local dynasties, with their periods of reign, may be thus shown in a tabular form :—

	Dynasties	*Periods of Reign.*	*No. of Kings.*
(1)	Aṇdhra-Bhṛityas (Śrî-pârvatîyas).	52 years or twice 50 or 100 years...	7
(2)	Âbhîras	67 years	10
(3)	Gardabhilas	72 years (as in Vâyu) ...	7
(4)	Sâkas	183 years	18
(5)	Yavanas	87 years	8
(6)	Tuṣâras	7000 years (107?)	14
(7)	Guruṇḍas	200 years	13
(8)	Hûnas	103 years	11 or 10
(9)	Kilakilas		

Note.—The account of these dynasties consists of three parts, the first of which summarizes the number of kings in each dynasty, and the second states its duration, while the third adds certain subsequent kings. In the first part, the Matsya, Vâyu, and Brahmâṇḍa agree generally, but in the second, the Matsya has one version and the two others another. Here the dynastic matter in the Matsya ends.

"These local dynasties are all classed together as more or less contemporaneous. The number of years assigned to them must be considered according to the remarks in Introduction Sec. 42 ff., and with reference to the middle of the 3rd century A.D. When the account was first compiled as preserved in the *Mt*, for the revised versions in Vâ and Bḍ did not revise the periods. If those remarks be sound, the Śrîpârvatiya Andhrabhṛityas had at that time reigned 52 years, or (if we read dvipunchaśatam) possibly 100 roundly, according to Mt, while the Va. and Bd reading is no doubt corrupt and should perhaps be 112 or 102 years. The Âbhîras had then reigned 67 years, the Gardabhilas 72 years, the Śakas 183 years, the Yavanas 87 or 82 years, and the Tuṣâras 7,000 or 500 according to the proper construction of the sentences but perhaps 107 or 105 is really meant. The 13 Guruṇḍas or Muruṇḍas had then reigned half of the quadruple of 100 years, that is 200, according to Mt, or 350 according to Vâ and Bḍ, but the latter is probably a corruption of the former reading, for Vṣ and Bh say precisely 199 years. The 11 Hûnas or Maunas had then lasted 103 years.

"Mention of these races is found in the inscriptions, thus Âbhîras in Luders' List of Brâhmî Inscriptions, Nos. 963, 1137 (Epig. Ind. x, Appendix) and Fleet's Gupta Inscriptions, p. 14, Śakas, Luder's list, Nos. 1123, 1135, 1137, 1148, 1149, 1162, and perhaps 1001-2, and

Digitization by Arya Samaj Charitable Foundation, Chennai

FGI p. 14, Yavanas. Luder's list, Nos. 669, 965, 1093, 1123, 1140, 1154, 1156, Murundas in FGI, p. 14. and Murundadevi, id., pp. 128. 132, 138 Hunas. FGI, pp. 56, 148, 206, A Vakataka, prince Vindhyaśakti is mentioned in Kielhorn's Inscriptions of Northern India, No. 622 (Epig. Ind. v, Appendix)." (Pargiter's Kali Dynasty p. 44.)

THE EVILS OF KALI AGE.

There will be Yavanas here for the sake of religious feeling (pilgrimage or propaganda) or pleasure or profit. The Âryas and the Mlechchhas (will dwell) mixed up in all provinces (janapadas).—25.

The people will steadily deteriorate by adopting a contrary course of life, so also the kings will be greedy and speakers of untruth.—26.

All will be overpowered (killed) everywhere by Kalki whether they be Âryas or Mlechchhas. They will be irreligious, avaricious, and heretical and cruel hypocrites everywhere.—27.

When the royal family will be destroyed, and the close of the Kali Age will come and righteousness will perish, there will remain few good people not given to coveteousness.—28.

The people will be unholy, unrighteous and oppressed with disease and sorrow; and goaded by failure of rain they will be eager to destroy each other.—29.

Unprotected by anyone, always living in terror, surrounded by deep difficulties, the entire population will begin to live on (the top of) mountains and on the banks of rivers.—30.

When the royal families will be destroyed, the people, will desert their homes; and devoid of affection they will abandon their brothers and friends, and will have no one to protect them.—31.

They will not observe the rules of caste and order of life, and be addicted to unrighteousness. They will subsist on fruits, roots and leaves of trees, and will be clothed in tattered garments, barks and skins, and thus they will wander over the earth in search of livelihood.—32.

Thus the people having suffered (innumerable) miseries during the close of the Kali Age will become totally extinct, along with the extinction of the Kali Age.—33.

When the Kali Age will be exhausted, after having been on earth for full 1000 divine years together with the Sandhi periods, then on its end, the Kṛita Age will come.—34.

Chronological Particulars.

Thus have I declared in due order the entire series of genealogy—

Digitization by Arya Samaj Charitable Foundation, Chennai

the kings who have passed away, and those who exist now and those who have not yet come to existence.—35.

Now from Mahâpadma's inauguration up till the birth of Parikṣit, this interval is indeed known as 1050 years (1015 according to Viṣṇu, and 1500 according to our reading.)—36.

Note.—In manuscripts of Matsya Purâṇa marked c, e, j the reading is Śat-ottaram. Similarly in Mss. l, n of Matsya and V, l, of Viṣṇu the reading is Pancha-śat-ottaram, meaning 1500. This period of 1500 is the true interval obtained by adding up the periods of reigns of the Bârhadrathas, Pradyotas and Śiśunâgas as given in the Viṣṇu Purâṇa and other Purâṇas. Thus:—

Bârhadrathas from Somâpi to Ripuñjaya	1000 years.
Pradyotas	138 „
Śiśunâgas	362 „
	1500 „

Therefore the Mss. of the Matsya referred to by Mr. Pargiter are more correct than the printed text. This verse, therefore, should read

महापद्माभिषेकात्तु यावज्जन्म परीक्षितः । एवं वर्षसहस्रं तु ज्ञेयं पञ्चशतोत्तरम् ॥

This is the reading we prefer to adopt as being in harmony with the text of Viṣṇu Purâṇa. Mahâpadma Nanda was anointed in 422 B.C. Therefore, Parikṣit was born in 1922 B.C. which was the year of the Great War.

Now from Mahâpadma's inauguration to Parikṣit's birth, this interval is indeed known as 1500 years.—36.

Moreover in the interval which elapsed from the last Andhra King Pulomâvi to Mahâpadma—that interval was 836 years.—37.

The Cycle of 2700 years or Saptarṣi or Laukika Era.

The same future interval of time, beginning from Parikṣit till the end of the Andhras, is thus expressed in the Bhaviṣya (Purâṇa) regarding those (kings) enumerated by the Śrutarṣis who know the ancient stories (in these terms).—38.

"When again (there will be end) of 27 future Andhras, (the Great Bear) will be in a line with the towering brilliant Agni (the presiding deity of Kṛittikâ asterism)."—39.

An equal space of time is still future, subsequent kings beginning from the end of the Andhras (till Parikṣit) are declared therein. They have been enumerated in the Bhaviṣya Purâṇa by Śrutarṣis who knew the ancient stories.—38. (Pargiter.)

Note.—The reading in the Anandâśrama edition of the verse 39 is:—

सप्तर्षयस्तदा प्रांशुप्रदीप्तेनाग्निना समाः । सप्तविंशतिमाव्यानामान्ध्राणां तु यदा पुनः ॥

It is evidently corrupt according to Mr. Pargiter. Pradîptena in the above he would

Digitization by Arya Samaj Charitable Foundation, Chennai

amend into Pratipena and samâḥ should become samaṃ. The verse therefore should read :—

सप्तर्षयस्तदा प्रांशुप्रतीपेनाग्निना समम् । सप्तविंशतिभाव्यानामान्ध्राणां तु यदा पुनः ॥

Another reading is :—

सप्तर्षयस्तेथा वे स्युः प्रदीप्तेनाग्निना समम् ।

as given by the editor of Viṣṇu Purâṇa in Bk. IV, Ch. 24, p. 235.

The Seven Riṣis were then (at the time of the birth of Parikṣit) on a line with the towering brilliant Agni (the presiding deity of Krittikâ.) At the end of the future twenty-seven Andhras the cycle repeats itself. (Pargiter.)

Note.—This Saptarṣhi or Laukika Era appears to be a contrivance of historians and is still in use in Kâśmir as first pointed out by the late Dr. Bühler, as will appear from the following extracts from the Encyclopedia Britannica—Article—"Hindu Chronology," and Dr. Bühler's Kâśmir Reports pp. 59 et seq.

The Saptarshi reckoning.

"The Saptarshi reckoning is used in Kashmîr, and in the Kâṅgra district and some of the Hill states or the south-east of Kashmir; some nine centuries ago it was also in use in the Punjab, and apparently in Sind. In addition to being cited by such expressions as Saptarshi-saṁvat, "the year (so-and-so) of the Saptarshis," and Sâstra-saṁvatsara, "the year (so-and-so) of the scriptures," it is found mentioned as Lokakâla, "the time or era of the people," and by other terms which mark it as a vulgar reckoning. And it appears that modern popular names for it are Pahârî-saṁvat and Kachchâ-saṁvat, which we may render by "the Hill era," and "the crude era." The years of this reckoning are lunar, Chaitrâdi; and the months are *pûrṇimânta* (ending with the full-moon). As matters stand now, the reckoning has a theoretical initial point in 3077 B.C.; and the year 4976, more usually called simply 76, began in A.D. 1900; but there are some indications that the initial point was originally placed one year earlier.

The idea at the botton of this reckoning is a belief that the Saptarshis, "the Seven Rishis or Saints," Marîchi and others, were translated to heaven, and became the stars of the constellation Ursa Major, in 3976 B.C. (or 3077); and that these stars possess an independent movement of their own, which, referred to the ecliptic, carries them round at the rate of 100 years for each *nakshatra* or twenty-seventh division of the circle. Theoretically, therefore, the Saptarshi reckoning consists of cycles of 2700 years: and the numbering of the years should run from 1 to 2700, and then commence afresh. In practice, however, it has been treated quite differently. According to the general custom, which has distinctly prevailed in Kashmîr from the earliest use of the reckoning for chronological purposes, and is illustrated by Kalhaṇa in his history of Kasmîr the *Râjataraṁgiṇî*, written in A.D. 1148—1150, the numeration of the years has been centinnial; whenever a century has been completed, the numbering has not run on 101, 102, 103, &c., but has begun again with 1, 2, 3, &c. Almanacs, indeed show both the figures of the century and the full figures of the entire reckoning, which is treated as running from 3076 B.C., not from 376 B.C. as the commencement of a new cycle, the second; thus, an almanac for the year beginning in A.D. 1793 describes that year as "the year 4869 according to the course of the Seven Rishis, and similarly the year 69" And elsewhere sometimes the full figures are found, sometimes the abbreviated ones; thus, while a manuscript written in A.D. 1648 is dated in "the year 24" (for 4724), another, written in A.D. 1224 is dated in "the year 4300." But,

Digitization by Arya Samaj Charitable Foundation, Chennai

as in the *Râjataraṁgiṇî*, so also in inscriptions, which range from A.D. 1204 onwards, only the abbreviated figures have hitherto been found. Essentially, therefore, the Saptarshi reckoning is a centennial reckoning, by suppressed or omitted hundreds, with its earlier centuries commencing in 3076, 2976 B.C., and so on, and its later centuries commencing in A.D. 25, 125, 225, &c.,; on precisely the same lines with those according to which we may use, *e.g.* 98 to mean A.D. 1798, and 57 to mean A.D. 1857, and 9 to mean A.D. 1909. And the practical difficulties attending the use of such a system for chronological purposes are obvious; isolated dates recorded in such a fashion cannot be allocated without some explicit clue to the centuries to which they belong. Fortunately, however, as regards Kashmir, we have the necessary guide in the facts that Kalhaṇa recorded his own date in the Saka era as well as in this reckoning, and gave full historical details which enable us to determine unmistakeably the equivalent of the first date in this reckoning cited by him, and to arrange with certainty the chronology presented by him from that time.

The belief underying this reckoning according to the course of the Seven Ṛishis is traced back in India, as an astrological detail, to at least 6th century A.D. But the reckoning was first adopted for chronological purposes in Kasmir and at sometimes about A.D. 800; the first recorded date in it is one of "the year 89," meaning 3889,=A.D. 813—814, given by Kalhaṇa. It was introduced into India between A.D. 925 and 1025. (Encyclopedia Britanirica, Eleventh Edition, Vol. 13, pp. 499-500).

"The beginning of the Saptarshi era is placed by the Kaśmîrians on Chaitra sudi 1 of the twenty-fifth year of the Kaliyuga, and the twenty-fourth year, in which Kalhaṇa wrote, is consequently the Saptarshi year 4224. For

The distance between Kali 25 and the beginning of the Śaka era is	...	3,154
The distance between Saka samvat 1 and Kalhaṇ's time ...	...	1,070
Hence results a total of Saptarshi years	...	4,224

My authorities for placing the beginning of the Saptarshi era in Kali 25 are the following. First, P. Dayârâm Jotsî gave me the subjoined verse, the origin of which he did not know:—

Kaler gataiḥ sâyakanetravarshaiḥ saptarshivaryâs tridivaṁ prayâtâḥ.
Lokehi samvatsarapattrikâyâṁ saptarshimânam pravadanti santaḥ.

"When the years of the Kaliyuga marked by the 'arrows and the eyes' (i. e. the five and the two, or, as Indian dates have to be read backwards, 25) had elapsed, the most excellent Seven Ṛishis ascended to heaven. For in the calendar (used) in the world* the virtuous declare the computation of the Saptarshi, (years to begin from that point)."

Pandit Dâmodar explained the verse as I have done in the above translation, and added that each Saptarshi year began on Chaitra sudi 1, and that its length was regulated by the customary mixing of the chândra and saura mânas.

The correctness of his statement is confirmed by a passage in P. Sâhebrâm's Râjataraṅgiṇîsaṁgraha (No. 176), where the author says that the Saka year 1786 (A.D. 1864), in which he writes, corresponds to Kali 4965 and to Saptarshi or Laukika samvat 4940.† One of the copyists, too, who copied the Dhvanyâtoka (No. 255) for me in September 1875, gives in the colophon, as the date of his copy, the Saptarshi year 4951. These facts are sufficient to prove that P. Dâmodar's statement regarding the beginning of the

---

* The word loke, 'in the world,' alludes to the appellation Lokakâla, Laukika saṁvatsara.

† Râjataraṅgiṇîsaṁgraha, fol. 4b, l. 7: tatrâdya śâke 1786 kaligate 4965 saptarshichârânumatena samvat 4940.

Digitization by Arya Samaj Charitable Foundation, Chennai

Saptarshi era is not an invention of his own, but based on the general tradition of the country. I do not doubt for a moment that the calculation which throws the beginning of the Saptarshi era back to 3076 B. C. is worth no more than that which fixes the beginning of the Kaliyuga in 3101 B. C. But it seems to me certain that it is much older than Kalhaṇa's time, because his equation 44=1078 agrees with it.‡ It may therefore be safely used for reducing with exactness the Saptarshi years, months, and days mentioned in his work to years of the Christian era. The results which will be thus obtained will always closely agree with those gained by General Cunningham, who did use the right key." Dr. Buhler's Kasmir Report pp. 59 and 60.

Note.—Mr. Pargiter, reads "saptarṣayâs tadâ Puṣye Pratipe rajñi vai samam" and he translates it thus:—The Great Bear was situated equally with regard to the lunar constellation Puṣyâ while Pratipa was king. At the end of the Andhras, who will be in the 27th century afterwards, the cycle repeats itself."

"In the circle of the lunar constellations, wherein the Great Bear revolves, and which contains 27 constellations in its circumference, the Great Bear remains 100 years in (conjoined with) each in turn." (40), (*according to Pargiter.*)

This is the cycle of the Great Bear, and is remembered as being, according to divine reckoning, 6 divine months and 7 divine years. According to those constellations divine time proceeds by means of the Great Bear. (41*a*). (*Pargiter.*)

The two front stars of the Great Bear, which are seen when risen at night, the lunar constellation which is seen situated equally between them in the sky, the Great Bear is to be known as conjoined with that constellation 100 years in the sky.—42-43. (*Pargiter*).

This is the exposition of the conjunction of the lunar constellations and the Great Bear. The Great Bear was conjoined with the Maghâs in Parîkṣit's time 100 years.—44. (Pargiter).

The Brâhmaṇas (the Seven Seers) will be in the 24th constellation 100 years (when) at the termination of the Andhras Pargiter.—45.

Note.—The 24th constellation from Maghâ counting retrograde is Chitrâ. According to this calculation the interval between Prikṣit and the termination of Andhras is 2400 years. Subtracting 836, we get 1564, or the interval between Nanda and Pariksit. Or in round number the Great War took place 1500 years before Nanda's time.

If, however, the 24th No. in the order of reckoning the nakṣatras be taken, then the line of the Saptariṣis will be in Śatabhiṣa or 1,400 years. Deducting 836 we get 564 the interval between Nanda and Parikṣit—evidently incorrect. But 836 is the interval between Nanda and the *termination* of the Andhras. If however we read Andhrâinśe instead of Andhrânte, and this is the reading of Brahmâṇḍa then it will mean, "at the commencement of the Andhras." The Andhra dynasty lasted for 460 years or the interval

‡ The use of the Saptarshi era in Kaśmir and the adjacent hill states, which continues even in the present day, has first been pointed out by General Cunningham.

Digitization by Arya Samaj Charitable Foundation, Chennai

between Nanda and the commencement of the Andhras was 836—460=376 years. Deducting 376 (instead of 836) from 1,400 we get 1,024 years, the interval between Parikṣit and Nanda. This figure is approximately correct, according to some texts.

The Evils of the Kali Age (Resumed.)

Thenceforward all this world will fall upon very bad times. Men will be liars, greedy, and destitute of righteousness, affection and wealth. The religion of Śrutis and Smṛitis will become very lax, and so also will be destroyed the orders and castes.—46.

The people will be of mixed origin, weak in body and will be led astray and deluded. Brâhmaṇas will sacrifice for Śûdras (or will study under Śûdras) and Sûdras will take to teaching Mantras.—47.

Those Brâhmaṇas will adore such Śûdras anxious to acquire wealth from them (or anxious to get the meaning of the Mantras from them). And gradually there will be seen all the causes which go towards the removing a man from his own caste.—48.

Thus towards the end of the age, the few weaklings that will remain on earth will also go to extinction.—49*a*.

The duration of Kali.

On that very day and in that very moment when Kriṣṇa went to heaven, the Kali Yuga arrived on earth. Now listen to its duration from me. The wise say that its duration is 400,000 years—50.

Together with four times eight (32) thousand years according to human calculation (*i.e.*, 400,000+32,000=432,000). Or in other words its duration is 1000 divine years together with the twilights (*i.e.*, 1000+200=1200 divine years=1200×360=432,000).—51

When the Kali Yuga comes to an end the Kṛita Yuga will again come.—52*a*.

The Aila and the Ikṣvâku dynasties have been described along with their branches. The dynasty of the Ikṣvâkus (the Sûryavaṃsa) is remembered to have come to an end with *Sumitra* when Ikṣvâku Kṣatriyas will cease. The Aila Kṣatriyas (Chandra-vaṁśa) were contemporary with these (or the last of the Ailâ Kṣatriyas was *Kṣemaka*.—Vâyu,) so the knowers of the Somavaṁśa understand it.—53.

Note:—The text in verse 52 b is :

ऐलश्चेदवाकुवंशश्च सहदेवः प्रकीर्त्तितः ॥

It apparently gives no meaning. The translation follows the reading of the Vâyu :—

ऐलश्चेदवाकुवंशश्च सह भेदैः प्रकीर्त्तितौ ॥

Digitization by Arya Samaj Charitable Foundation, Chennai

All these are declared to be the glorious descendants of Vivasvat those who are passed, those who exist now and those who will be in the future.—54.

The Brâhmaṇas, the Kṣatriyas, the Vaiśyas and the Śûdras are remembered to exist in this Vaivasvata manvantara *i.e.*, all are sons of Vâivasvata Manu). Thus ends the genealogy of dynasties.—55.

A Prophecy.

Devâpi the Paurava king, and Maru, a king of Ikṣvâku dynasty, are both existing in the village, Kalâpa, through the force of their great Yoga.—56.

In the 29th Mahâyuga these two will be the leaders of Kṣatriyas and will restore Kṣatriyahood. Suvarchas the son of Manu (Mara?) will be the founder of the (future) Aikṣvâku line.—57.

In the 29th Mahâyuga he will be the first founder of that dynasty. Similarly Satya, the son of Devâpi, will be the (first) king (and the founder) of the Aila dynasty.—58.

These two (Devâpi and Maru) will be the restorers of Kṣatriya chivalry, in the beginning of that Mahâyuga. Thus should be understood the characteristics of the dynasties in all the Yugas.—59.

Even after the close of the Kali Yuga, the Seven Sages who continue to exist along with these two throughout the Kṛita Yuga, then will incarnate in the middle of the (future) Tretâ. Yuga. They will take birth in order to be the seeds of Brâhmanas and Kṣatriyas (of Brahmanic parentage) again. Thus at the end of the Puṣya asterism (when the Great Bear is in a line with that asterism) the Seven Sages, along with those kings (take birth on earth) for the sake of procreating children in every Yuga. Thus the Brâhmaṇas know the close relationship of the Kṣatriyas with the Brâhmaṇas (and how several Kṣatriya dynasties had Brâhman paternity).—62.

Thus at the close of each Manvantara, these (two) immortal Kṣatriyas and (seven) Brâhmaṇas, who cross over from one Yuga to another (in their full consciousness), are called Santânas in the Śruti or founders of future human races. They become the origins of (the future). Brâhmaṇas and Kṣatriyas.—63.

The Seven Sages know thus the rise, and fall, and the longevity of these founders of dynasties, as well as the decline and rise of the dynasties.—64.

Digitization by Arya Samaj Charitable Foundation, Chennai

Thus in their due order the Ailâ and the Iksvâku kings take their birth in the Tretâ and come to an end in the Kali age.—65.

Note :—Thus in the Kṛita or Satya Yuga and upto the middle of Tretâ there exists no four-fold caste, or only one caste that of the fighters or warriors (Kṣatriyas who are the pioneers of emigration and open up new lands. It takes 4,900+1,500=5,500 years to settle fully and completly for a new race. After that the four-fold division takes place.

These kings will follow in due succession (through Tretâ and Dvâpara and Kali according to the characteristics of the age till the Manvantara comes to an end.)—66*a*.

When Paraśurâma, the son of Jamadagni, annihilated the Kṣatriyas, then the whole world became destitute of Kṣatriya-born world-rulers. They all belonged to mixed dynasties (Brâhman and Ksatriyas or Ilâ-and —Ikṣvaku kings.) All the kings owed their origin to double paternity, Brâhmanas and Kṣatriyas. I shall declare that now the cause of double dynastic paternity. Hear it from me.—67.

The dynasties of Aila and Aikṣvâku are said to be the origin of all kings who belonged to a certain class (who ruled in dynastic succession), as well as other Kṣatriyas on earth who were not rulers.—68.

The descendants of the Aila family were numerous, not so however the kings of the Aikṣvâku dynasty. They gave rise to full 100 famous dynasties.—69.

Similarly the extent of the Bhoja dynasty was double that of the above, and double of the Bhojas were the other Kṣatriya dynasties, who spread on all quarters, and the Bhoja clan became divided into four branches.—70.

Now those who are past and those who were their contemporaries together with their names I shall declare. Listen to me.—71*a*.

There will be 100 kings of the dynasty of Prativindhyas, 100 Nagas, 100 Hayas, 101 Dhârtarastras and 80 Janamejayas. 100 in the family of Brahmadattas and 100 hero kings in the Kaurava family (or 100 Siri and Viri kings or Siri and Karna kings).—72.

Then 100 were Pânchâla kings, 100 Kâśi-kuśa kings, then 2000 Nipas and Śaśavindus.—73.

All these were performers of sacrifices and all of them were givers of myriads of gold coins in feasts to the Brâhmanas. Thus hundreds and thousands of royal Ṛisi kings have passed away. They belonged to the family of Lord Vaivasvata Manu and they exist in the present day also. Their births and deaths are for the sake of the maintenance of the world.—74-75.

Digitization by Arya Samaj Charitable Foundation, Chennai

Even in one hundred years I cannot finish the recital of the descendants of these kings and the mutual co-relationship to each other.—76.

In the Vaivasvata Manvantara 27 Mahâyugas have passed away and the current one is the 28th Mahâyuga. Those Siṣṭas (the Holy Seeds) along with the Devas who are their companions are now to be declared. Listen to that.—77.

In the remaining portion of the Mahâyuga of the Vaivasvatamanvantara there will be (or there are existing) 43 Mahâtmâs.—78.

Thus have I declared to you fully and briefly the whole history and I cannot repeat it in its entirety on account of its being too large.—79.

I have declared all the Râjarṣis who have passed away along with the passing away of the Yugas, as well as the kings belonging to the dynasty of Yayâti and those belonging to the dynasties of the Lord of the Viśas.—80.

All these illustrious ones have been declared to you. He who hears the recital of this history obtains all the five worldly-blessings, so difficult of attainment here.—81.

He gets long life, fame, wealth, heaven and progeny. By hearing and committing to memory this genealogy of kings, one verily goes to the highest heaven.—82.

Here ends Chapter 273 dealing with the chronology of future kings.

NOTE.

Brahmanda III.—74, *Verses* 225, *et seq.*

When the moon and the sun and the (constellation) Tiṣya and Brihaspati shall come together in the same zodaical sign, then may the Kṛita age be.—225.

This is the entire series of dynasties which has been declared to you in due order—the dynasties which have passed away, and those which exist now, and those which are in future.—226.

From the birth of Parikṣit up to the end of the inauguration of Mahânanda—this period is to be known as 1050 years.—227.

Similarly to speak of the duration which (elapsed) after Mahâpadma, eight hundred and thirty six years are remembered to be the interval.—228.

This future interval of time is declared to be the year beginning with the end of the Andhras, and enumerated in the Bhaviṣya, by the Śrutarṣi (versed in the Vedas) knowers of the Purâṇas.—229.

Note.—836 years is therefore the interval beginning from the end of the Andhras to Mahâpadma reckoning backward.

(At the time of the birth) of Parikṣit the Seven Risis had obtained (entered) them (into the beginning of) the hundred years in the constellation sacred to the Pitris (*i.e.*, Maghâ). (And after finishing their cycle) by 2700 years with the end of the Andhras,

Digitization by Arya Samaj Charitable Foundation, Chennai

they (the Seven Risis) commence again their future revolution.—230.

In the entire circle consisting of the 27 lunar constellations, the Seven Seers remain for 100 years in each in turn.—231.

This is the Cycle of the Seven Seers (consisting of 2700 human years). And reckoned in the terms of Divine years (360 human years equal to 1 Divine year), this period is equal to 6 divine months together with 7 divine years (*i.e.*, 2700 divided by 360 equal to 15 divided by 2 equal to 7½).—232.

According to those (constellations) Divine time proceeds by means of the Seven Seers.—233*a*.

The two front stars of the Seven Seers, which are seen in the northern region, the lunar constellation which is seen situated equally between them in the sky, the Seven Seers are to be known as conjoined with that constellation 100 years in the sky.—233b-234.

This is the length of the period of enjoyment of the (Seven) Seers with each lunar constellation.—235*a*.

The Seven Seers then yet disunited, after enjoying for 100 years in the epoch of Parikṣit, (and moving on) they will be for hundred years in the 24th (lunar constellation) at the beginning of the epoch of the Andhras.—235b-236a.

Note.—The Andhra epoch commenced when the line of the Great Bear was in the 24th Nakṣatra or Śatabhiṣâ.

Bhâgavata Purâṇa, XII., II., 26-32.

"From your birth (Parikṣit is addressed by Suka) to the inauguration of Nanda, 1115 years will elapse.

Of the Seven Ṛiṣis two are first perceived rising in the sky, and the asterism which is observed to be, at night, even with the middle of those two stars is that with which the Ṛiṣis are united, and they remain so during a hundred years of men. In your time, and at this moment, they are situated in Maghâ.

When the splendour of Viṣṇu, named Kriṣṇa departed for heaven, then did the Kali age during which men delight in sin, invade the world. So long as he continued to touch the earth with his holy feet, so long the Kali age was unable to subdue the world.

When the Seven Ṛiṣis were in Maghâ, the Kali age, comprising 1200 (divine) years (432,000 common years), began, and, when, from Maghâ, they shall reach Pûrvâṣâḍhâ, then will this Kali age attain its growth, under Nanda and his successors."

Viṣṇu Purâna, Book IV., Chap. XXIV.

As it is said :—"When the sun and moon, and (the lunar asterism) Tiṣya, and the planet Jupiter are in one mansion, the Krita age shall return."

Thus, most excellent Muni, the kings who are past, who are present, and who are to be, have been enumerated. From the birth of Parikṣit to the coronation of Nanda it is to be known that 1015 years have elapsed. When the two first stars of the seven Risis (the great Bear) rise in heavens, and some lunar asterism is seen at night at an equal distance between them, then the seven Risis continue stationary, in that conjunction, for a hundred years of men. At the birth of Parikṣit, they were in Maghâ, and the Kali age then commenced, which consists of 1200 (divine) years. When the portion of Viṣṇu (that had been born from Vâsudeva) returned to heaven, then the Kali age commenced. As long as the earth was touched by his sacred feet, the Kali age could not affect it. As soon as the incarnation of the eternal Visnu had departed, the son of Dharma, Yudhiṣṭhira,—with his brethren,

Digitization by Arya Samaj Charitable Foundation, Chennai

abdicated the sovereignty. Observing unpropitious portents, consequent upon Kṛiṣṇa's disappearance, he placed Parikṣit upon the throne. When the seven Ṛiṣis are in Pûrvâṣâḍhâ, then Nanda will begin to reign, and thenceforward the influence of the Kali will augment.

The day that Kṛiṣṇa shall have departed from the earth will be the first of the Kali age, the duration of which you shall hear : it will continue for 360,000 years of mortals. After twelve hundred divine years shall have elapsed, the Kṛita age shall be renewed.

Note.—Interval between the Birth of Pariksit and the Accession of Nanda.

We have mentioned above that this impotant period the interval between Parikṣit and Nanda is absolutely necessary to determine accurately the chronology of Indian History. The Purâṇas are not absolutely unanimous on this point. They, the most of them mention that this interval was 1015 years or 1050 years, and the Visnu-Bhâgavata says that it was 1115 years. But most of these Puranas give also the aggregate periods of reigns of the dynasties. But the sum of these aggregates does not generally coincide with the figures given above. Thus the Viṣṇu Purâṇa, Bk. IV., Ch. 24., verse 32, says that from the birth of Parikṣit to the coronation of Nanda 1015 years have elapsed. Yet according to the duration of the different intermediate dynasties as enumerated by it in Chs. 23 and and 24 the duration comes to 1500 years, namely.

Magadha kings	...	...	..	...	1000 years
Pradyota, &c.	...	...	...	...	138 years
Śiśunâga, &c.	...	...	...	...	362 years
					1500 years.

Similarly though the Bhâgavata in Bk. 12 Ch. 2, verse 26, says that this interval is 1115 years, yet in the dynasties given by it the total comes up to a larger figure. This point struck the commentator, Śridharsvâmî, and he says :—" Vastutas-tu Parikṣin-Nandayor-antaram dvâbhyâm nyûnam varṣâṇâm sârdha-sahasram bhavati. Yatah Parîkṣit samakâlam Mâgadham Mârjârim-ârabhya Ripunjayântâ vimśati râjânah sahasrasamvatsaram bhokṣyanti-ityuktam Navamaskandhe.- Ye Barhadrathabhûpâlâ bhâvyâh sahasravatsaram-iti. Tataḥ param pañcha Pradyotanâ aṣṭatrimsottara Śatam. Śiśunâgâś-cha ṣaṣthuyttara-śata-trayam bhyokṣyanti pṛithivîm-iti atra-eva-uktatvât."

As a matter of fact the interval between Parikṣit and Nanda is 1500 years less 2 years, that is, 1498 years. Because beginning with Marjari, king of Magadha, who was contemporary of Parikṣit, up to the end of Ripunjaya 20 kings will enjoy the earth for 1000 years has already been mentioned in the Purana in its 9th Book in the following verses :—" These Bahradratha kings of the future will endure for 1000 years, and after them the five Pradyotas will enjoy the earth for 138 years after whom the Sisunagas will enjoy it for 360 years."

Thus we have then the authority of Śridharasvâmin for holding that 1500 years, or more accurately, 1498 years is the interval between Parikṣit and Nanda. The great war therefore took place 1498 plus 422 years in all 1920 years B. C. according to Śrîdharasvâmin

Digitization by Arya Samaj Charitable Foundation, Chennai

APPENDIX VI.

TABLE No. 1.

THE SÛRYA VAMŚA or THE SOLAR DYNASTY.

(Pre-Mahâbhârata War).

---

1. Kaśyapa=Aditi.
2. Sûrya (Vivasvat).
3. Vaivasvata Manu.
4. **Iksvaku**
5. Vikukṣi (Śasâda).
6. Kakutstha.
7. Suyodhana (Anenas).
8. Pṛithu.
9. Viśvaga (Âśva).
10. Indu (Ârdra).
11. Juvanâśva I.
12. Śrâvasta.
13. Bṛihadaśva.
14. Kuvalâśva (Dhundhumâra).

15. Dṛidhaśva.	Daṇḍa.	Kapilâśva.

15. Dṛidhaśva.
16. Pramoda.
17. Haryaśva.
18. Nikumbha.
19. Samhatâśva.

20. Akṛitâśva (Kṛiśâśva).	Ranâśva.

21. Yuvanâśva II. (married Gaurî of the Paurava family).
22. Mândhâtṛi.

Dharmasena.	Muchukunda.	Śatrujit.	

23. Purukutsa.
24. Vasuda (Trasadasyu).
25. Sambhuti.

Digitization by Arya Samaj Charitable Foundation, Chennai

26. Tridhanvan.
27. Trayyâruṇa.
28. Satyavrata.
29. Satyâratha (Triśaṅku).
30. Hariśchandra.
31. Rohita.
32. Vṛika.
33. Bâhu.
34. Sagara two wives Bhânumati and Prabhâ (d. of Yadu ?) Prabhâ produced 60,000 sons.

34. Sagara=Bhânumati.
35. Asamañjas
36. Aṁśumat.
38. Dilîpa I.
39. **Bhagîratha.**
40. Nâbhâga.
41. Ambarîṣa.
42. Sindhudvîpa.
43. Ayutâyus.
44. Rituparṇa.
45. Kalmâṣapâda.
45. Sarvakarman.
46. Anaraṇya.
47. Nighna.

48. Anamitra.

48. **Raghu.**
50. Dilîpa II.
51. Aja—(ka).
52. Dîrghabâhu.
52. Ajapâla.
53. Daśaratha.
54. **Sri Rama Chandra.**

53. Kuṣa.
57. Atithi.
58. Niṣadha.

Lava.

Digitization by Arya Samaj Charitable Foundation, Chennai

59. Nala.
|
60. Nabhas.
|
61. Puṇḍarîka.
|
62. Kṣemadhanvan.
|
63. Devânîka.
|
64. Ahîṇagu.
|
65. Sahasrâśva.
|
66. Chandrâvaloka.
|
67. Târâpîḍa.
|
68. Chandragiri.
|
69. Bhânuśchandra.
|
70. Śrutâyu (killed in the Bhârata War).
|
(several generations omitted by the Matsya).
75. Brihadbala.
(killed in the Bhârata War according to some).

Digitization by Arya Samaj Charitable Foundation, Chennai

TABLE No. II.

THE CHANDRA VAMSA or THE LUNAR DYNASTY—Matsya, Chap. 24.

(Pre Mahâbhârata War).

1. Dakṣa
2. Kâśyapa—Aditi
3. Vivaśvat—Saṃjña
4. Vaivasvata Manu
5. Ilâ-Budha (son of Chandra by Târâ, wife of Bṛihaspati
6. Pururavas-Urvaśî

7. (1) Ayus (2) Dṛiḍhâyus (3) Aśvâyus (4) Dhanâyus (5) Dhṛitimat (6) Vasu (7) Suchividya (8) Śatâyus

8. (1) Nahuṣa (2) Vṛiddhaśarman (3) Raji (4) Dambha (5) Vipâpman

100 sons, became followers of *Jina* and latterly destroyed by Indra.

9. (1) Yati, became ascetic in youth (2) Yayâti (*Married*) (3) Samyâti (4) Udbhava (5) Pâchi (6) Saryâti (7) Meghayâti

and

(2) Sarmiṣṭhâ (d. of Vriṣaparvan)

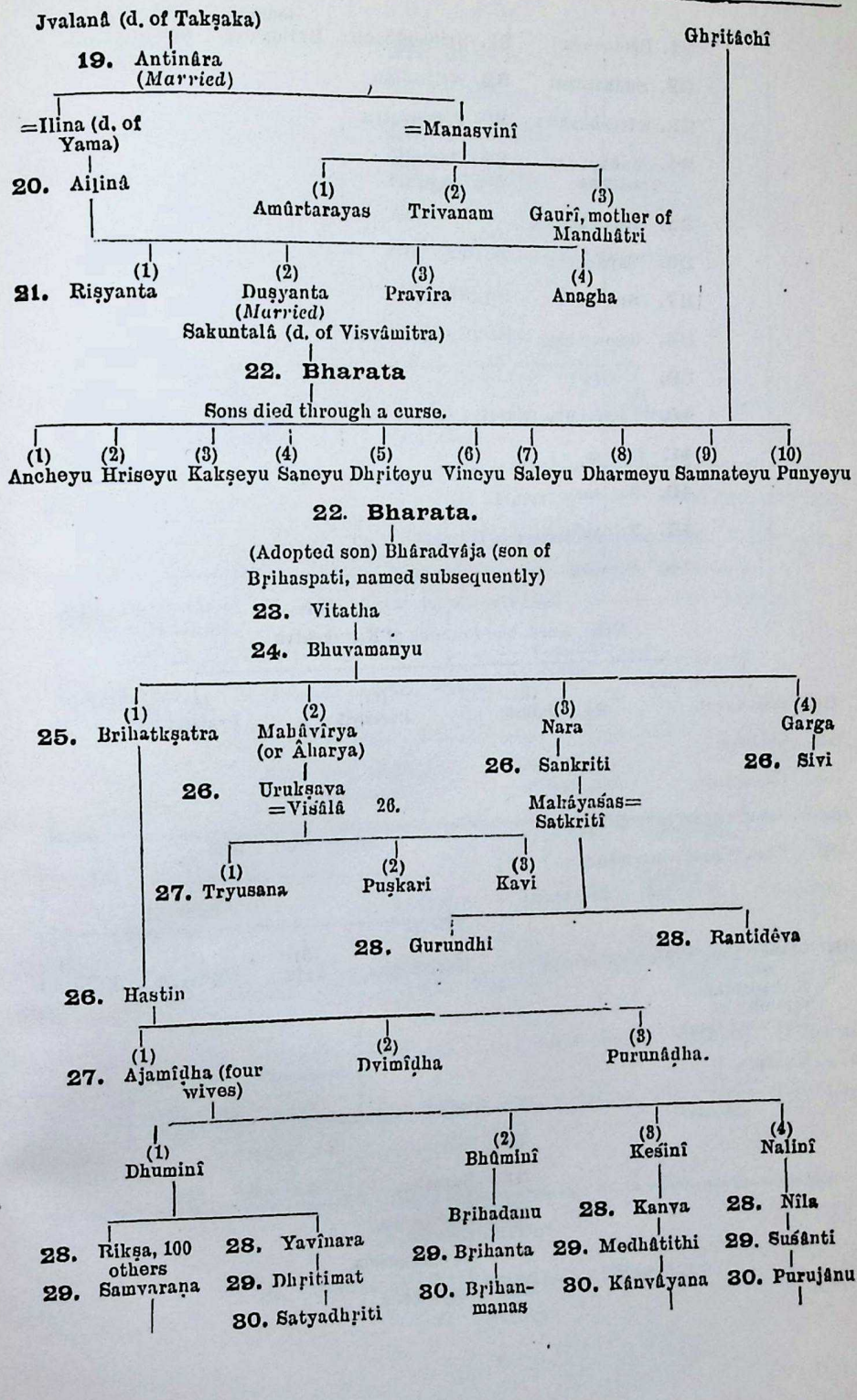
(1) Devayâni (d. of Sukrâchârya

(3) Druhyu (4) Anu (5) **10. Puru**= Kauśalyâ

(1) **10. Yadu** (2) Turvasu

11. Janamêjaya=Anantâ, d. of Madhu
12. Prachitvat=Anmâkî of the Yadu family
13. Manasyu (Samyâti=Varâṅgî, d. of Dṛisadvata),
14. Pîtâyudha (Vâtayudha or Ahamyâti)=Bhânumatî, d. of Kṛitavîrya).
15. Dhundhu (Sârvabhauma)=Sunandâ (of Kêkaya family)
16. Samyâti (Samprati or Jayatsêna)=Suśruvâ (of Vidêha)
17. Rahamavarchas (Avâchîna)=Maryâdâ (of Vidêha)
18. Bhadrâśva (*Married*)

Digitization by Arya Samaj Charitable Foundation, Chennai



Digitization by Arya Samaj Charitable Foundation, Chennai

31. Dridhanêmi
32. Sudharman
33. Sârvabhauma
34. Mahâpaura-vanadana
35. Rukmaratha
36. Supârasva
37. Sumati
38. Samnatimat
39. rita
40. Ugrâyudha (Kârti)
41. Kṣema
42. Sunîtha
43. Nripanjaya
44. Viratha.

31. Bṛihaddhanus
32. Bṛihadiṣu
33. Jayadratha
34. Aśvajit. See page LX

Became Brâhmaṇas

31. Pṛithu See page LX

30. Kuru, the founder of Kurukṣetra

(1) 31. Sudhanvan
32. Suhôtra
33. Chyavana
34. Krimi (Kṛiti from Ṛikṣa)
35. Vasu (Chaidyoparichara= Girikâ.

(2) 31. Jahnu

(3) Parikṣit

(4) Prajana

(1) 36. Mahâratha or Brihadratha (founder of Magadha line)
37. Kuśâgra.

(2) Pratyaśravas

(3) Kuśa

(4) Harivâhana

(5) Yaju

(6) Matsya

(7) Kâli (d.)

(The line of Jahnu.)

31. Jahnu.
32. Suratha.
33. Viduratha.
34. Sârvabhauma.
35. Jatyatsêna.

Digitization by Arya Samaj Charitable Foundation, Chennai

36. Ruchira.
37. Bhauma.
38. Tvaritayu.
39. Akrôdhana.
40. Devatithi.
41. Dakṣa.
42. Bhîmasêna (Bhimatejas).
43. Dilîpa.
44. Pratîpa.

(1) 45. **Devapi** (passed over).
(2) Śântanu. (*married*)
(3) Bâhlîka.

(a) Jâhnavî.
(b) Kâli, d. of Dâśa.

46. Devavrata (Bhîṣma)
46. Vichitravîrya.

47. Dhṛitarâṣṭra =Gândhârî
47. Kuntî Pandu. =Mâdrî.
Vidura.

48. Duryôdhana.
99 brothers.
48. Nakula.
Sahadeva.

48. Yudhiṣṭhira =Draupadî.
48. Bhîma =Draupadî.
Arjuna.

48. Yudhiṣṭhira.
1st wife Draupadî.
2nd wife No name.
49. Prativindhya.
Yaudheya.

48. Bîmasena.
Draupadî.
3rd wife.
Hidimbâ.
Srutasêna.
Sarvaya.
Ghaṭotkacha.

48. Arjuna.
wife Draupadî.
wife Subhadrâ.
49. Śrutakîrti.
49. Abhimanyu (=Utharâ).
50. **Pariksit.**

48. Nakula.
Draupadî.
2nd wife.
49. Śatânîka.
49. Niramitra

48. Sahadeva.
Draupadî.
2nd wife.
49. Śrutakarman.
49. Suhotra.

BARHADRATHAS.

36. Mahâratha (**Brihadratha** of Magadha).
37. Kusâgra.

Digitization by Arya Samaj Charitable Foundation, Chennai

38. Vṛiṣabha.
39. Puṇyavat.
40. Puṇya.
41. Satyadhṛiti.
42. Dhanuṣa.
43. Sarva.
44. Sambhava.
45. Bṛihadratha II.
46. Jarâsandha.
47. **Sahadeva** (killed in the Mahâbhârata War). 1920 B.C.
48. Sômavit (Somâdhi).
49. Śrutaśravas.

THE LINE OF ASVAJIT.

34. Aśvajit.
35. Senajit.

(1)
36. Ruchiṛâśva.
37. Pṛithusêna.
38. Paura.
39. Nîpa.
(100 Nîpas).
Śrîmat.

(2)
36. Kâvya.
37. Samara.

(1)
38. Pâra.
39. Pṛithu.
40. Sukrita.
41. Vibhrâja.
42. Aṇuha (*married* Kritvî, daughter of Śuka).
43. Brahmadatta.
44. Yugadatta or Visvaksêna (Vibhrâja).
45. Udakṣena.
46. Bhallâṭa.
47. Janamêjaya.

(2)
Sampâra.

(3)
Sadaśva.

(3)
Dṛiḍharatha.

(4)
Vatsa.

THE LINE OF PRITHU.

31. Prithu.
32. Bhadrâśva (five sons, founders of Pañchâla line).

Digitization by Arya Samaj Charitable Foundation, Chennai

33. Mudgala. (1) — Maudgalâyanas, became Brâhmaṇas.
(2) Jaya.
(3) Brihadiṣu.
(4) Jabînara.
(5) Kapila.
34. Brahmiṣṭha or Vasiṣṭha.
35. Indrasêna.
36. Bindhyaśva (*married* Menakâ).
(1) 37. Divodâsa.
38. Mitrâyu (*married* Maitrâyanâ.)
39. Maitreya (founder of Bhârgava Brâhmaṇas).
40. Chaidyavara.
41. Sudâsa.
[42. Śahadeva].
43. Sômaka.
44. Jantu.
(2) d. Ahalyâ=Śâradvata (Gautama). Founders of Gautama clan of Brâhmaṇas.
Satânanda (a Ṛiṣi).
Satyadhṛiti.
Two twins (adopted by Śantu),

LINE OF YÂDAVAS

10. Yadu (son of Yayâti).
11. Sahasraji.
12. Śataji.
13. Haihaya.
14. Dharmanetra.
15. Kunti.
16. Samhata.
17. Mahiṣmat.
18. Rudraśreṇya.
19. Durdama.
20. Kanaka.
21. Kritavîrya.
22. Arjuna.
23. Śûrasena.
Śura.
Kroṣṭu.
Jayadhvaja.
Avantî and 95 others.
Kroṣṭu.
Nîla.
Antika.
Laghu.
Haya.
Venuha.
Kṛitâgni.
Kṛitavarman.
Kritaujas.

Digitization by Arya Samaj Charitable Foundation, Chennai

24. Vrijinivat. 24. Tâlajangha.
25. Svâha.
25. Vîtihotras. 25. Bhojas. 25. Kuṇḍikeras.
26. Anarta.
27. (Durjeya) Amitra Karśana.

26. Uṣâṅgu.
27. Chitraratha.
28. Śaśavindu.

29. Pṛithu-śravas. Pṛithu-yaśas. Pṛithudhar-man. Pṛithuñ-jaya. Pṛithu-kîrti. Pṛithumanas and 94 others.

30. Suyajña.
31. Uśanas.
32. Titikṣu.
33. Marutta.
34. Kambalabarhiṣa.
35. Rukmakavacha.

36. Rukmeṣu. Pṛithurukma. Jyâmagha-Chaitrâ. Parigha. Hari.
Established in Videha and founded the Videha line.

37. Vidarbha.

38. Kratha. Kaiśika. Lomapâda.
39. Chedi. 39. Manu.
39. Kunti. 40. Chaidyas.
40. Dhṛiṣta.
41. Nirvṛiti.
42. Vidûratha.
43. Dasârha.
44. Byoma.
45. Jîmûta.
46. Vimala.
47. Bhîmaratha.
48. Navaratha.

Digitization by Arya Samaj Charitable Foundation, Chennai

49. Dṛiḍharatha.
50. Śakuni.
51. Karambha.
52. Devarâtha.
53. Devakṣatra.
54. Madhu.
55. Puravasa.
56. Purudvat=Bhadrasenî of Vidarbha.
57. Jantu=Ikṣvâkî.
58. Sâtvata=Kauśalyâ.

59. Bhaji (?). Bhajamana. Devâvṛidha. Andhaka. Vṛiṣṇi.

60. Babhru. Kukura. 60. Bhajmâna. Śaśa. Kambalabarhiṣa.

61. Vṛiṣṇi. 61. Vidûratha. Sons to continue.

62. Dhṛiti. 62. Adhideva.

63. Kapotaromân. 63. Sonâsva. Svetabâhana.

64. Taittiri. 64. Samin. Devaśarman. Nikunta. Śakra. Satrujit.

65. Samin.

66. Pratikṣatra.

67. Bhoja.

68. Hrîdika.

63. Kritavarman. Śatadhanvan. Devârha. Nâbha. Bhîṣaṇa. Mahâbala. Ajâta. Banajâta. Kanîyaka. Karambhaka.

69. Kambalabarhiṣa.

70. Asâmanjas.

71. Ajâta.

72. Sudaṃṣṭra. Sunâbha. Kriṣṇa.

65. Nala.

66. Punarvasu.

67. Âhuka=d. of Kâśya. Âhukî (d.)=King of Avantî.

Digitization by Arya Samaj Charitable Foundation, Chennai

68. Devaka. — **68.** Ugrasena.

69. Devavat. Upadeva. Sudeva. Devarakṣita Devakî. Śrutadevî.

70. Sri Krisna.

Mitradevî. Yaśodharâ. Sudevî. Satyadevî. Sutapâ.

69. Kamsa. Nyagrodha. Sunâman. Kaṇka. Saṃku. Ajabhû. Râṣṭrapâla.

Yudhamuṣṭi. Sumuṣṭida. Kamsâ. Kamsavatî. Sunantû. Râṣṭrapâli. Kaṃkâ.

Digitization by Arya Samaj Charitable Foundation, Chennai

Post Mahabharata.

TABLE No. III.

Post-Mahâbhârata Aikṣvâkus Matsya Purâṇa (Ch. 271. v. 4-17.)

(*a*) Brihadbala (killed in the Great Battle in 1920 B.C.)
1. Brihatkṣaya.
2. Urukṣaya.
3. Vatsadroha (or Vatsavyûha).
4. Prativyoma.
5. Divâkara (contemporary of Adhisîma Kriṣṇa of Pauravas, and of Senâjit of Magadha, 1640 B.C. to 1590 B.C.)
6. Sahadeva.
7. Dhruvâśva (or Brihadâśva).
8. Bhânuratha.
9. Pratîtâśva or Pratîpâśva.
10. Supratîpa.
11. Marudeva or Sahadeva.
12. Sunakṣatra.
13. Kinnarâśva or Puṣkara.
14. Antarikṣa.
15. Susena (Suparṇa or Suvarṇa or Sutapas).
16. Sumitra (or Amitrajit).
17. Bṛihadrâja (bhrâja, or Bharadvâja).
18. Dharma (or Vîryavân).
19. Kritañjaya.
    19a Vrâta.
20. Raṇeñjaya (Dhanastraya).
21. Sañjaya.
22. Śâkya.
23. Śudhaudana (Kruddhodana).
24. Siddhârtha.
25. Râhula (or Râtula, Bâhula, Lângala, Puṣkala).
26. Prasenajit (or Senajit).
27. Kṣudraka.
28. Kulaka (Kṣulika, Kuṇḍaka, Kuḍava, Ranaka).
29. Suratha.
30. Sumitra.

Note.—The last king appa ently killed in the Great Revolution of Mahâpadma Nanda in 422 B.C. The Purâṇa says there were 24 Aikṣvakus ch. 272, (verse 15), but it enumerates 30.

Digitization by Arya Samaj Charitable Foundation, Chennai

TABLE IV.

Post-Mahâbharata Pauravas Matsya Purâṇa (*Ch.* 50 *v.* 57, 65, 66, 78-89). (Abhimanyu, son of Arjuna killed in the Great Battle in 1920 B.C.)

Yudhiṣṭhira: 1920 B.C.—1884 B.C. (36 yrs.)

1. Parikṣit, son of Abhimanyu 1884 B.C.—1860 B.C. (24 yrs. Died at the age of 60).
2. Janamejaya.
3. Śatânîka (II).
4. Aśvamedhadatta.
5. Adhisomakriṣṇa or Asimakriṣṇa: (In whose reign the Purâṇa was recited. Contemporary of Senajit 1640 B.C. to 1590 B.C.
6. Nichakṣu (or) Vivakṣu (Va. Nirvaktra. Bh Nemichakra).
7. (Uṣṇa or) Bhûri.
8. Chitraratha.
9. Śuchidratha or ° rava (or Bh Kaviratha).
10. Vṛiṣṇimat (or Vṛistimat. Dhṛitimat).
11. Suṣeṇa.
12. Sunîtha (or Sutîrtha).
13. Rucha Not in Mt.
14. Nṛichakṣus (or Trichakṣa)
15. Sukhîbala (or Vs Sukhabala. Sukhinala).
16. (Pariplava or Paripluta or) Pariṣṇava.
17. (Sunaya or) Sutapas.
18. Medhâvin.
19. (Nṛipañjaya) Purañjaya.
20. (Durva or) Urva. (Mridu. Hari).
21. Tigmâtman.
22. Bṛihadratha.
23. (Vasudâna) Vasudâman. (Sudânaka. Sudâsa).
24. Śatânîka III.
25. Udayana (or Udana. Durdamana.)
26. Vahînara (or Mahinara. Ahinara).
27. Daṇḍapâni (or Khaṇḍapâni).
28. Niramitra (or Naramitra).
29. Kṣemaka.

Note.—The last king, Kṣemaka, was probably killed in the great revolution of Mahâpadma Nanda in 422 B.C. The Purâṇas give the number as 25 Kings, but they are here 29.

Digitization by Arya Samaj Charitable Foundation, Chennai

TABLE No. V.

Post-Mahâbhârata Magadha Kings.

I. **Barhadratha Dynasty** (1920 B.C. to 920 B.C.). Sahadeva killed in the Great Battle in 1920 B.C.

1. Somâdhi (Mârjâri) 58. d. 1862 B.C.
2. Śrutaśravas 67 d. 1795.
3. Apratipin (Ayutâyus) 36 d. 1759 B.C.
4. Niramitra, 40 d. 1719 B.C.
5. Surakṣa (Sukṣattra) 56. d. 1663 B.C.
6. Brihatkarman (Brihatsena), 23. d. 1640 B.C.

Total six kings, 280 years.

7. **Senâjit**, 50 d. 1590 B.C. In his reign the Purâṇa was recited. Contemporary of Divâkara and Adhiśomakṛiṣṇa.
8. **Śrutañjaya**, 40, d. 1550 B.C.
9. **Vibhu (Vipra)** 28, d. 1522 B. C.
10. Śuchi, 58. d. 1464 B.C.
11. Kṣema, 28. d. 1436 B.C.
12. Anuvrata (Suvrata), 64. d. 1372 B.C.
13. Sunetra (or, Dharmanetra 5), 35, d. 1337 B.C.
14. Nirvritti, 58. d. 1279 B.C.
15. Trinetra (or Suśrama) 38, d. 1241 B.C.
16. Dyumatsena (Dṛiḍhasena), 48, d. 1193 B.C.
17. Mahinetra (or, Sumati) 33. d. 1160 B.C.
18. Achala (Suchala), 32, d. 1128 B.C.
19. Sunetra (Sunîtha) 40. d. 1038 B.C.
20. Satyajit, 83, d. 1005 B.C.
21. Viśvajit (or, Vîrajit), 35, d. 970 B.C.
22. Ripuñjaya (Ariñjaya or Iṣuñjaya), 50. d. 920 B.C.

Note:—The last 16 kings ruled for 720 years. Or, the entire 22 kings, 1000 years. The dynasty ended in 920 B C. The reading in one text of Mt. is that the reign of these sixteen kings lasted for 720 years:—

"Vayovimś-âdhi kam teṣâm râjyam cha śata-saptakam", which means—(These 16 kings are to be known as the future Bârhadrathas) and their kingdom will last 720 years.

We take the reading 'vayo' instead of trayo, as suggested by Mr. Pargiter, because the aggregate period of the reigns, from Senâjit to Ripuñjaya, comes up to 720 years, and thus corroborates this reading. Thus there is no reason to change वयो the reading given in Mss. J. to त्रयो॥ The manuscript appears to be correct. The reign did not last 723

Digitization by Arya Samaj Charitable Foundation, Chennai

years, but 720 years only. The periods of reign, where they differ from Matsya, are taken from other Purâṇas or Mss. as in Mr. Pargiter's Book "The Kings of Kali age."

II. **Pradyota Dynasty.** Began in 920 B. C. when Pradyota killed Ripuñjaya in that year and ended in 782 B. C.

1. Pradyota 23. d. 897 B. C.
2. Pâlaka 24 : d. 73 B. C.
3. Viśâkhâyûpa 50 : d. 823 B. C.
4. Ajaka (or Bh. Rajaka or Vs. Janaka. Or Mt. Suryaka) 21: d. 802 B. C.
5. Nandivardhana (or Va. Vartivardhana) 20 : d. 782. B. C.

Note.—5 kings. Total reign 138 years. Ended in 782 B. C.

III. **Sisunaga Dynasty** (782 B. C.—422 B. C).

1. Śiśunâga 40. d. 742 B. C.
2. Kakavarna or V. Sakavarṇa 36 d. 706 B. C.
3. Kṣemadharman 36 d. 670 B. C.
4. Kṣatraujas (or Bh. Kṣetrajna. Or Mt. Kṣemajit) 40: d. 630 B. C.
5. Vimbisara : Bd. 38. d. 592 B. C.
6. Ajâtaśatru : Mt, 27. d. 565 B. C.
7. Darśaka (or Bd, Vs, Bh Darbhaka, or Vaṁśaka). 25. d. 540 B. C.
8. Udayin (or Vs. Udayaśva. Or Mt, Udâsin. Or Bh. Ajaya) 33. Founder of Kusumpura : d. 507 B. C.
9. Nandivardhana Va, 42. d. 465 B. C.
10. Mahânandin (Bd. Sahanandi) 43. d. 422 B. C.

Note.—10 Śiśunâgas 360 years, or 362, according to Vâyu and Visṇu. This dynasty ended in 422 B. C., when Mahâpadma Nanda killed Mahânandin that year.

	Years.
Bârhadrathas	1,000
Pradyotas	138
Śiśunâgas	360
The grand total ...	1,498

Nanda's abhiṣeka or inauguration took place in 1,498 or roughly 1,500 years after the birth of Parikṣit.

*Post-*NANDA *Magadha Dynasties.*

I. **Nanda Dynasty** commenced in 422 B. C.

1. Mahâpadma Nanda 88 (28) d. 334 B. C.
2. Sukalpa (Sahalya or, Vs. Sumatya, or, Bh. Sumalya and 7 others) 12. d. 322 B. C.

Note.—9 Nandas 100 years. Exterminated by Chandragupta Maurya in 322 B. C.

Digitization by Arya Samaj Charitable Foundation, Chennai

(1) **Maurya Dynasty** (according to Vâyu).

1. Chandragupta 24. Ascended 322 B. C. d. 298 B. C.
2. Vindusâra 25. asc 298 B. C. died 273 B. C.
3. Aśoka 36 (26). asc. 273 B. C. died 247 B. C.
4. Kunâla (or Daśaratha Vs. Suyaas) 8.
5. Bandhupâlita (or Sangata) 8 (Va. B. d. 10).
6. Daśona 7 (10).
7. Daśaratha 8.
8. Samprati 9.
9. Śâliśuka 13.
10. Devadharman 7.
11. Satadhanvan or (e Va. Śatamdhanus) Mt. 6, 8.
12. Brihadratha e Va. 87 70. (B. d. 7).

Note.—10 Mauryas 137 years. Ended in 185 B. C. But the regnal periods added together are 160.

The Maurya Dynasty.

Note.—The Matsya Purâṇa gives a very mutilated list of this family, as shown below:—

1. Śatadhanvan, 6.
2. Brihadratha, 7.
3. Aśoka, 36.
4. His grandson, 70.
5. Daśaratha, 8.
6. Samprati or Saptati, ৮.

Then it adds: "These ten Mauryas will enjoy the earth for 137 years." It names only 6 kings, and the total of their reigns comes to only 136.

(2) The Vâyu, Bibliotheca Indica Edition, gives, however, the following list in Ch. 37, v. 425 et seq:—

1. Chandragupta, 24 years.
2. Bhadrasâra, 25 years.
3. Aśoka, 26 years.
4. Kunâla, 8 years.
5. Bandhupâlita, 8 years.
6. Indrapâlita, 10 years.
7. Devavarmâ, 7 years.
8. Śatadhara, 8 years.
9. Brihadâśva, 7 years.

Then it adds "these *nine* kings should enjoy the earth for full 137 years," but the total comes to 123.

Digitization by Arya Samaj Charitable Foundation, Chennai

Mr. Vincent Smith, in his chronological table of the Maurya dynasty, gives the same list, and then adds, "The names of the successors of Aśoka are taken from the Viṣṇu Purâṇa, omitting Suyaśas, for the reasons given in the text. Other names are given in Jain books and the Buddhist Aśokavadâna. The Vâyu, which is one of the oldest of the Purâṇas, gives only nine names for the dynasty, as in brackets, and also states the duration of each reign. The approximate dates given are assigned accordingly, on the assumption that the reign of Aśoka lasted for about forty or forty-one years. Its duration, according to the Vâyu Purâṇa, was thirty-six, and, according to the Mahâvamsa, thirty-seven, years, both of which periods probably should be reckoned from the coronation. The Purâṇas agree in assigning 137 years to the Maurya dynasty, but the total of the lengths of reigns according to the Vâyu Purâṇa, is only 133. The difference of four years may be accounted for by the interval between the accession and coronation of Aśoka. For further details see Pargiter, "Dynasties of the Kali Age." The variant readings are numerous."

The Matsya Purâṇa, however, is incomplete and, moreover, it has misplaced verse 23, which ought to come after verse 24 and not before it. Therefore the Matsya list should stand thus :—

1. Aśoka.
2. His grandson.
3. Dasaratha.
4. Samprati.
5. Śatadhanvâ.
6. Brihadratha.

The names in the Viṣnu Purâṇa are :—

1. Chandragupta 24 years.
2. Vindusâra 25. ,,
3. Aśokavardhana 26 ,,
4. Suyaśas (Kunâla) 8 ,,
5. Daśaratha (Bandhupâlita) 8 years.
6. Sangata (Indrapâlita) 10 ,,
7. Śâliśuka 13 ,,
8. Somaśarman (Devavarman) 7 ,,
9. Śatadhanvan (Śatadhara) 8 ,,
10. Brihadratha (or Brihadaśva) 7 ,,

The names within brackets and the regnal periods given above are taken from the Vâyu P. The Viṣṇu Purâṇa ends by saying "these ten

Digitization by Arya Samaj Charitable Foundation, Chennai

Mauryas will reign for 137 years." It is the only Purana that gives the correct ten names neither more nor less. The total of reigns (taken from Vâyu), comes up to 136 years.

Comparative Table of Maurya Kings.

	Visṇu	Brahmâṇḍa	Vâyu Mss. marked *e*.	Vâyu generally
1	Chandragupta ...	Chandragupta 24	Chandragupta 24	Chandragupta 24
2	Bindusâra ...	Bhadrasâras 25	Nandasâra 25	Bhadrasâra 25
3	Aśokavardhana ...	Aśoka 36	Aśoka 36	Aśoka 26
4	Suyaśas ...	Kunâla 8	Kulâla 8	Kunâla 8
5	Daśaratha ...	Bandhupâlitas of Kunâla 8	Daśaratha 8	Bandhupâlita 8
6	Sangata ...	Indrapâlita 10	Sampratîp 9	Indrapâlita 10
7	Śâlîśûka ...	...	Śâliśuka 13	
8	Somaśarmâ ...	Devavarman 7	Devadharma 7	Devavarma 7
9	Śatadhanva ...	Śatadhanus 8	Śatamdhanu 8	Śatadhara 8
10	Bṛhadratha ...	Bṛihadratha 7	Brihadratha 7	Bṛihadaśva 7
	Total 10 Kings 137	9 Kings 137 actual 133 years	9 Kings 137 actual total 145 years.	9 Kings 137 actual total 123 yrs.

The above comparative table requires a little explanation. The Viṣṇu Purâṇa gives the names of ten kings, but not their separate regnal periods. It gives the total as ten kings, who ruled for 137 years. The Bhâgavata Purâṇa agrees with the Viṣṇu, generally, but omits Dasaratha. It says at the end that there were 10 kings who ruled for 137 years. As it is exactly like Viṣṇu it has not been shown in the above table. Brahmâṇḍa gives 9 kings, omitting Śâliśuka. It says at the end that these 9 kings ruled for 137 years. But the aggregate of the actual regnal periods comes up to 133 years. The Vâyu E names all the 10 kings, with two more, as given by Mr. Pargiter, but which are really misreadings. It gives the last king Bṛihadratha's reign as 87 years, which is evidently a mistake for 7 years. The table is given with these emendations. It also says at the end that these 9 kings reigned for 137 years, though the actual total comes up to 145 years. The "Vâyu generally" requires no explanation. The actual total here is 123 years.

Now, all the Purâṇas agree in giving 137 years as the total period of this dynasty. They agree also in giving the same regnal periods for the first three kings and the last three kings. It is only with regard to

Digitization by Arya Samaj Charitable Foundation, Chennai

the middle three or four kings, that there is a difference of opinion among them. To reconcile this is not very easy. One may take it, however, as a fact that Aśoka really reigned for 40 years and not 36. The difference is due to the fact that the 4 years between his coronation and accession have been omitted. Or, it may be explained on another ground, that Kunâla or Suyâśas, the son of Aśoka, never actually reigned on account of his blindness. If 8 years of his alleged reign be deducted from 145 years, then the text of the Vâyu becomes harmonized, and then the revised list would stand as follows :—

1. Chandragupta 24 years (322-298 B.C.)
2. Bindusâra 25 years (298-273 B.C.)
3. Aśoka 36 years (273-237 B.C.)
4. Daśaratha (Bandhupâlita) 8 years (237-229 B.C.)
5. Sampratîpa (Sangata or Indrapâlita) 9 years (229-220 B.C.)
6. Śaliśuka 13 years (220-207 B.C.)
7. Devadharma (Devavarma or Somaśarma) 7 years (207-200 B.C.)
8. Śatadhanva 8 years (200-192 B.C.)
9. Bṛihadratha 7 years (192-185 B.C.)

This last king was killed by Puṣyamitra, who ascended the throne in 185 B. C.

Sunga Dynasty.

1. Puṣyamitra 36 yrs. (Va., Bd., 60) (185 B.C.-149 B.C.)
2. (Agnimitra 8 years.)
3. Vasujyeṣṭha (or Va. Bd., Vs., Bh., Sujyeṣṭha) 7 years (149 B.C.-142 B C.)
4. Vasumitra 10 years (142 B.C.-132 B.C.)
5. Andhraka (Antaka), or Bd., Bh., Bhadraka or Vs. Ardraka) 2 years (132 BC.-130 B.C.)
6. Pulindaka 3 years (127 B.C.-124 B.C.)
7. Ghoṣa (or Ghoṣavasu, or Mt. crp Yomegha) 3 years.
8. Vajramitra 9 years (Bd., 7 years) 124 B.C.-115 B.C.)
9. Samabhâga or Bhâgavata Mt. 32 years (115 B.C.-83 B.C.)
10. Devabhûmi (or Va Kṣemabhûmi) 10 years (83 B.C.-73 B.C.)

***Note.*—10 Sungas for 112 years. Ended in 73 B.C.**

Digitization by Arya Samaj Charitable Foundation, Chennai

Kanvayana (Sungabhritya) Dynasty.

1. Vasudeva 9 years (Bd. 5) (73 B.C.-64 B.C.)
2. Bhumimitra 14 years (Va., Bd., 5 years) (64 B.C.-50 B.C.)
3. Nârâyaṇa 12 years (50 B.C.-38 B.C.)
4. Suśarman 10 years (Bd., 5 years) (38 B.C.-28 B.C.)

Note.—4 Kings for 45 years, from 73 B.C. to 28 B.C.

Andhras.

1. Siśuka, or Simuka, (Va, Bd Sindhuka Vs Sipraka), 23.
2. Kriṣṇa, 10 (Mt, 18).
3. Śrî-Śâtakarṇi, 10.
4. Pûrṇotsanga, 18.
5. Skandhastambhi, 18.
6. Śatakarṇi, 56.
7. Lambôdara, 18.
8. Apîlaka, 12.
9. Meghasvâti, 18.
10. Svâti (or Ati), 18 (or 12).
11. Skandasvâti, 7.
12. Mrigendra Svâtikarṇa, 3.
13. Kuntala Svâtikarṇa, 8.
14. Svâtivarṇa, 1.
15. Pulomâvi, 36 (Va, Bd, 24).
16. Ariṣṭakarṇa, 25.
17. Hâla, 5 (Va, Bd, 1).
18. Mantalaka (or Paṭtalaka, Bh Talaka, Va Saptaka), 5.
19. Puriksena (Mt Purindrasena), 21.
20. Sundara Śatakarṇi, 1.
21, Chakôra Śatkararṇi, 6 mo.
22. Śivasvâti, 28.
23. King Gautamîputra, 21.
24. Pulomâ (Pulomavi), 28.
25. (Śatakarṇi, 29).
26. Śivaśrî Puloma, 7.
27. Śivaskandha Śatakarṇi, 3.
28. Yajñaśrî Śatakarṇika, 29 (Va, Bd, 19).
29. Vijaya, 6.
30. Chandaśri Śatakarṇi (Va, Bd Dandasri), 10 (3).
31. Pulomâvi, 7.

Note.—These thirty Andhra kings will enjoy the earth. 460 years (Bd, 456). Or from 28 B.C. to 432 A.D.

Digitization by Arya Samaj Charitable Foundation, Chennai

It may be mentioned here that the Purâṇa states that Śiśuka (Simuka) was the first Andhra king, who was the slayer of Śuśarman, the last of the Kanvas, in 28 B.C. But from the evidence of coins it appears that Simuka reigned long before that period, not of course in Magadha, but in Andhra. The slayer of the last Kanva was very likely one of the three kings, nos. 11, 12, or 13 in the list of the Andhras. The reasons for differing from the Paurâṇic accounts may be found in Mr. Vincent Smith's *The Early History of India*, 3rd edition, pp. 206-208.

We make only this short extract from page 207—"The Udayagiri or Hathigumpha inscription of Kharvela, the Jain king of Kalinga, has been the subject of much discussion, and archaeologists used to believe erroneously that it was dated in the year 165 of the Maurya era. The latest and most authoritative account of the mutilated document is the abstract translation published by Prof. Luders in Ep. Ind., vol. x, App., p. 160. We learn that Kharvela, surnamed Maha Meghavahana, the third of the Cheta dynasty of Kalinga, was anointed as Maharaj when twenty-four years of age, having been already Crown Prince (Yuvaraja) for nine years. In his second year he defied Satakarni, by sending an army to the west. In his fifth year he repaired an aqueduct which had not been used for 103 years from the time of king Nanda, and in the same year harassed the king of Râjagriha i. e, of Magadha. In his twelfth year he watered his elephants in the Ganges, and compelled the king of Magadha to bow at his feet. In his thirteenth year he erected certain pillars.

"The reference to king Nanda gives the approximate date. The latest date for the last Nanda king, according to my chronology, is 322 B.C. Deducting 103 we get 219 B.C. for the fifth year of Kharvela, and consequently 223 B.C. for his accession, some nine years after the close of Asoka's reign. The Andhra king alluded to can only be Sri Satakarni, No. 3 of the Puranic list, who is commemorated by a defaced, but happily inscribed, relief image at Nanaghat, a pass leading from the Konkan to the ancient town of Junnar in the Poona District, Bombay (A. S. W. I., vol. v, p. 59).

"The synchronism of Satakarni I with Kharvela proves conclusively that the Andhra dynasty cannot have begun with the death of the last Kanva king. The date assigned to Satakarni I is in full accord with the script of the Nanaghat inscriptions, which include similar records of the first and second Andhra kings, Simuka and Krisna (Luders, op. cit., Nos. 11 13, 1114, 1144). The king of Magadha whom Kharvela defeated was one of the later Mauryas, probably Salisuka (c. 223-211), in or about 212 B.C."

ŚRÎSA CHANDRA VIDYARṆAVA.

Digitization by Arya Samaj Charitable Foundation, Chennai

APPENDIX VII.

(Pre Mahabharata War Kings. (Extract from Mr. Pargiter's paper in J.R.A.S. January 1910).

	I. YADAVAS.	II. HAIHAYAS.	III. PAURAVAS.	V. KANYAKUBJA.	
1	Manu		Manu		
2	Ilā		Ilā		
3	Purūravas		Purūravas		
4	Ayus		Ayus	Amāvasu	
5	Nahuṣa		Nahuṣa		
6	*Yayāti**		*Yayāti**		
7	Yadu		Pūru		
8	Kroṣṭu	Sahasrajit	Janamejaya I	Bhīma	
9			Prāchinvat		
10	Vṛijinīvat	Śatajit	Pravīra		
11			Manasyu		
12		Haihaya	Abhayada		
13	Svāhi		Sudhanvan	Kāñchanaprabha	
14			Bahugava		
15		Dharma	Saṁyāti		
16	Ruśadgu		Ahaṁyāti		
17		Dharmanetra	Raudrāśva		
18			Ṛicheyu	Suhotra	
19	Chitraratha	Kunti			
20			*Matināra*		
21	*Śaśavindu**	Sāhañji	Tamsu		
22	Pṛithuyaśas				
23	Pṛithukarman		...	*Jahnu*	
24	Pṛithujaya	Mahiṣmat		Sumantu	
25	Pṛithukīrtti		...	Ajaka	
26	Pṛithudāna			Balākāśva	
27	Pṛithuśravas	*Bhadraśreṇya*	...	Kuśa	BHARGAVA
28	Pṛithusattama			Kuśāśva	BRAHMANS.
29		*Durdama*	...	*Kusika*	
30	Antara	Kanaka		*Gādhi*	
31	Suyajña	Kṛitavīrya	...		*Ṛichīka*
32	Uśanas	*Arjuna**		*Viśvāmitra*	*Jamadagni*
33	Sineyu	Jayadhvaja	...		
34	Marutte	*Tālajaṅgha*		Aṣṭaka	*Rāma*
35	Kambalabarhis	Vītihotra	...	Parāvasu	
36	Rukmakavacha	Vṛiṣa			
37	Parāvṛit	Madhu	...		
38	*Jyāmagha*	Vṛiṣṇi			
39			...		
40	*Vidarbha*	...			
41	Kratha		Ailina		
42	Kunti				
43	Dhṛiṣṭi		*Duṣyanta*		
44	Nirvṛiti		*Bharata**		
45	Vidūratha				
46	*Dasārha*		*Vitatha*		
47	Vyoman		*Bhūmanyu*		
48	Jīmūta		Bṛihatkṣatra		
49	Vikṛiti		Suhotra		
50	*Bhīmaratha*		Hastin		

Digitization by Arya Samaj Charitable Foundation, Chennai

It may be mentioned here that the Purâṇa states that Śiśuka (Simuka) was the first Andhra king, who was the slayer of Śuśarman, the last of the Kanvas, in 28 B.C. But from the evidence of coins it appears that Simuka reigned long before that period, not of course in Magadha, but in Andhra. The slayer of the last Kanva was very likely one of the three kings, nos. 11, 12, or 13 in the list of the Andhras. The reasons for differing from the Paurâṇic accounts may be found in Mr. Vincent Smith's *The Early History of India*, 3rd edition, pp. 206-208.

We make only this short extract from page 207—"The Udayagiri or Hathigumpha inscription of Kharvela, the Jain king of Kalinga, has been the subject of much discussion, and archaeologists used to believe erroneously that it was dated in the year 165 of the Maurya era. The latest and most authoritative account of the mutilated document is the abstract translation published by Prof. Luders in Ep. Ind., vol. x, App., p. 160. We learn that Kharvela, surnamed Maha Meghavahana, the third of the Cheta dynasty of Kalinga, was anointed as Maharaj when twenty-four years of age, having been already Crown Prince (Yuvaraja) for nine years. In his second year he defied Satakarni, by sending an army to the west. In his fifth year he repaired an aqueduct which had not been used for 103 years from the time of king Nanda, and in the same year harassed the king of Râjagriha i. e, of Magadha. In his twelfth year he watered his elephants in the Ganges, and compelled the king of Magadha to bow at his feet. In his thirteenth year he erected certain pillars.

"The reference to king Nanda gives the approximate date. The latest date for the last Nanda king, according to my chronology, is 322 B.C. Deducting 103 we get 219 B.C. for the fifth year of Kharvela, and consequently 223 B.C. for his accession, some nine years after the close of Asoka's reign. The Andhra king alluded to can only be Sri Satakarni, No. 3 of the Puranic list, who is commemorated by a defaced, but happily inscribed, relief image at Nanaghat, a pass leading from the Konkan to the ancient town of Junnar in the Poona District, Bombay (A. S. W. I., vol. v, p. 59).

"The synchronism of Satakarni I with Kharvela proves conclusively that the Andhra dynasty cannot have begun with the death of the last Kanva king. The date assigned to Satakarni I is in full accord with the script of the Nanaghat inscriptions, which include similar records of the first and second Andhra kings, Simuka and Krisna (Luders, op. cit., Nos. 11 13, 1114, 1144). The king of Magadha whom Kharvela defeated was one of the later Mauryas, probably Salisuka (c. 223-211), in or about 212 B.C."

ŚRÎSA CHANDRA VIDYARṆAVA.

Digitization by Arya Samaj Charitable Foundation, Chennai

APPENDIX VII.

(Pre Mahabharata War Kings. (Extract from Mr. Pargiter's paper in J.R.A.S. January 1910).

	I. YADAVAS.	II. HAIHAYAS.	III. PAURAVAS.	V. KANYAKUBJA.	
1	Manu		Manu		
2	Ilā		Ilā		
3	Purūravas		Purūravas		
4	Ayus		Ayus	Amāvasu	
5	Nahuṣa		Nahuṣa		
6	*Yayāti**		*Yayāti**		
7	Yadu		Pūru		
8	Kroṣṭu	Sahasrajit	Janamejaya I	Bhīma	
9			Prāchinvat		
10	Vṛijinīvat	Śatajit	Pravīra		
11			Manasyu		
12		Haihaya	Abhayada		
13	Svāhi		Sudhanvan	Kāñchanaprabha	
14			Bahugava		
15		Dharma	Saṁyāti		
16	Ruśadgu		Ahaṁyāti		
17		Dharmanetra	Raudrāśva		
18			Ṛicheyu	Suhotra	
19	Chitraratha	Kunti			
20			*Matināra*		
21	*Śaśavindu**	Sāhañji	Tamsu		
22	Pṛithuyaśas				
23	Pṛithukarman		...	*Jahnu*	
24	Pṛithujaya	Mahiṣmat		Sumantu	
25	Pṛithukīrtti		...	Ajaka	
26	Pṛithudāna			Balākāśva	
27	Pṛithuśravas	*Bhadraśreṇya*	...	Kuśa	BHARGAVA
28	Pṛithusattama			Kuśāśva	BRAHMANS.
29		*Durdama*	...	*Kusika*	
30	Antara	Kanaka		*Gādhi*	
31	Suyajña	Kṛitavīrya	...		*Ṛichīka*
32	Uśanas	*Arjuna**		*Viśvāmitra*	*Jamadagni*
33	Śineyu	Jayadhvaja	...		
34	Marutta	*Tālajaṅgha*		Aṣṭaka	*Rāma*
35	Kambalabarhis	Vītihotra	...	Parāvasu	
36	Rukmakavacha	Vṛiṣa			
37	Parāvṛit	Madhu	...		
38	*Jyāmagha*	Vṛiṣṇi			
39			...		
40	*Vidarbha*	...			
41	Kratha		Ailina		
42	Kunti				
43	Dhṛiṣṭi		*Duṣyanta*		
44	Nirvṛiti		*Bharata**		
45	Vidūratha				
46	*Dasārha*		*Vitatha*		
47	Vyoman		*Bhūmanyu*		
48	Jīmūta		Bṛihatkṣatra		
49	Vikṛiti		Suhotra		
50	*Bhīmaratha*		Hastin		

Digitization by Arya Samaj Charitable Foundation, Chennai

VI. KASI LINE.	VII. SOLAR LINE.	VIII. VIDEHA LINE.	IX. DISTA'S LINE.	X. ANU'S LINE.	
Manu	Manu		Manu	Manu	1
Ilā	Ikṣvāku		Diṣṭa	Ilā	2
Purūravas				Purūravas	3
Ayus	Śaśāda	Nimi	Nābhāga	Ayus	4
Nahuṣa	*Kakutstha*			Nahuṣa	5
Kṣatravṛdha	Anenas		Bhalandana	*Yayāti**	6
	Pṛithu	Mithi-Janaka		Anu	7
Su(na)hotra	Viśvagaśva				8
	Ardra		Vatsaprī	Sabhānara	9
Kāśa	Yuvanāśva I	Udāvasu			10
	Śrāvasta			Kālānala	11
Kāśīpa	Bṛihadaśva		Prāṁśu		12
	Kuvalāśva	Nandivardhana			13
Dīrghatapas	Dṛidhāśva			Sṛiñjaya	14
	Pramoda		Prajāni		15
	Haryaśva I	Suketu			16
Dhanva	Nikumbha			Purañjaya	17
	Sambhatāśva		Khanitra		18
Dhanvantari	Kṛiśāśva	Devarāta			19
	Prasenajit			Janamejaya	20
	Yuvanāśva II		Kṣupa		22
Ketumat	*Māndhātṛ**	Bṛihaduktha		Mahāśāla	21
	Purukutsa				23
	Trasadasyu		Viṁśa		24
	Sambhûta	Mahāvīrya		Mahāmanas	25
Bhīmaratha	Anaraṇya				26
	Pṛiṣadaśva		Viviṁśa	Uśīnara	27
Divodâsa I	Haryaśva II	Sudhṛiti		Titikṣu	28
(Aṣṭāratha)	Vasumanas		Khanīnetra		29
	Tridhanvan			*Śivi**	30
...	Trayyāruṇa	Dhṛiṣṭaketu	*Karandhama*	*Keḳaya*	31
	Triśaṅku			Ruśadratha	32
...	*Harischandra*		*Avīkṣit*		33
	Rohita	Haryaśva	*Marutta**	Hema	34
...	Harita				35
(Haryaśva)	Chañchu		Nariṣyanta		36
	Vijaya	Maru	Dama		37
(Sudeva)	Ruruka			Sutapas	38
	Vṛika		Rājyavardhana		39
Divodâsa II	*Bāhu*	Pratīndhaka	Sudhṛiti		40
Pratardana	*Sagara**				41
Vatsa	Asamañjas		Nara	*Bali*	42
Alarka	Aṁśumat	Kṛitiratha	Kevala		43
	Dilīpa I			*Aṅga*	44
Sannati	Bhagīratha*		Bandhumat		45
	Sruta	Devamīḍha	Vegavat		46
Sunītha	Nābhāga				47
	Ambarīṣa*		Budha	Dadhivāhana	48
Kṣema	Sindhudvīpa	Vibudha	*Tṛiṇavindu*		49
	Ayutāyus				50

Digitization by Arya Samaj Charitable Foundation, Chennai

	I. YADAVAS.	II. DVIMIDHAS.	III. PAURAVAS.	IV. N. PANCALA.	V. S. PANCALA.
51	Navaratha		Vikuṇṭhana ?		
52	Daśaratha	Dvimīḍha	Ajamīḍha		
53	Śakuni	Yavīnara	...	Nila	Bṛihadiṣu
54	Karambha			Śānti	
55	Devarāta	Dhṛitimat	...	Suśānti	Bṛihadvasu
56	Devakṣatra			Purujāti	
57	Madhu	Satyadhṛiti	...	Arka	Bṛihaddhanus
58	Kuruvaśa			Bhṛimyaśva	
59	Anu	Dṛiḍhanemi	...	Mudgala	...
60	Purudvat			Brahmiṣṭha	
61	Puruhotra	Sudhanvan	...	Vadhryaśva	Bṛihatkarman
62	Amśu		*Ṛikṣa I*	*Divodāsa*	
63				Mitrayu	Jayadratha
64	Satvat	Sārvabhauma	...	(Devavāta)	
65	*Sātvata*			*Sṛiñjaya*	Viśvajit
66		...	...		
67	*Andhaka*			Chyavana	Senajit
68		...	...	Somadatta	
69	Kukura			(Pijavana)	Ruchirāśva
70		...	...	*Sudāsa*	
71	Vṛṣṇi		*Saṁvaraṇa*	Sahadeva	Pṛithuṣeṇa
72		...		*Somaka*	
73	Dhṛti		*Kuru*	Jantu	Pāra I
74		...	Parīkṣit I		
75	Kapotaroman	Mahat Paurava	*Janamejaya II*	...	Nīpa
76			Suratha		
77	Viloman	Rukmaratha	Vidūratha	...	Samara
78			Sārvabhauma		
79	Tittiri	Supārśva	Jayatsena	...	Pāra II
80	Taittiri		Ârādhi		
81		Sumati	Mahāsattva	...	Pṛithu
82	Nala		Ayutāyus		
83		Sannati	Akrodhana	...	Sukṛiti
84	...		Devātithi		
85		*Kṛita*	Rikṣa II	...	Vibhrāja
86	Abhijit		Bhīmasena		Anuha
87		...	Dilīpa	...	*Brahmadatta*
88	Punarvasu		*Pratipa*		Visvaksena
89		...		...	Udaksena
90	Âhuka		(Riṣṭiṣeṇa)	*Nīpa (Nila)*	Bhallāṭa
91		...	*Śantanu*		*Janamejaya*
92	...	*Ugrāyudha*	[*Bhīṣma*]	*Pṛiṣata*	
93	*Ugrasena*	Kṣemya	Vichitravīrya		
94	*Kaṁsa*	Suvīra	*Dhṛitarāṣṭra*	*Drupada*	
95	*Kṛṣṇa*	Nṛipañjaya	*Pāṇḍavas*	*Dhṛiṣṭadyumna*	
96		Bahuratha	*Abhimanyu*	*Dhṛiṣṭaketu*	
			THE	BATTLE BETWEEN THE	
			Parīkṣit II		
			Janamejaya III		
			etc.		

Digitization by Arya Samaj Charitable Foundation, Chennai

VI. KASI LINE.	VII. SOLAR LINE.	VIII. VIDEHA LINE.	IX. DISTA'S LINE.	X. ANU'S LINE.	
Ketumat	*Ṛitupaṛṇa*		Viśāla	Anapāna	51
	Sarvakāma	Mahādhṛti	Hemachandra		52
Suketu	Sudāsa				53
	Kalmāṣapāda		Suchandra	Diviratha	54
Dharmaketu	Aśmaka	Kṛtirāta	Dhūmrāśva		55
	Mūlaka				56
Satyaketu	Sataratha		Sṛiñjaya	...	57
	Vṛiddhaśarman	Mahāroman	Sahadeva		58
Vibhu	Viśvasaha I				59
	Dilīpa II*	Svarṇaroman	Kṛiśāśva	Chitraratha	60
Suvibhu	Dīrghabāhu		Somadatta		61
	Raghu	Hrasvaroman			62
Sukumāra	Aja		Janamejaya		63
	Daśaratha	*Sīradhvaja*	*Pramati*	*Lomapāda*	64
Dhṛiṣṭaketu	*Rāma**	Bhānumat			65
Veṇuhotra		Śatadyumna		Chaturaṅga	66
Bharga	*Kuśa*	Suchi			67
	Atithi	Urjavaha		Pṛithulākṣa	68
	Niṣadha	Sanadvāja			69
	Nala	Kuni		Champa	70
MAGADHA LINE	Nabhas	Añjana			71
	Puṇḍarika	Kulajit		Haryaṅga	72
Kuru	Kṣemadhanvan	Ariṣṭanemi			73
Sudhanvan	Devānīka	Śrutāyus		Bhadraratha	74
Suhotra	Ahīnagu	Supārśva			75
Chyavana	Pāripātra	Sañjaya		Bṛihatkarman	76
	Dala	Kṣemāri			77
Kṛita	Sala	Anenas		Bṛihadratha	78
Vasu Chaidya	Uktha	Samaratha			79
	Vajranābha	Satyaratha		Bṛihadbhānu	80
Bṛihadratha	Śaṅkhana	Sātyarathi			81
	Vyuṣitāśva	Upaguru		Bṛihanmanas	82
Kuśāgra	Viśvasaha II	Upagupta			83
Ṛiṣabha	*Hiraṇyanābha*	Svāgata		Jayadratha	84
	Puṣya	Svanara			85
Puṣpavat	Dhruvasandhi	Suvarchas		Vijaya	86
Satyahita	Sudarśana	Subhāsa			87
	Agnivarṇa	Suśruta		Dhṛiti	88
Urja	Śīghra	Jaya			89
Jahnu	Maru	Vijaya		Dhṛitavrata	90
	Prasuśruta	Ṛita			91
Sāmbhava	Susandhi	Śunaya		Satyakarman	92
Jarāsandha	Amarṣa	Vitahavya		Adhiratha	93
	Mahasvat	Dhṛiti			94
Sahadeva	Viśrutavat	Bahulāśva		*Karṇa*	95
	Bṛhadbala	Kṛiti			96
PAṆḌVAS AND	KAURAVAS.				
Somādhi	Bṛhatkṣaṇa				
Śrutaśravas	Urukṣepa				
etc.	etc.				

Digitization by Arya Samaj Charitable Foundation, Chennai

APPENDIX VIII.

PAURÂṆIK CHRONOLOGY.

It is said that Indians have no history, and that they do not possess any historical instinct. This erroneous opinion about the Hindus, owes its origin to the fact, that the first literature to which the West came in contact was either the poetical or sacerdotal literature of India, in which one would not naturally expect much of historical knowledge. Though the Purâṇas were also before the public, yet, owing to their popular character, they never attracted much attention to the historical treasures buried in them. The literature of the Brâhmaṇas was always supplemented from the earliest times by the literature of the Kṣatriya Kings or the Court literature. Every prince, worth the name, had his court bard or Sûta or Mâgadha, to commemorate the events of his reign and of his ancestors. These were compiled in Vaṃśâbalis, which were popular with the public, though not of much interest to the sacerdotal class. The existence of these Vaṃśâbalis or chronicles is proved, beyond doubt, by Kalhana in his Introduction to Râjataraṅgini, wherein he says that he drew his materials from the Vaṃśâbalis of Kâśmirian Kings extending over a period of 3,000 years. Now, where historic periods were of such great lengths as thousands of years, it was necessary to fix an epoch in which calculation would proceed not by years or decades, but by centuries. One such fixed epoch was already in existence in the astronomical era, called the beginning of the Kali age, which was fixed on astronomical grounds at a point 3,100 years B. C. It was, however, not convenient for historical purposes, as it was used mostly by astronomers and by sacerdotal classes. Moreover, it was not an historical era, because its starting point was not any memorable historical event. Its epoch depended on an event which took place in the heaven, in the conjunction of certain planets observable only by the initiates in astronomy. It was, therefore, necessary to fix the popular epoch in some historical event, which was well-known to the public and even to the ignorant masses, and which was preserved in legends and traditions of all Hindu nations throughout India. That memorable event was the battle of Mahâbhârata, between the Kauravas and Pâṇḍavas which lasted for eighteen days After the end of this battle, which was short but sharp, Yudhiṣṭhira was annointed as King. And, it was during this battle, that, Uttarâ, the wife of Abhimanyu, son of Arjuna, gave birth to a still-born child after six months'

Digitization by Arya Samaj Charitable Foundation, Chennai

gestation, owing to the shock she received on hearing the sad news of her husband's death who had been killed by foul means, by the combination of seven chiefs against him. This tragic death of Abhimanyu was the subject of popular legend with the Hindus. Thus, these two important events—the still-born birth of Parikṣit—who was resusciated by the divine powers of Śrî Kṛiṣṇa, and the coronation of Yudhiṣṭhira, were naturally most appropriate for fixing the starting point of the historical epoch. This epoch, is, therefore, called the Laukika or the secular epoch, to distinguish it from the religious or astronomical epoch. This starting point is, indifferently, called the epoch of the birth of Parikṣit, or the epoch of the coronation of Yudhiṣṭhira.

When was this epoch really started, it is not easy to determine; and Varâhamihira, who flourished in the sixth century, A. D., in his Bṛihat Saṃhitâ says, that this Saptarṣi or Laukika era was noted by an astronomer before him, called Garga. This conventional era supposed that Saptarṣis were in the Maghâ asterism, on the date of the coronation of Yudhiṣṭhira which coincided with the birth of Parikṣit. The theory is that the Saptarṣis slowly move through the asterisms at the rate of 8 minutes of the arc of a circle in one year, thus completing one asterism in a century, or, the total circle of the 27 asterisms in 2,700 years. Thus, in this conventional method, was started a convenient mode of indicating large times. The asterisms being 27 in number—each 27th part of a circle represented a century. Thus, $\frac{360°}{27}$, or, $\frac{40°}{3}$, degrees, or, $\frac{40}{3} \times 60$ minutes$=800$ minutes. An asterism being equal to a hundred years, thus, a part of a circle measuring 8 minutes becomes equal to one year. This was a brief and convenient method of indicating years in an abbreviated way. Each hundredth part of an asterism, called an aṃśa, or a part, represented a year. So, if one said, 24th aṃśa of Purva Phâlguni, it would mean that the full asterism of Maghâ was passed, and 24th year in Pûrva Phâlguni was the time indicated; or, in other words, 124 S. E. (Saptarṣi or secular era). Similarly, 24th aṃśa of Revatî, will mean 1,724 secular era. This Saptarṣi era is the historical era of the Hindus. The commentator of Varâhamihira, named, Bhaṭṭotpala, quoting Garga, gives the following rule for converting any Śâka era into Saptarṣi era. He says:—

"Add 2,526 to the Śâka era, and divide it by 100, the quotient will represent the number of asterisms fully crossed by the Saptarṣis, and the remainder will be the number of years spent in the asterism in that century. This remainder, deducting from 100, will represent the number of years still remaining up to the end of the century."

Digitization by Arya Samaj Charitable Foundation, Chennai

A want of knowledge of this rule led to curious interpretation of the following verse of the Vâyu Purâṇa :—

सप्तर्षयो मघायुक्ताः काले पारीक्षिते शतं ।
अन्ध्रांशे स चतुर्विंशे भविष्यन्ति मते मम ॥

(Bibliotheca Indica Series Vol. II, Ch. 37 V. 417.)

One such curious explanation is, that it means that in the 24th year of the century, in the commencement of which the Andhra dynasty was found reigning, that dynasty will come to an end, and, after finishing that century, a new cycle of 2,700 years will commence. Remembering that the Saptarṣi cycle begins with the first point or Aṃśa of Aśvini and ends with the last point or Aṃśa of Revatî, which is the last of the 27th asterisms, for Abhijit is never counted, it means that the Andhra dynasty came to an end when the line of the Saptarṣis was in the 24th Aṃśa of Revatî. Therefore, from the date of the coronation of Yudhiṣṭira or the birth of Parikṣit, both referring to the same epoch or time, upto the end of the Andhra reign, the Saptarṣis travelled through the following asterisms in their due order. Maghâ, Pûrva Phâlguni, Uttara Phâlguni, &c., up to Revatî, 24 points or Aṃśas, or 1,724 years, after the birth of Pariksit, which we have previously fixed at 1,920 B. C. This Saptarṣi calculation, therefore, is a check on that calculation, for, according to it, 1,724 years elapsed after Parikṣit's birth. According to our calculation, the Andhra dynasty came to an end in 414 A. D. or 1920+414=2,334 years after Parikṣit's birth. The difference, between these two calculations, is, therefore, a very large one. How is this to be reconciled ?

This can be done by applying the rule given above. The Andhra dynasty came to an end in 414 A. D., corresponding to 414—78=336 Śâka Era. Add to this 2,526, and we get 2,862, which means that one complete circle of 27 asterisms was made, and the first asterism, namely, Aśvini, was also crossed, and the Saptarṣis were in the second asterism, where they had passed 62 years already ; for 2,862 means one full revolution of 2,700 years, and 162 years over and above it. The correct interpretation of this verse, therefore, is that at the time of the end of the Andhra dynasty, the line of the Saptarṣis was in the 24th asterism calculated from Maghâ. In other words, that 24 centuries had elapsed between the birth of Parikṣit and the end of the Andhras in 414 A. D. This would thus give the date of the birth of Parikṣit as 19 centuries before Christ.

Digitization by Arya Samaj Charitable Foundation, Chennai

Kaṣtriyas, the progenitors of the Brâhmanas.—Another startling statement made by the Matsya Purâṇa (Ch. 273. V. 57 *et seq*) is that in the next cycle (Mahâyuga) the progenitors of the human race will be the two great yogis—both Kṣatriyas—named Devâpi and Maru, who are still existing in their physical bodies in the village, Kalâpa. From them will arise the future Solar and Lunar dynasties. Throughout the Satya Yuga, all the people of the earth will be Kṣatriyas, (or fighters and warriors). In other words, the beginning of every new race, is with Kṣatriyas who go to a new country, colonise it, and, settling there, start a new civilization. It is in the middle of the Tretâ Yuga, that the seven Riṣis take their birth in these Kṣatriya families, and start the Brâhmana class, when, theocracy begins. Something like this happened in the present cycle also. The history of the Pauravas, given in this Purâṇa, as well as in others, shows clearly that many Brâhmaṇa clans had Kṣatriya origin. This will appear clear from the genealogical table of the Pauravas given in a separate appendix. The Matsya Purâṇa uses the term Brahma—Kṣatriya generally in this sense of Brahmaṇas having a Kṣatriya origin; and not that of Brahmaṅas who have become Kṣatriyas as given by Mr. V. Smith in his history 3rd Ed., pages 419—420.

As a matter of fact, most of the Brâhmaṇas are the spiritual descendants of Kṣatriyas. They learnt the Brahma Vidyâ (Theosophy) from the Kṣatriyas, as the Upaniṣads distinctly declare it. The daily prayer which they recite—the noble Gâyatri—owes its enunciation to the Kṣatriya prince, Viśvâmitra. The Matsya Purâṇa, therefore, states a natural law of the growth of civilization, namely, that new races begin with warriors, and that the intellectuals, that is Brâhmaṇas, come after the age of the warriors, namely, in the middle of the Tretâ. It is hinted in the Mâṇḍukya Upaniṣad II 1., also that the Brâhmaṇism arose in the Tretâ Yuga.

In this connection, it should be remembered that the four Yugas, for historical purposes, should not be confounded with the astronomical Yugas. The four historical Yugas are :—

1. The Kṣatriya Yuga, or the Warrior age.
2. The Brâhmaṇa Yuga, or the Intellectual age.
3 The Vaiśya Yuga, or the Commercial or the Capitalist's age.
4. The Śûdra Yuga, or the age of Laborers.

These distinct ages may have definite periods during which they flourish, but about the length of which we have found no distinct statement in the Purâṇas. As the astronomical ages are based upon divine

Digitization by Arya Samaj Charitable Foundation, Chennai

years, one year being equal to 360 human years, so, by analogy, we may come to the following periods :—

1. The Labour Age, 1,200 years.
2. The Capitalist's Age 2,400 years.
3. The Intellectual Age, 3,600 years.
4. The Military Age, 4,800 years.

Total life of a race, 12,000 years.

If this surmise of ours be correct, the Aryan civilization will come to an end after it has flourished on Earth for twelve thousand years, and the post-Aryan civilization, the seed of which has already been sown, will last the same number of years.

That the four ages were not always astronomical, even in our Hindu books, will be found borne out from the statement as quoted by Mr. Bentley in the Asiatic Researches, and as is reproduced in this Appendix, and which shows considerably smaller number of years for each Yuga, than the astronomical figure 4,32,000 and its multiples.

Manus and Manvantaras.

Constant Reference is made in the Purâṇas to Manus and Manvantaras. It is desirable, therefore, to have a general idea about Indian cosmic chronology. A universe comes to an existence by the birth of a Brahmâ, from the cosmic egg, called Brahmâṇḍa. Our present universe came into existence from our Brahmâ, called the Chaturmukha, or the four-faced. There are other universes which owe their life to other Brahmâs, having larger number of faces. The life of a Brahmâ consists of a hundred years. 50 such years of his life have passed. We are in the 1st day of his fifty-first year. The year consists of 360 days or 12 months. Each month consists of 30 days. Each day is called a Kalpa. Thus a month consists of 30 Kalpas. A different name is given for every one of these 30 Kalpas, or days of a month of Brahmâ. They are given below :—

1. Śveta kalpa.
2. Nilalohita.
3. Vâmadeva.
4. Rathantara.
5. Raurava.
6. Prâṇa or Deva.
7. Bṛihat kalpa.
8. Kandarpa.
9. Sadya.
10. Iśâna.
11. Tamah or Vyâna.
12. Sâra-vata.
13. Udâna.
14. Gâruḍa.
15. Kaurma.
16. Nârasimha.
17. Samâna.
18. Âgneyah.
19. Sôma.
20. Mânava.
21. Pumâna.
22. Vaikuṇṭha.
23. Lakṣmî.
24. Sâvitrî.
25. Ghora.
26. Varâh.
27. Vairâja.
28. Gaurî.
29. Mâheśvara.
30. Pitri kalpa.

Digitization by Arya Samaj Charitable Foundation, Chennai

Each Kalpa consists of 1,000 chaturyugas or Mahâyugas, and each Mahâyuga consists of 4 minor yugas, called—

1.	Kṛita or Satya yuga	consisting of	4*n*.
2.	Tretâ.	„ „	3*n*.
3.	Dvâpara.	„ „	2*n*.
4.	Kali.		1*n*.
		Total	10*n*—

where *n* is equal to 432,000 human years. Thus a Mahâyuga consists of the following human years :—

1.	Satya yuga	1,728,000.
2.	Tretâ yuga	1,296,000.
3.	Dvâpara yuga	864,000.
4.	Kali yuga	432,000.
	Total	4,320,000, Or 432 × 100.

A kalpa has 1000 such Mahâyugas, or 432 × 100.

A kalpa is also divided into 14 Manvantaras. Each Manvantara, therefore, consists of 1000 divided by 14 Mahâyugas. Each Manvantara therefore has 713 Mahâyugas.

The names of these 14 Manus are :—

1. Svayambhu.
2. Svarochisa.
3. Auttamiya.
4. Tamasa.
5. Raivat.
6. Chaksusa.
7. Vaivasvata.
8. Savarnya.
9. Rauchaya.
10. Bhautya.
11. Merusavarnya.
12. Rita.
13. Ritadhâma.
14. Visvak sna.

We are in the 7th or Vaivasvata Manvantara. Of the 71 odd Mahâyugas, of which each Manvantara consists, we are in the 28th Mahâyuga. We are, therefore, in the 28th Kaliyuga. When this Kaliyuga will expire, the 29th Mahâyuga of Vaivasvata Manvantara will commence. A different system of yugas prevailed before this as mentioned by Mr. Bentley, as given below.

The Ten Avatâras. See also p. 126 of the of English tranlation of the Matsya Purâṇa.

The Matsya Purâṇa gives a different list of the ten Avatâras. See p. 138. Each Avatâra or king is always accompanied by the Avatâra of a priest. The king and his priest are thus the two founders of

Digitization by Arya Samaj Charitable Foundation, Chennai

a race and the rulers of the world. This is shown in a tabular form below :—

	The King or the Avatâra.	*The Priest or the Teacher.*
Avataras in deva evolution.	(1) Dharma.	(1) Brahmâ.
	(2) Nṛisiṁha.	(2) Rudra.
	(3) Vâmana.	(3) Dharma.
Avataras in human evolution.	(4) Dattâtreya.	(4) Mârkaṇḍeya.
	(5) Mândhâtri.	(5) Uttânga.
	(6) Paraśu Râma.	(5) Viśvâmitra.
	(7) Śrî Râma Chandra.	(7) Vaśiṣṭha.
	(8) Veda Vyâsa.	(8) Jâtukarṇya.
	(9) Buddha.	(9) Dvaipâyana Vyâsa.
	(10) Kalki.	(10) Pârâśarya (Maitrêya ?).

In addition to these, there were others, as at page 126, *viz.*, (1,) Varâha, (2) Indra, (3) again Indra, (4) Śiva, (5) Śiva, (6) Vritrâri, etc.,

We have mentioned above that a kalpa or a day of Brahmâ consists of 1,000 Mahâyugas. We are in the Varâha Kalpa, which is the 26th day of the month of Brahmâ. In this Varâha Kalpa, six Manvantaras have already passed away and seven more are in future, when this Kalpa will come to an end, and the next Kalpa called, Vairâja, will commence. In chapter 9, verse 37 of the Matsya Purâna we find that 994 yugas have already elapsed.

Two ancient systems of Yugas. Asiatic Researches Vol. VIII (Bentley)

Most of the *Eastern* nations, and the *Hindus* in particular, appear to have employed, from time immemorial, artificial systems, not only in astronomy, but also for chronological purposes. Therefore, to form a just idea of the *Hindu* history and its antiquity, a knowledge of these systems, and of the various changes that have taken place from time to time, is absolutely necessary.

Two of the most ancient *Hindu* systems now known, and which in early times were applied to the purposes of chronology, are contained in an astronomical work entitled the *Graha Munjari.* This work is extremely valuable, as it enables us to fix, with precision, the real periods of *Hindu* history, with their respective durations ; and to shew from thence the alterations that have since taken place by the introduction of new systems.

The first system mentioned in this work consisted of 2400000 years, which was called the *Kalpa.*—This period was divided into *Manwantaras* and *Yugas**, as follows :

A Satya Yuga consisted of	960 years.
A Trêtâ, ...	720
A Dwâpara, ...	480
A Kali, ...	240
A Mahâ Yuga, ...	2400
71 Mahâ Yugas, ...	170400
with a Satya Yuga	960
A Manwantara, ...	171360
14 Manwantaras, ...	2399040
which, with a Satya at beginning, ...	960
Form the whole Kalpa, ...	2400000

* The Kalpa is also divided into 1000 Mahâ Yugas, of 2400 years each.

Digitization by Arya Samaj Charitable Foundation, Chennai

The years expired of the above system, at the era of Vikramâditya, were 1190627; which being reduced into Manwantaras and Yugs, we shall have

A Satya at the beginning, ...	=	960
6 Manwantaras complete, ...	...	1028160
67 Mahâ Yugs of the 7th Manwantara, ...	...	160800
Thence to the era of Vikramâditya	...	707
Total years expired, ...	...	1190627

Hence it appears that the Kali Yuga, of the 67th Mahâ Yuga, of the 7th Manwantara of this system, ended 707 years before the era of Vikramâditya, or 764 years before Christ—Therefore.

The Satya Yuga, or golden age, began B. C.	3164
The Trêtâ Yuga, or silver age, ...	2204
The Dwâpar Yuga, or brazen age, ...	1484
The Kali Yuga, or iron age, ...	1004
And ended, ...	764
Making in all 2400 years.	

During the first period of 960 years, called the golden age, the Hindus have no real history; the whole being fabulous, except what relates to the flood, which is allegorically represented by the fish incarnation.

With the second period, or silver age, the Hindu empire commences, under the Solar and Lunar dynasties; and from Budha, the son of Sôma, the first of the Lunar line, they reckon about fifty reigns down to the end of the Dwâpara, which make, at an average, twenty-four years to a reign*.

Towards the close of the fourth period, this system appears to have been laid aside, as the repeating the same names over again, would, in time, cause a confusion in history.

The next system mentioned in the Graha Munjari, consisted of 387600000 years, which was called the term of Brahmâ's life. This period is divided and subdivided in the following manner:

A Kalpa is called a day of Brahmâ, which in this system contains,...		5000 years.
And his night is of the same length, ...		5000
A day and night therefore, ...	=	10000
30 of such days and nights make a month, ...	=	300000
And 12 such months a year, ...	=	3600000
And 107 such years and eight months make the full period of Brahmâ's life, ...	=	38760000

The Kalpa, or day of Brahmâ, is divided into Manwantaras and Yugas, in the following manner: †

	Years.	Months.
A Satya contains, ...	2	0
A Trêtâ, ...	1	6
A Dwâpara, ...	1	0
A Kali, ...	0	6
A Mahâ Yuga, ...	5	0*
71 Mahâ Yugas, ...	355 years	
With a Satya of, ...	2	
Make a Manwantara of, ...	357	

* The Trêtâ and Dwâpara together make 1200 years, which, divided by 50, give 24 years to a reign. It is somewhat remarkable, that the principal Eastern nations date the commencement of their empires from nearly the same time. Thus we find the Chinese empire began under the dynasty of Hia, according to Playfair, ... B. C. 2207

The kingdom of Egypt, ...	—— 2207
The kingdom of Assyria, ...	—— 2221
The empire of India under the solar and lunar lines, ...	—— 2204

† This Yuga of five years is to be met with in many books.

Digitization by Arya Samaj Charitable Foundation, Chennai

14 such Manwantaras.	4998
Which with a Satya at the beginning, ...	2
Make a Kalpa, or day of Brahmâ, ...	5000 years

The years expired of this system, at the beginning of the Satya, or golden age of the former system, were, ... 212560000

Add thence to the Christian era	3164
Total years expired at the Christian era, ...	212563164

After 193799286 years had been expired of Brahmâ's life, he, for the first time, created the Earth, and ordained that, at the end of every Kalpa, or 5000 years, it should be destroyed, and again reproduced.

Therefore, from the years elapsed, ...	212563164
Take the years at the first creation, ... =	193799286
Remain, ...	18763878

The years from the first creation to the Christian era— which being divided by 5000, the quotient will be the number of times the world has been destroyed and created, and the remainder will shew the years expired since the last creation.

Thus $\frac{18763878}{5000}$=3752 times destroyed and created, and 3878 years from the last creation to the Christian era.—Now since there are 357 years in each Manwantara, we have the date of the commencement of each as follow:

The first Manwantara	B. C.	3878	years.
The second	"	3521	"
The third, ...	"	3164	"
The fourth, ...	"	2807	"
The fifth, ...	"	2450	"
The sixth, ...	"	2093	"
The seventh, ...	"	1736	"
The eighth, ...	"	1379	"
The ninth, ...	"	1022	"
The tenth, ...	"	665	"
The eleventh, ...	"	308	"
The twelfth, ...	A. C.	49	"
The thirteenth, ...	"	406	"
The fourteenth, ...	"	763	"
and ended, ...	"	1120	"

Making in all about 5000 years, with the *Sandhi* of two years.

Having thus exhibited the periods of ancient history, according to both systems, the annexed table will now shew, at one view, the commencement of each period, by which the corresponding times in each system may be more easily seen and understood.

By this table it will appear, that the *Satya*, or golden age, as we may call it, of the first system, began on the same year that the third *Manwantara* of the second system did; that is, the year before CHRIST 3164. And that the ninth *Manwantara*, of the second system, began the year B. C. 1022, only eighteen years after the commencement of the *Kali*, or iron age, of the first system.

The Saptarṣi-Era (*Colebrooke, As Re., Vol. IX*)

I have purposely reserved for separate consideration the seven *Riṣi*, who give name to seven stars in Ursa Major; not only because their positions are not stated by Brahmagupta, Bhâskara, and the Sûryasiddhânta but also because the authors, who give their positions, ascribe to them a particular motion, or variation of longitude,

Digitization by Arya Samaj Charitable Foundation, Chennai

different from other stars, and apparently unconnected with the procession of the equinoxes.

Varâha Mihira has a chapter in the Vârâhisanhitâ expressly on the subject of this supposed motion of the Rişis. He begins by announcing the intention of stating their revolution conformably with the doctrine of Vridd'ha Garga, and proceeds as follows: "when king Yudhişthira ruled the earth, the Munis were in Maghâ, and the period of the era of that king is 2526 years. They remain for a hundred years in each asterism, being connected with that particular Nakşatra, to which, when it rises in the east, the line of their rising is directed.*"

The commentator, Bhattôtpala, supports the text of his author by quotations from Vridd'ha Garga and Kâśyapa. "At the junction of the Kali and Dwâpara" ages, says Garga, "the virtuous sages, who delight in protecting the people, stood at the asterism, over which the Pitris preside." That is at Maghâ. "The mighty sages," says Kâsyapa, "abide during a hundred years in each asterism, attended by the virtuous Arund'hatî."

The author next states the relative situation of the seven Rîşis, with Arund'hati near her husband, Vasiştha: and the remainder of the Chapter is devoted to astrology.

The revolution of the seven Rişis, and its periods, are noticed in Purânas. The following passage is from the Sri Bhâgavata:†

"From your birth (Parikşit is addressed by Sûka) to the inauguration of Nanda, 1115 years will elapse.

"Of the seven Rişis, two are first perceived, rising in the sky; and the asterism, which is observed to be at night even with the middle of those stars, is that, with which the Rişhis are united, and they remain so during a hundred years of men. In your time, and at this moment, they are situated in Maghâ.

"When the splendour of Viṣṇu, named Kriṣṇa, departed for heaven, then did the Kali age, during which men delight in sin, invade the world. So long as he continued to touch the earth with his holy feet; so long the Kali age was unable to subdue the world.

"When the seven Rişis were in Maghâ, the Kali age, comprising 1200 [divine] years‡ began; and when, from Maghâ, they shall reach Purvâshâd'ha, then will this Kali age attain its growth under Nanda and his successors."

The commentator Srîd'hara Swâmi remarks, that the constellation, consisting of seven stars, is in the form of a wheeled carriage. Marîchi, he observes, is at the extremity; and next to him, Vasişţha, in the arched part of the yoke; and beyond him Angiras: next to whom are four stars in a quadrangle: Atri at the northeast corner; south of him, Pulastya; next to whom is Pulaha; and Kratu is north of the last. Such being their relative position, the two stars, which rise first, are Pulaha and Kratu; and whichever asterism, is in a line south from the middle of those stars, is that with which the seven Rişis are united; and they so remain for 100 years.

---

* आसन् मघासु मुनयः शासति पृथ्वीं युधिष्ठिरे नृपतौ ॥
षड्द्विकपंचद्वियुतः शककालस्तस्य राज्यस्य ॥
एकैकस्मिन् ऋक्षे शतं शतं ते चरन्ति वर्षाणाम् ॥
प्रागुदयतोऽस्तबिबराद्दजूदयतत्र सयुक्ताः

According to a different reading noticed by the commentator, the concluding hemistich signifies "they constantly rise in the north-east; together with Arund'hatî."

प्रागुत्तरतश्चैते सदोदयंते ससाध्वीकाः ।

† Book 12. C.2.

‡ 432000 common years.

Digitization by Arya Samaj Charitable Foundation, Chennai

A similar passage is found in the Viṣṇu Puranâ,* and a similar exposition of it is given by the commentator, Ratnagarbha: but the period, there stated to elapse between the birth of Parikṣit and the inauguration of Nanda, is 1015 years only.

The Matsya Puranâ contains a passage to the like effect; but allows 1050 years from the birth of Parikṣit to the inauguration of Mahâpadma; and the seven Rishis are stated as being in a line with the constellation sacred to fire (that is Krittika), 836 years later, in the time of the Andhra kings.

In the Brahma sidd'hânta of Sâkalya, denominated from its reputed author, Sâkalya sanhitâ, the supposed motion of the seven Rîṣis is thus noticed †: "At the commencement of the yuga, Kratu was near the star sacred to Viṣṇu (Sravanâ), at the beginning of the asterism. Three degrees east of him, was Pulaha; and Pulastya, at ten degrees from this; Atri followed at three degrees from the last; and Angiras, at eight degrees from him; next came Vasiṣṭ'ha, at the distance of seven degrees; and lastly Marîchi at ten. Their motion is eight liptas (minutes) in a year. Their distances from the ecliptic, north, were respectively 55°, 50°, 50°, 56°, 57°, 60° and 60°. For, moving in the north into different positions, the sages employ 2700 years in revolving through the assemblage of asterisms: and hence their positions may be easily known at any particular time."

Lalla, cited by Munîśwara in his gloss on the Siromani, says: "If the number of years of the Kali age, less fourteen, be divided by 100, the quotient, as the wise declare, shows the asterisms traversed by Marîchi and other celestial sages, beginning from the asterism of Virinchi (Brahmâ).

Here Lalla is generally understood to mean Rohini, which is sacred to Prajâpati (or Brahmâ). But Munîswara has remarked, in another place, that Lalla may intend Abhijit which is sacred to Vid'hi or Brahma; and consequently may mean Śravanâ, of which Abhijit forms a part: and thus Lalla and Sâkalya may be reconciled.

Most of the commentators on the Surya sidd'hânta and Siromani are silent on the subject of the seven Rîṣis. But Nrîsinha, in his Vârtika to the Vâsanâ Bhâṣya, or gloss on the Siromani, quotes and expounds the Sâkalya Sanhitâ, and rejects Varâha's rule of computation, as disagreeing with Purânas. Munîswara, in his commentary on the Siromani, cites some of the passages above noticed, and remarks, that Bhâskara has omitted this topic on account of contradictory opinions concerning it, and because it is of no great use.

The same author, in his own compilation entitled Sidd'hanta Sârvabhauma, has entered more fully into this subject. He observes, that the seven Rîṣis are not, like other stars, attached by spikes to the solid ring of the ecliptick, but revolve in small circles round the northern pole of the ecliptic, moving by their own power in the etherial sphere above Saturn, but below the sphere of the stars. He places the Rîṣis in the same relative positions, which Sâkâlya had assigned to them; states in other terms the same distances from the ecliptic, and the same annual motion; and directs their place to be computed by deducting 600 from the years of the Kali age, doubling the remainder and dividing by fifteen: the quotient, in degrees, is divided by 30, to reduce it into signs. Munîswara supports this mode of calculation on the authority of Sâkalya, against Varâhamihira and Lalla; and affirms, that it agrees with the phenomena, as observable at the period of his compilation. It appears, however, to be a correction of Sâkalya's rule.

Kamalâkara, in the Tatwaviveka, notices the opinion delivered in the Sidd'hanta Sarvabhauma; but observes, that no such motion of the stars is perceptible. Remarking,

* Part 4. Ch. 23. v. 32. &c.

† Prasna 2. ch. 2.

Digitization by Arya Samaj Charitable Foundation, Chennai

however, that the authority of the Purânas and Sanhitas, which affirm their revolution, is incontrovertible, he reconciles faith and experience by saying, that the stars themselves are fixed; but the seven Rishis are invisible deities, who perform the stated revolution in the period specified.

If Camalâkara's notion be adopted, no difficulty remains: yet it can hardly be supposed, that Varâhamihira and Lalla intended to describe revolutions of invisible beings. If then it be allowed, that they have attributed to the stars themselves an imaginary revolution grounded on an erroneous theory, a probable inference may be thence drawn as to the period when those authors lived, provided one position be conceded: namely, that the rules, stated by them, gave a result not grossly wrong at the respective periods when they wrote. Indeed, it can scarcely be supposed, that authors, who, like the celebrated astronomers in question, were not mere compilers and transcribers, should have exhibited rules of computation, which did not approach to the truth, at the very period when they were proposed.

If this reasoning be admitted, it would follow, that Varâhamihira composed the Varahi sanhita about 2800 years after the period assigned by him to the commencement of the reign of Yud'hiṣṭ'hira, or near the close of the third century after the expiration of Yud'hiṣṭ'hira's era, as defined by him. For the circle of declination passing between Kratu and Pulaha (the two first of the seven Rishis), and cutting the ecliptic only 2° short of the beginning of Maghâ, was the solstitial colure, when the equinox was near the beginning of Krittikâ; and such probably was the reason of that line being noticed by ancient Hindu astronomers. It agrees with the solistitial colure on the sphere of Eudoxus, as described by Hipparchus.* A similar circle of declination, passing between the same stars, intersected the ecliptic at the beginning of Magha when the solstitial colure was at the middle of Asleṣâ; and a like circle passed through the next asterism, when the equinox corresponded with the first point of Magha. An astronomer of that period, if he were apprized of the position assigned to the same stars by Garga reputed to have been the priest of Kṛiṣṇa and the Pandus, might conclude with Varâhamihira, that one revolution had been completed, and that the stars had passed through one Nakṣatra of the second revolution. In corroboration of this inference respecting the age of Varâhamihira's astrological treatise, it may be added, that he is cited by name in the Panchatantra, the original of the fables of Pilpay, which were translated for Nushirvân more than 1200 years ago.†

The theory being wholly unfounded, Varâhmihira's rule of computation soon ceased to agree with the phenomena, and other rules have been successively introduced by different authors, as Lalla, Sâkalya and, lastly, Munîswara; whose rule, devised less than two hundred years ago, does not yet grossly betray its insufficiency.

This pretended revolution of the stars of Ursa Major is connected with two remarkable epochs in Indian chronology: the commencement of the Kali yuga, or sinful,

* Hipparchus tells us, that Eudoxus drew the colure of the solstices, through the middle of the Great Bear; and the middle of Cancer; and the neck of Hydrus; and the star between the poop and mast of Argo; and the tail of the South Fish; and through the middle of Capricorn, and of Sagitta; and through the neck and right-wing of the Swan; and the left-hand of Cepheus: and that he drew the equinoctial colure through the left-hand of Arctophylax; and along the middle of his body; and cross the middle of Chelæ; and through the right-hand and fore-knee of the Centaur; and through the fixure of Eridanus and head of Cetus; and the back of Aries across, and through the head and right hand of Perseus." Sir I. Newton's Chronology, §. 29. Hipparch. ad Phinom in Petavi Uranologia, pp. 207, 208. Bailly, Ast. Anc. p. 506. Costard, p. 136.

† Preface to the Sanscrit edition of the *Hitopadesa*, p. xi.

Digitization by Arya Samaj Charitable Foundation, Chennai

age, in the reign of Yud'hisṭ'hira; and its prevalence, on the failure of the succession of Kshatria princes, and establishment of a different dynasty, 1015 years after the birth of Paricshit, according to the Viṣṇu Purana; or 1115 years, according to the Bhâgvata; but 1498 years, if a correction, which has been proposed by Srîd'hara Swâmi and some other commentators, be admitted. The subject has been already noticed by Capt. Wilford in his essay on Vikramâditya; and it is, therefore, unneccssary to enlarge upon it in this place.

ŚRISÂ CHANDRA VIDYÂRṆAVA.

Digitization by Arya Samaj Charitable Foundation, Chennai

APPENDIX IX.

PAURÂNIK GEOGRAPHY.

Another subject, which the present part treats of, is about geography and cosmography or Bhuvanakośa. The last few chapters of this part treat exclusively of this subject. If the literal sense of the verses be taken, the whole subject is open to the strictures passed upon it by unfriendly critics of Hindu scriptures. There are certainly no seas of "*milk*" or of "*honey*" and "*wine*" on this earth, as explored by the labours of the geographers. No more are there lions and eagles, bears and porpoises, chairs and tables in the starry firmament, as revealed by the telescope. But astronomers are never confounded with mythologists when they speak of the constellations of the ram and the bull, the crab and the goat, of the fish and the water-jar. May not therefore the Hindu Pauraniks be credited with common-sense, when they speak of the seas of milk and honey, of sugar and wine. May not these be merely technical names of certain seas and oceans, like the Red Sea and Black Sea of the modern geographers? The latter are certainly not flowing with blood or with ink. Taking this rational view of the Pauranik geography, Col. Wilford tried to identify the seas and rivers, more than a hundred years ago. No doubt some of his identifications may appear to be fanciful, but a large mass of them were based upon traditions preserved by the Pandits of Benares, who communicated them to him. Some of his maps published in the volumes of the Asiatic Researches are reproduced here.

It may be objected, and rightly objected, that the figures dealing with the size of the earth are prepostrous. The Hindu astronomers certianly knew the true size of the earth, and its diurnal motion on its axis, and on its being suspended in space by its own force and that it does not rest on some mythological tortoise or elephants of quarters, as will appear from the extract from Mr. Colebrooke's essays given elsewhere.

But are these figures really prepostrous? Does the word "Earth" really mean this earth only, or is it not a symbol for the whole solar system, and do not the vast figures given in the Purâṇas represent the distances between the earth and the other planets? or, may it not be that the seven dvîpas mentioned in the Purâṇas are, what the Modern Mystics profess to have seen, the seven spheres which surround this earth as a nucleus? One such sphere we know, namely, the atmosphere. The other spheres consist of still more rarified matters, represented by the words "milk".

Digitization by Arya Samaj Charitable Foundation, Chennai

and " honey " " sugar " and " wine," &c. The spiritualists and mystics affirm the existence of such spheres surrounding our earth, in which dwell beings of different orders of existence, than those on earth. These beings are certainly not incarnate, like terrestrial beings ; but their existence cannot now be denied, after the researches of the Psychical Society, and the writings of scientific men like Crookes and Lodge. Man passes a very large portion of his disincarnate life in these spheres or dvîpas, before his re-birth on earth.

Whenever the Purâṇas speak of the earth in general terms, it is not always to be taken as co-extensive with the physical earth. The latter they always denoted by the word Bhâratavarsa or the region of gravity (" Bhârata " the same word etymologically as the English word burthen or weight). The other Varṣas are spiritual and beyond the region of Bhârata of gravity. It is only Bhâratavarṣa where souls do acquire good or bad karma, and therefore it is called *karmabhumi* or the land of responsible actions. The other " *lands* " are not karmabhûmi but bhogabhumi or the land of enjoyment and suffering, where the soul, after death, as a general rule, reaps the fruits of its actions done on earth, and where it does not generate any new karmas. When the force of the accumulated karmas is exhausted, the soul falls down from the higher regions to gather a fresh store of karmas on earth. In this mystic view, the śvetadvîpa or the White Island is the highest sphere, or the seventh heaven, where the Lord himself dwells, and which the purest souls only can reach.

As regards the ordinary Bhâratavarṣa, it certainly means India, and its mountains and rivers, as given in the Purâṇas have been ably identified, to a very large extent, in his edition of the Markaṇḍeya Purâṇa, by Mr. Pargiter to whom the Hindu community is deeply indebted for his sympathetic treatment of the Purâṇas.

The attention of the readers may also be drawn to the Theory of Great Men as expounded by the Purâṇas and Hindu law-books as Yâjnavâlkya Smṛiti. The modern view is that great men and geniuses are products of their age ; but opposed to this is the Pauranic theory that these are the creators of their age. All great men have been divided by the Purâṇas into two great classes, men of actions and men of contemplation, grihamedhins and urddharetas, men who look upon their family life as a sacred duty done for the sake of humanity, and the celibates who devote the whole of their physical life to the uplift of humanity in different sphere of activity. The number of these souls, whether householders or celibates, is limited. They are 88,000 in number in each class. They

Digitization by Arya Samaj Charitable Foundation, Chennai

ordinarily dwell in higher planes, but a stream of them, without any break, flows down on this earth and incarnates as kings, warriors, statesmen, poets, artists, sages and saints. When the first class of soul comes down on earth, they act like ordinary men, with all human weaknesses and frailities, but with extraordi ary powers in some particular department of human activity. The second class of souls, the celibate souls are born as great spiritual teachers, the Bhaktas and the Bhâgavatas. The same idea is expressed in the verses 186 *et seq* of the Yâjñavalka, Prâyaschitta Adhyâya, with the commentary of Vijñânesvara which elucidate the somewhat brief account of these two classes of souls, as given in the Matsya Ch. 124.

EXPLANATION OF FIGURES 1 TO 10.*

Colonel Wilford published in the Asiatic Researches a series of papers on the Sacred Isles in the West. These were illustrated with maps which are reproduced on the plate facing this page. Regarding the map-making of the Hindus, he wrote :—

"Besides geographical tracts, the *Hindus* have also maps of the world, both according to the system of the *Pauraniks*, and of the astronomers : the latter are very common. They have also maps of *India*, and of particular districts, in which latitudes and longitudes are entirely out of question, and they never make use of a scale of equal parts. The sea shores, rivers, and ranges of mountains, are represented in general by straight lines, The best map of this sort I ever saw, was one of the kingdom of *Nepal*, presented to Mr. HASTINGS. It was about four feet long, and two and a half broad, of paste board, and the mountains raised about an inch above the surface, with trees painted all round. The roads were represented by a red line, and the rivers with a blue one. The various ranges were very distinct, with the narrow passes through them : in short, it wanted but a *a scale*. The valley of *Nepal* was accurately delineated : but toward the borders of the map, everyt hing was crowded, and in confusion."

Colonel Wilford's explanation of the figures on the plate is reproduced below.

No. 1, represents the worldly *Lotos*, floating upon the waters of the Ocean, which is surrounded, and its waters prevented from falling into the *vacuum* by the *Suvarna-bhûmi*, or land of gold, and the mountains of *Lokâlokas*.

* *N.B.*—In these figures, the letter C should be pronounced as K.

Digitization by Arya Samaj Charitable Foundation, Chennai

No. 2, represents the globe of the Earth, according to the *Hindu* astronomers. It is projected upon the plane of the equator, and the Southern hemisphere expanded in such a manner, that the South pole, instead of a point, becomes the largest circle of this projection. They also represent the two hemispheres, separately upon the plane of the equator.

No. 3, represents the same, projected upon the plane of a meridian. These two projections are against the tenor of the context of the *Purâṇas* : a Southern hemisphere being then absolutely unknown.

Here I have placed the three ranges of mountains, according to the documents of *Hindu* astronomers: but not according to their usual delineations: for, accordining to these, the three ranges should be represented by three concentric half circles, parallel to the meridians of the projection. It is acknowledged, that these ranges are in the direction of as many parallels of latitude. In that case the outermost ranges must be the longest: and this is the opinion of the *Jainas*, as I observed before, in the sixth paragraph of the first chapter of *an Essay on the Sacred Isles in the West* in the Asiatic Researches, Vol. VIII.

No. 4, exhibits the old Continent, projected upon an imaginary circle passing through the North pole, and just grazing the equator in the South. Instead of a circle, it should be an oval, with the longest diameter East and West. But as the tracing of an oval would be attended with some difficulty, the indolent *Paurâniks* have adopted the circle in its room; and seldom use the other. As such a delineation would be useless, I have, of course, omitted it.

The chasm in the North-West, through the mountains surrounding the world, was made by KRISNA, when he went to see his prototype VISNU, or the great spirit, the *Paramâtmâ* of the world, whose abode is among waters, in the land of darkness. Several heroes have passed since through this chasm.

No. 5, explains the true system of the known world, according to the *Purâṇas*, and the *Jainas*, reconciled with that of the astronomers of *India*.

Here the *Mêru* of the *Paurâniks* is brought back to its proper place, whilst the *Meru* of the astronomers remains under the North pole. The zones between *Jambu* or *India*, and the *Mêru* of the astronomers, are obviously our seven climates; and the points where the astronomical zones intersect the zones of the *Paurâniks* round their respective centres equally called *Mêru*, shew the true situation of the *dwîpas* or countries, from which these zones, according to the system either of the astronomers

Digitization by Arya Samaj Charitable Foundation, Chennai

or of the *Paurâniks*, are equally denominated, whether they are reckoned relatively to the North pole, or to a centrical point in the elevated plains of *Tartary*

No. 6, is a delineation of the country of *Bhârata*, in the fullest acceptation of that denomination. Its nine divisions with *Kuru*, or *Siberia*, and the Northern parts of *Europe*, making in all ten districts, were all destroyed by a violent storm, and inundation, except one. Thus the ten divisions of the *Atlantis* were all destroyed by a flood, except one, called *Gades*, which probably included *Spain*.

Some also are of opinion, that, out of the seven *dwîpas*, six were likewise overwhelmed by a flood. This circumstance is also noticed in the third volume of the *Ayîni-Akbari*. But I believe that this notion originated with the *Paurâniks*, who, unable to point out these wonderful countries, described in so extravagant a manner in their sacred books, found that the best way was to swear, that they had disappeared.

In the figures 7, 8 and 9, the map of *Jambu* is represented under three different projections. The first is according to the ideas of the *Paurâṇiks*, in which one half of the equator is obviously combined with another half of the meridian, on the plain of which the map is projected. I have marked the degrees of longitude upon the equator, and the degrees of latitude north, upon an arch of the first meridian. No notice is ever taken of these particulars by the *Paurâṇiks*; but a little reflection will show the original design of this diagram, though the projection be ever so disfigured.

The true projection of it should be in the shape of what the ancients called the bottom part of a sling; and this was admitted by Dionysius Periegetes. Posidonius before him admitted of it also: but he insisted, that the greatest length of this projection was in a north and south direction. This sort of projection is represented in the figure 9. Number 8 represents the same portion of the globe, that is to say, the northern part of the old continent, as projected in the usual form, upon the plain of the first meridian.

In the seventh and eighth numbers, the two *Tri-kûtâdris*, or islands, abounding with *Kirṇṇa* or resplendence, are represented diametrically opposite, with all due symmetrical arrangement in every part, to which the *Hindus* will always sacrifice truth. There are, however, some general outlines, which are strictly true. There are really three islands, or *dwîpas* in the south east and as many in the north west quarter of the old continent, corresponding exactly, or nearly so, to each other; and they have also the same names. The rest of the superstructure owes its origin to the fertile

Digitization by Arya Samaj Charitable Foundation, Chennai

and inventive genius of the *Hindus*. The idea, however, is by no means a modern one; nor was it confined to *India*: for ancient writers in the west acknowledged two islands, called *Cerne*, one in the east, and the other in the west: the latter, called also *Cyrene*, was placed near the straits of *Hercules*; and was said to consist equally of three islands. The eastern *Cerne*, it is true, was said to be near the eastern shores of *Africa*. This mistaken notion arose, through the information of the *Hindus*, who will have it that the *dwîpa* of *Lankâ* really joins the shores of *Sankha*, *Zeng*, or *Africa*. The *Nubian* geographer adopted this idea, as well as *Arabian* writers in general.

In explaining the figure 10, Colonel Wilford quoted the following from the *Hari Vaṃsa*:—

"Viṣṇu for the good of mankind, having assumed the shape of a boar, rescued the earth from the waters, and secured it on all sides. Upon it he made *Meru* of solid gold: towards the east he placed the *Udaya* mountain, with others. He then went towards the south, and there framed beautiful mountains of gold and silver: these are the gold and silver peaks or islands of *Lanka*, *Malaya*, and *Sumatra*. In the west he made a mountain 100 *yôjanas* high, quite beautiful, with large and variegated peaks, abounding with gold; with golden caves, with trees beautiful and resplendent like the sun (that is to say, they were of gold:) there are the *Tri-Vêḍika*, or the three mountains, with seats for the three gods. There, in the west, is *Varâha-dwîpa*: there *Varâha*, or the Boar, made 60,000 mountains, like *Mêru*, of gold, and dreadful to behold. Among them is another *Mêru*, from which flow a thousand streams. There are all sorts of *Tîrthas*, or holy places. This mountain, called *Varâha*, is 60 *yôjanas*, long and high, or about 300 miles; and it is like Varâha himself. He made also *Vaidurya* (*Scotland*), *Rajata* (*England*), *Kânchana* (*Ireland*), high and divine mountains. He then made the *Chakravân*, or *Chakramân*, a very high mountain: (this is *Puṣkara*, or *Iceland*, like a *ring*, or *quoit*, as implied by the appellation of *Chakra*). Like a shell, and abounding with shells, with a thousand peaks, is *Rajata*, or the silver peak; hence it is called *Sankha-parvata*, or the mountain of shells. The treos there are all white: the juice of the *Pârijâta* tree is like liquid gold. There is the *Ghrîtadharâ* river: its waters ar like clarified butter. Prabhu, or Viṣṇu, made many rivers, called *Varâhasarita*, or the streams of the boar; and these are most holy. Thus he made a mountain, the name of which is omitted, but it is obviously *Śweta*, with a thousand peaks, abounding with jewels; the *Tâmra*, or *Vaidurya*, peak of copper; and a mountain of gold, *Kânchana*, according to rule. Thus in the north he made the

Digitization by Arya Samaj Charitable Foundation, Chennai

Saumya-giri (*Sôma* or *Chandra*), towering to the skies: the mountain of gold, *Kânchana*, has a thousand peaks, with many places of worship. Thus he made the *Triṣkâram*, or mountain with three peaks, and the *Puṣkara* mountain, with many rivers, producing everything good and desirable." The north quarter is again omitted, because, as my learned friends inform me, the north pole is inaccessible, and by no means a place of delight. The word, *north*, mentioned in this legend, relates to the situation of *Soma-giri*, or the *White Island*, in the northern parts of the *White Sea*: an expression very common in the *Purâṇas*: every legend relating to the *White Island*, and adjacent parts, generally beginning thus, *Kṣîrôdé-uttara-tîramé*, in the north of the *White Sea*, &c."

MAHISMATI.

In ancient India Mâhiṣmati was said to have been an important town and so its identification has taxed the ingenuity of many Sanskrit scholars and Indian antiquarians. The first European to study the Paurâṇik history and geography was Colonel Wilford. According to him, it was to be identified with Chauli Maheśwara* on the Narmada (Asiatic Researches Vol. IX p. 105.)

General Cunningham, in his Ancient Geography of India (pp. 488-489) is inclined to identify it with Mahesmatipura on the Upper Narbada.

Mr. Pargiter (Introduction to his translation of the Mârkaṇḍeya Purâṇa, p. IX.) writes:—

"The modern town of Mahesar, some fifty miles lower down the river, claims to be the ancient Mâhiṣmatî, but does not satisfy the allusions. Mâhismati was situated on an island in the river and the palace looked out on the rushing stream (Raghu. V. vi. 43). This description agrees only with Mândhâtâ."

There would have been little difficulty experienced by scholars and antiquarians in identifying this place, had they turned their attention to the description of Mâhismatî as given in the Matsya Purâṇa, Chapter XLIII. verses 26-36 (see the translation pp. 113-114). There it is stated that Kârtavîrya Arjuna "founded the city of Mâhiṣmatî after conquering the Nâga King, son of Karkotaka. *That city was laved by the waves of the*

* Dr. Fitz Edward Hall says that he "ascertained on the spot, that the place is now invariably called Maheswar simply." (Wilson's translation of the Viṣṇu Purâṇa, Vol. II. p. 167).

Digitization by Arya Samaj Charitable Foundation, Chennai

ocean during the rains wherein the king played in the waves, as it ebbed and flowed in the beach. * * *

"He alone, with his thousand arms, swelled it (the river Narmadâ) by putting the water of the sea into it and increased it, as it increases in the monsoon; and the ocean being thus agitated by his thousand arms became subdued by him, and he extended his sea power, so that the residents in Pâtâla (antipodes) became inoffensive and quiet."

From the above description, there can be little doubt that the ancient Mâhismatî was the modern town of Broach, where Arjuna built dockyards and by establishing his sea-power, was enabled to subdue Râvana, the ruler of Lankâ and made his influence felt in the Pâtâla (antipodes) which some consider to be Australia.

The ancient name of Broach is Bhrigu-kachchha. This may be explained by the legend mentioned in the same Purâṇa as Paraśu Râma, the descendant of Bhrigu defeating Arjuna and capturing his dominions. He seems to have changed the name of Mâhismati to Bhrigu-Kachchha to glorify his ancestry.

ŚRIŚA CHANDRA VIDYÂRNAVA.

Digitization by Arya Samaj Charitable Foundation, Chennai

APPENDIX X.

THE DATE OF THE MATSYA PURÂṆA.

The Sacrificial Session.

THE Great War had come to an end and the militarism of India, too, came to a close with it. The legends say that out of the eighteen akṣauhinis or army corps, engaged in this internecine war, ten chieftains only survived—seven on one side and three on the other. The flower of Indian manhood perished in this war. Though the militarism was crushed for the time being, and the Kṣatriya lay prostrate at the feet of the Brâhmaṇa, another militarism, and that not of India, but of outsiders (bahiścharas) or foreigners, soon made its appearance. India lay open to them as an easy prey. Barbarians, like Âbhiras and others, overran the country, and the Brâhmaṇas who had expected, that with the downfall of Kṣatriyadom, intellectual classes would come to the front, were disappointed, and the servile Sûdras and the hated Mlechchhas were in power on all sides; the intellectual Brâhmaṇas retired from the courts of the Rajas and started a long sacrificial session in the holy places of India. After Yudhiṣṭhira had abdicated his throne, to which he had ascended through the sanguinary war, Parikṣit, the grandson of his brother, Arjuna, became king. He lost his life at the hands of the barbarian invaders of the Nâga race led by their chief, called Takṣaka, and the central power of the Pauravas at Hastinapura really passed to these Takṣaka-led Nâgas, and the kings of Delhi were merely nominal sovereigns, as were the Moghul emperors after Shah Alam. Long before Parikṣit had ascended the throne, Yudhiṣṭhira, in his lifetime, had the mortification to see his famous brother, Arjuna, defeated by the outsiders, Âbhiras; and to witness the delicately brought up ladies of the household of Kṛiṣṇa taken away in captivity by these Âbhiras. The weak son of Parikṣit, Janamejaya, tried to stem the tide of the Takṣaka invasion, whose totem was a snake. He killed many of them, but he had not the diplomacy or the wisdom to please the Brâhmaṇas. He quarelled with the hereditary priest of his family, Vaiśampâyana, and favoured a stranger, in the person of Yâjñavalkya—a person who posed as a reformer and said that he had got a revelation from the Sun, and who promulgated a new recension of the Yajur Veda called the Vâjasanêyi Saṁhita. Seeing Janamêjaya taking sides with this new reformer (Yâjṇavalkya), Vaiśampâyana, with other Brâhmaṇas, left his court. But Janamejaya was not allowed to live in peace. Whether

Digitization by Arya Samaj Charitable Foundation, Chennai

it was through the fresh inroads of the Nâgas, helped by the intrigues of the Brâhmaṇas, or whether Janamejaya was disgusted with his kingdom, he, like his great grandfather, Yudhiṣṭhira, abdicated his throne in favour of his son, Satânika, and went to the forest. It was in the reign of his grandson, Adhîsimakriṣṇa, that Brâhmaṇas started the great sacrificial congress, which was moving about from one seat of pilgrimage to another. Three years of the session of this congress were passed at Puṣkara, near Ujjain. Two sessions of this congress were held at Naimiṣâranya, in Sitâpur district. It was at the fifth or sixth of this session, when the Brâhmaṇas had finished the labours of their deliberations, in the long drawn sacrifice, that they relaxed their starin and asked the bard, Sûta, to rehearse the stories of the past kings. It was then that the original Purâṇa was recited which expanded into 18 Puraṇas, amongst which the Matsya Purâṇa is not the least.

The original Purâṇa.—The original Purâṇa is one which exists in the Devaloka, and contains ten millions of stanzas, as mentioned in Chapter III. A portion of it is revealed from time to time, as necessity arises. In other words, the real Purâṇa, which would contain a full account of the cosmogony of the universe, and a history of all the rulers of the world, must be a very concisely written work to be finished within the scope of ten millions of stanzas. But we have not to deal with the history of the universe, but only of India and of Vaivasvata Manu; hence our Purâṇas are smaller in bulk.

What is a Purâṇa?—In the beginning, there was only one Purâṇa, which may be called the original Purâṇa. It treated of five subjects, *viz.*:

(i) Sarga, or Creation, or Evolution of the world, or Flux.
(ii) Pratisarga, or Destruction, or Involution of the world, or Reflux.
(iii) Vaṃśa, or Genealogy of Devas, patriarchs and kings.
(iv) Manvantaras, or cosmic chronology, or history of Manus.
(v) Vaṃśânucharita, or the chronicles of dynasties of rulers.

The Revealer of the Matsya Purâṇa.—This Purâṇa was revealed by the Lord Viṣṇu himself to Vaivaswata Manu. A great deluge was to destroy the whole creation, and the Lord wanted to save Manu for the future race. He assumed the form of a fish, and the story of the deluge—the original account of which is to be found in the Śâtapatha Brâhmaṇa given below—is made the opening thesis of this Purâṇa.

"In the beginning, they brought to Manu water for washing, as men are in the habit of bringing it to wash with the hands. As he was thus washing, a fish came into his hands (which spake to him), 'Preserve me;

Digitization by Arya Samaj Charitable Foundation, Chennai

I shall save thee.' (Manu enquired) 'From what wilt thou save?' (The fish replied) 'A flood shall sweep away all these creatures; from it will I rescue thee.' (Manu asked) 'How (shall) thy preservation be effected?' The fish said: 'So long as we are small, we are in great peril, for fish devours fish; thou shalt preserve me first in a jar. When I grow too large for the jar, then thou shalt dig a trench, and preserve me in that. When I grow too large for the trench, then thou shalt carry me away to the Ocean. I shall then be beyond the reach of danger.' Straightway he became a large fish; for he waxes to the utmost. (He said): 'Now in such and such a year, then the flood will come; thou shalt therefore, construct a ship, and resort to me; thou shalt embark in the ship when the flood rises, and I shall deliver thee from it.' Having thus preserved the fish, Manu carried him away to the sea. Then in the same year which the fish had enjoined, he constructed a ship, and resorted to him. When the flood rose, Manu embarked in the ship. The fish swam towards him. He fastened the cable of the ship to the fish's horn. By this means he passed over this northern mountain. The fish said, 'I have delivered thee; fasten the ship to a tree. But lest the water should cut thee off whilst thou art on the mountain, as much as the water subsides, so much shalt thou descend after it.' He accordingly descended after it as much (as it subsided). Wherefore also this, *viz.*, 'Manu's descent' is (the name) of the northern mountain. Now the flood had swept away all these creatures; so Manu alone was left here. Desirous of offspring, he lived worshipping and toiling in arduous religious rites. Among these he also sacrified with the *páka* offering. He cast clarified butter, thickened milk, whey and curds, as an oblation into the waters. Thence in a year a woman was produced."

The Chronological Periods.—The chronology of the Purâṇas may be conveniently studied under the following heads:—

1. The period from Vaivasvata Manu up to the Mahâbhârata War.
2. The period from the Mahâbhârata War up to the inauguration of Mahâpadma Nanda, *i.e.*, 422 B. C.
3. From Mahâpadma Nanda up to the end of the Andhra dynasty, 836 years.
4. The modern period, from the end of Andhra dynasty to the present age.

The Matsya Purâṇa does not give a list of kings after the Andhra dynasty, and, therefore, it may be safely inferred that this Purâṇa, in its present form, could not have been composed after the Andhra dynasty.

In this Purâṇa, the express statement made is that it was recited

Digitization by Arya Samaj Charitable Foundation, Chennai

by Sûta in Naimiṣâraṇya, in the reign of king Adhiśimakṛiṣṇa of Magadha, who was contemporary of Divâkara. That was the original Purâṇa. The present Purâṇa was composed much later. Very probably it was composed in the reign of king Yajñaaśrî of Andhra dynasty, in about 193 A. D. We quote from the introduction, p. XIII of Mr. Pargiter's valuable book. "The Dynasties of the Kali Age":—"There is an apparent indication that a compilation was begun in the latter part of the 2nd century in the Andhra king, Yajñaśrî's reign, for 5 MSS of the Matsya (of which three appear to be independent, namely, b, c, and l) speak of him as reigning in his ninth or tenth year." In chapter 273, verse 14, there is found the following reading of the text, instead of the ordinary reading found in printed books. In Mt. bceln, the line reads:—"nava varsâṇî Yajñaśrîḥ *kurute* Śâtakarṇikaḥ," which means "Yajñaśrî *is reigning* for nine years." While the ordinary reading is "nava-vimśati varṣâṇi Yajñaśrîḥ Śatakarṇikaḥ," which means "Yajñaśrî reigned for 29 years." The Andhra kingdom fell about A. D. 236, and it may be said that the Matsya account brings the historical narrative down to about the middle of the third century A. D. and no further." Yajñaśrî's reign commenced in 184 A. D., according to Mr. V. Smith, and the first compilation of the dynastic account was made in 193 A. D., though it was carried up to the end of the Andhra Dynasty up to 236 A. D., or 43 years further. The Matsya makes no mention of the Guptas.

As the chronology of the Matsya Purâṇa does not go beyond the Andhra dynasty, so, in its present form, it cannot be posterior to the year 225 A. D., if that date be taken as the termination of the Andhra, according to Mr. V. Smith. It would be 432 A. D., according to the Matsya Purana. It is, therefore, one of the oldest, if *not the oldest*, of the Purâṇas. The Vâyu, the Viṣṇu and other Purâṇas mention the Gupta and other dynasties, that came into existence after the Andhras, and so they, in their present form, are later than the Matsya.

Albiruni saw a manuscript copy of the Matsya Purâṇa in his time, so it must have existed then.

The date of the recital.—All Purâṇas (except the Viṣṇu) are said to have been recited by Sûta at the great sacrificial session, held by the priests and sages in the forest of Naimiṣa, during the reign of Adhisimakṛisṇa of Magadha, who was a contemporary of Divâkara and Sênajit. By calculating the date of the reign of Sênajit, from the figures given before, it would appear that he flourished 277 years after the Great War.

Therefore, this Purâṇa, in its original form, was recited on or about 1160 B. C. According to the Viṣṇu Purâṇa, it was in the reign of Parikṣit

Digitization by Arya Samaj Charitable Foundation, Chennai

that the Purâṇas were recited, and the *future* kings are taken from that date.

Regarding the Matsya Purâṇa, Professor H. H. Wilson writes :—

Matsya Purâṇa. "That in which, for the sake of promulgating the Vedas, Vishṇu, in the beginning of a Kalpa, related to Manu the story of Narasimha and the events of seven Kalpas; that, O sages, know to be the Matsya Purâṇa, containing twenty thousand stanzas."[1]

We might, it is to be supposed, admit the description which the Matsya gives of itself to be correct; and yet, as regards the number of verses, there seems to be a misstatement. Three very good copies—one in my possession, one in the Company's library, and one in the Radcliffe library—concur in all respects, and in containing more than between fourteen and fifteen thousand stanzas. In this case the Bhâgavata is nearer the truth, when it assigns to it fourteen thousand.

The first subject (in the Purâṇa) is the creation, which is that of Brahmâ and the patriarchs. Some of the details are the usual ones; others are peculiar, especially those relating to the Pitṛis or progenitors. The regal dynasties are next described; and then follow chapters on the duties of different orders. It is in relating those of the householder, in which the duty of making gifts to Brahmanas is comprehended, that we have the specification of the extent and subjects of the Purâṇas. It is meritorious to have copies made of them, and to give these away on particular occasions. Thus, it is said, of the Matsya: "Whoever gives it away at either equinox, along with a golden fish and a milch cow, gives away the whole earth;" that is, he reaps a like reward, in his next migration. Special duties of the householder—Vratas or occasional acts of piety—are then described at considerable length, with legendary illustrations. The account of the universe is given in the usual strain. Śaiva legends ensue: as the destruction of Tripurâsurâ; the war of the gods with Târaka and the Daityas, and the consequent birth of Kârttikeya, with the various circumstances of Umâ's birth and marriage, the burning of Kâmadeva, and other events involved in that narrative; the destruction of the Asuras Maya and Andhaka; the origin of the Mâtris, and the like; interspersed with the Vaiṣṇava legends of the Avatâras. Some Mâhâtmyas are also introduced; one of which, the Narmadâ Mâhâtmya, contains some interesting particulars. There are various chapters on law and morals, and one which furnishes directions for building houses and making images. We then have an account of the kings of future periods; and the Purâṇa concludes with a chapter on gifts.

The Matsya Purâṇa, it will be seen, even from this brief sketch of its contents, is a miscellaneous compilation, but including, in its contents the elements of a genuine Purâṇa. At the same time, it is of too mixed a character to be considered as a genuine work of the Paurâṇik class; and, upon examining it carefully, it may be suspected that it is indebted to various works, not only for its matter, but for its words.

Although a Śaiva work, it is not exclusively so; and it has not such sectarial absurdities as the Kûrma and Liṅga. It is a composition of considerable interest; but, if it has extracted its materials from the Padma,—which it also quotes on one occasion, the specification of the Upapurâṇas,—it is subsequent to that work, and, therefore, not very ancient.

But modern scholars consider this Purâṇa as one of the oldest,* in fact, the Padma Purâṇa seems to have borrowed from the Matsya and not the reverse.

SRISA CHANDRA VIDYARNAVA.

* *Vide* Vincent Smith's Early History of India, 3rd Edition pp. 11, 21-23.

Digitization by Arya Samaj Charitable Foundation, Chennai

APPENDIX XI

A composition of considerable interest

Matsya Purāṇa. "That in which, for the sake of promulgating the Vedas, Viṣṇu, in the beginning of a Kalpa related to Manu, the story of Nṛisiṁha and the events of seven Kalpas, that O sages, know to be the Matsya Purāṇa, containing twenty thousand stanzas.[1]

We might, it is to be supposed, admit the description which the Matsya gives of itself to be correct, and yet as regards the number of verses there seems to be a mistatement. Three very good copies, one in my possesion, one in the Company's library, and one in the Radcliffe Library, concur in all respects, and in containing no more than between fourteen and fifteen thousand stanzas; in this case the Bhāgavatam is nearer the truth when it assigns to it fourteen thousand. We may conclude, therefore, that the reading of the passage is in this respect erroneous. It is correctly said that the subjects of the Purāṇa were communicated by Viṣṇu, in the form of a fish, to Manu.

The Purāṇa, after the usual prologue of Sūta and the Riṣis is, opens with the account of the Matsya or 'fish' Avatāra of Viṣṇu, in which he preserves a king named Manu, with the seeds of all things, in an ark, from the waters of that inundation which in the season of a *Pralaya* overspreads the world. This story is told in the Mahābhārata, with reference to the Matsya as its authority; from which it might be inferred that the Purāṇa was prior to the poem. This, of course, is consistent with the tradition that the Purāṇas were first composed by Vyāsa; but there can be no doubt that the greater part of the Mahābhārata is much older than any extant Purāṇa. The present instance is itself a proof; for the primitive simplicity with which the story of the fish Avatāra is told in the Mahābhārata is of a much more antique complexion that the mysticism and extravagance of the actual

---

1. श्रुतीनां यत्र कल्पादौ प्रवृत्यर्थं जनार्दनः । मत्स्यरूपेण मनवे नरसिंहस्य वर्णनं । श्रधिकृत्याब्रवीत् सप्त कल्पवृत्तं मुनिव्रताः । तन्मात्स्यमिति जानीध्वं सहस्रारायथ विंशतिः ।।

Digitization by Arya Samaj Charitable Foundation, Chennai

Matsya Purāṇa. In the former, Manu collects the seeds of existing things in the ark, it is not said how : in the latter, he brings them all together by the power of yoga. In the latter, the great serpents come to the king, to serve as cords where with to fasten the ark to the horn of the fish : in the former, a cable made of ropes is more intelligibly employed for the purpose.

Whilst the ark floats, fastened to the fish, Manu enters into conversation with him ; and his questions, and the replies of Viṣṇu, form the main substance of the compilation. The first subject is the creation, which is that of Brahma and the patriarchs. Some of the details are the usual ones ; others are peculiar, especially those relating to the Pitrs, or progenitors. The regal dynasties are next described ; and then follow chapters on the duties of the different orders. It is in relating those of the householder, in which the duty of making gifts to Brāhmaṇas is comprehended, that we have the specification of the extent and subjects of the Purāṇas. It is meritorious to have copies made of them, and to give these away on particular occasions. Thus it is said of the Matsya : "Whoever gives it away at either equinox, along with a golden fish and a milch cow, gives away the whole earth ; that is, he reaps a like reward in his next migration. Special duties of the householder—the Vratas, or occasional acts of piety—are then described at considerable length, with legendary illustrations. The account of the universe is given in the usual strain. Śaiva legends ensue : as, the destruction of Tripurāsura ; the war of the gods with Tāraka and the Daityas, and the consequent birth of Kārtikeya, with the various circumstances of Umā's birth and marriage, the burnning of Kāmadeva, and other events involved in that narrative ; the destruction of the Asuras, Māyā and Andhaka ; the origin of the Naitrs, and the like ; interspersed with the Vaiṣṇava legends of the Avatāras. Some Mahātmyas are also introduced ; one of which, Narmadā Mahātmya, contains some interesting particulars. There are various chapters of law and morals ; and one which furnishes directions for building houses, and making images. We then have an account of the kings of future periods ; and the Purāṇa concludes with a chapter on gifts.

The Matsya Purāṇa, it will be seen even from this brief sketch of its contents, is a miscellaneous compilation, but including in its contents the elements of a genuine Purāṇa. At the same time it is of too mixed a chapter to be considered as a genuine work of the Paurāṇik class ; and upon examining it carefully, it may be suspected that it is indebted to various works, not only for its matter, but for its words. The

Digitization by Arya Samaj Charitable Foundation, Chennai

genealogical and historical chapters, as those of the Viṣṇu ; and many chapters, as these on the Pitṛs and Śrāddhas, are precisely the same as those of the Sṛṣhti Khaṇḍa of the Padma Purāṇa. It has drawn largely also from the Mahābhārata ; among other instances, it is sufficient to quote the story of Sāvitri, the devoted wife of Satyavrat, which is given in the Matsya in the same manner, but considerable abridged.

Although a Śaiva work, it is not exclusively so, and it has no such sectarial absurdities as the Kūrma and Linga. It is a composition of considerable interest ; but if it has extracted its materials from the Padma, which it also quotes on one occasion, the specification of the Upa-Purāṇas, it is subsequent to that work, and therefore not very ancient,

—H. H. Wilson

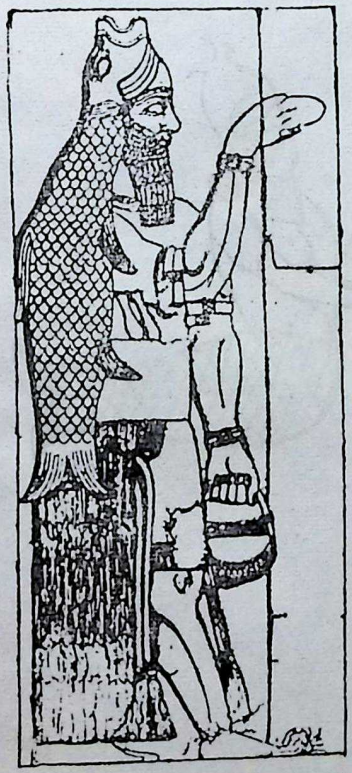
8070
4170

Digitization by Arya Samaj Charitable Foundation, Chennai

Digitization by Arya Samaj Charitable Foundation, Chennai

APPENDIX XII

The first Avatāra of Viṣṇu in the form of a fish (Matsyāvatāra) (From a drawing by Edward Moor in *The Hindu Pantheon*)



Sun-Fish man bestowing the ambrcshia of Resurrection and Life (From an Assyrian Babylonian monument)

Digitization by Arya Samaj Charitable Foundation, Chennai

Pos-edion of the Greeks in The Sumerian Sun-Fish God Pis or Beiesh. He is Neptune of the Romans. (From Greek vase painting of the 5th Century B.C.)

Sun-Fish man (From an Assyrio-Babylonian monument)

Digitization by Arya Samaj Charitable Foundation, Chennai

Digitization by Arya Samaj Charitable Foundation, Chennai

Digitization by Arya Samaj Charitable Foundation, Chennai

Digitization by Arya Samaj Charitable Foundation, Chennai